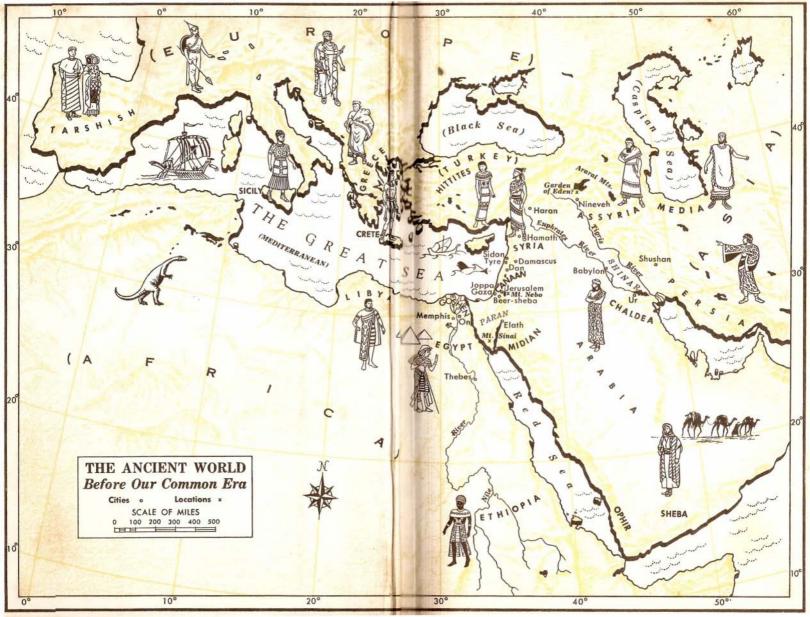
New World Translation New World Translation of the Holy Holy Scriptures Scriptures



# New World Translation of the Holy Scriptures

Rendered from the Original Languages
by the

New World Bible Translation Committee
—Revised 1970 C.E.—

"This is what the Lord Jehovah [הֹוֹה, YHWH]

HAS SAID: '. . . Here I am creating new heavens

AND A NEW EARTH; AND THE FORMER THINGS

WILL NOT BE CALLED TO MIND, NEITHER

WILL THEY COME UP INTO THE HEART.'"

—ISAIAH 65:13, 17; also see 2 Peter 3:13.

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by

### WATCH TOWER BIBLE & TRACT SOCIETY OF PENNSYLVANIA

First Printing: 4,000,000 copies
Second Printing: 1,000,000 copies
Third Printing: 2,000,000 copies
Fourth Printing: 3,000,000 copies
Fifth Printing: 2,000,000 copies

Also published in Dutch, Italian, Portuguese and Spanish

#### PUBLISHERS

WATCHTOWER BIBLE AND TRACT SOCIETY OF NEW YORK, INC. International Bible Students Association Brooklyn, New York, U.S.A.

Made in the United States of America

# FOREWORD

It is a very responsible thing to translate the Holy Scriptures from their original languages, Hebrew, Aramaic and Greek, into modern speech. Translating the Holy Scriptures means a rendering into another language the thoughts and sayings of the heavenly Author of this sacred library of sixty-six books, Jehovah God, which holy men of long ago put down in writing under inspiration for our benefit today.

That is a sobering thought. The translators who have a fear and love of the divine Author of the Holy Scriptures feel especially a responsibility toward Him to transmit his thoughts and declarations as accurately as possible. They also feel a responsibility toward the searching readers of the modern translation who depend upon the inspired Word of the Most High God for their everlasting salvation.

It was with such a sense of solemn responsibility that the committee of dedicated men have produced the New World Translation of the Holy Scriptures, over the course of many years. As soon as each part of the translation became available for publication it was turned over to the publishers for printing, all together in six volumes. The New World Translation of the Christian Greek Scriptures, containing the twenty-seven books from Matthew through The Revelation, first appeared in 1950. In due order the volumes of the New World Translation of the Hebrew-Aramaic Scriptures appeared, the first volume in 1953, the second in 1955, the third in 1957, the fourth in 1958, and the fifth in 1960.

From the start of the work it was the desire of the translators to have all these contemplated volumes brought together in the form of one book, inasmuch as the Holy Scriptures are in fact one book by the One Author. To this end, as soon as the final volume of the series had been issued in 1960, the committee set to work to prepare the entire translation for publication

under one cover. The committee was then able to take under survey the translation as a whole, and to discern where improvements could be made.

An effort was put forth to bring about even greater consistency in the renderings of the related parts of the Holy Scriptures, such as in harmonizing with the original Hebrew readings the reading of quotations made in the Christian Greek Scriptures. Since the one-volume edition of the Holy Scriptures was to contain no footnotes, many footnote readings that had appeared in the earlier translation in six distinct volumes were lifted and put in the main text of the one-volume edition. This does not mean that the earlier rendering that was now replaced was rejected. Rather, the purpose was to attain to closer conformity to the literal reading in the original languages. All this process has resulted in revisions in the main text of the translation.

The now completed one-volume edition may therefore be properly called a revised edition of the New World Translation of the Holy Scriptures. In releasing it for publication we do so with a deep sense of gratitude to the Divine Author of the Holy Scriptures, who has thus privileged us and in whose spirit we have trusted to co-operate with us in this worthy work. We hope for His blessing upon the published translation in behalf of all who read and use it in learning his holy will.

# New World Bible Granslation Committee.

January 17, 1961, New York, N.Y.

FIRST REVISION 1961; SECOND REVISION 1970

### "YOU" AND VERBS IN THE PLURAL NUMBER

"You" printed in all capital letters means that the pronoun is in the plural number. Also, where the plural number of a verb is not certainly apparent to the reader, its plurality is indicated by printing It capitalized.

[ ] Brackets enclose words inserted to complete the sense in the English text; [[ ]] suggest interpolations in original text.

# NAMES AND ORDER OF THE BOOKS: of the Hebrew-Aramaic Scriptures

Book	PAGE	Book	PAGE
Genesis	9	Ecclesiastes	759
Exodus	70	Song of Solomon	
Leviticus	121	(Canticles)	769
Numbers	158	Isaiah	773
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Joshua	253	Lamentations	907
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Ruth	315	Daniel	980
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2 Samuel	361	Joel	1009
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2 Kings	435	Obadiah	1020
1 Chronicles	472	Jonah	1021
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Ezra	549	Nahum	1029
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Esther	578	Zephaniah	1034
Job	587	Haggai	1037
Psalms	628	HaggaiZechariah	1039
Proverbs	731	Malachi	1050
of the Chair	adian.	Cuarle Cauladana	
		Greek Scriptures	
Воок		Book	PAGE
Matthew		1 Timothy	1283
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Luke	1112	Titus	1290
John	1151	Philemon	1292
Acts	1181	Hebrews	1293
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Ephesians	1265	1 John	2014/01/2019
Philippians	1270	2 John	
Colossians	1274	3 John	
1 Thessalonians	1278	Jude	1321

# Alphabetical Order, Abbreviations and Pages of the Books of the Holy Scriptures

				conference.	
Book	ABBREVIATION	PAGE	Book	ABBREVIATION	PAGE
Acts	Ac	1181	Kings, 1	1Ki	395
	Am	1013		2Ki	
	s, 1 1Ch	472	Lamenta	tions La	907
	s, 2 2Ch	507	Leviticus	3 Le	121
	s Col			Lu	
Corinthia	ns, 1 1Co	1235	Malachi	Mal	1050
Corinthia	ns, 2 2Co	1249	Mark	Mr	1089
	Da	980	Matthew	Mt	1054
	omy De	209	Micah	Mic	1024
	es Ec	759		Na	
Ephesians	5 Eph	1265	Nehemia	h Ne	561
Esther	Es	578	Number	s Nu	158
	Ex	70	Obadiah	Ob	1020
	Eze	916	Peter, 1	1Pe	1308
	Ezr	549	Peter, 2	2Pe	1312
	Ga		The state of the s	n Phm	
	Ge	9		ins Php	
	Hab			s Pr	
	Hag			Ps	
	Heb		1000		0 110 0
	Но		1,30,000	on Re	2000000
	Isa			Ro	
	Jas			Ru	
	Jer		100	1 1Sa	-
Job	Job	587	Samuel,	2 2Sa	361
Joel	Joe	1009	Song of	Solomon	
John	Joh	1151	(Canti	cles) Ca	769
John, 1	1Jo	1315	Thessalo	nians, 1 1Th	1278
John. 2	2Jo	1319	Thessalo	nians, 2 2Th	1281
	3Jo			, 1 1Ti	
Carried Section 2010	Jon			, 2 2Ti	
	Jos	-	The state of the s	Tit	
	Jude		CONTRACTOR STATE	h Zec	100000000000000000000000000000000000000
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# GENESIS

the heavens and the earth.

2 Now the earth proved to be third day. formless and waste and there was darkness upon the surface of [the] watery deep; and God's active force was moving to and fro over the surface of the waters.

3 And God proceeded to say: "Let light come to be." Then there came to be light. 4 After that God saw that the light was good, and God brought about a division between the light and the darkness. 5 And God began calling the light Day, but the darkness he called Night. And there came to be evening and there came to be morning. a first day.

6 And God went on to say: "Let an expanse come to be in between the waters and let a dividing occur between the waters and the waters." 7 Then God proceeded to make the expanse and to make a division between the waters that should be beneath the expanse and the waters that should be above the expanse.

And it came to be so. 8 And God began to call the expanse Heaven. And there came to be evening and there came to be morning, a second day.

9 And God went on to say: "Let the waters under the heavens be brought together into one place and let the dry land appear." And it came to be so. 10 And God began calling the dry land Earth, but the its kind. And God got to see that bringing together of the waters he [it was] good. 22 With that God bringing together of the waters he called Seas. Further, God saw that [it was] good. 11 And God went on to say: "Let the earth cause grass to shoot forth, vegetation bearing seed, fruit trees yielding fruit according to their kinds, the seed of which is in it, upon the earth." And it came to be so. 12 And the earth began to put forth grass, vegetation bearing seed according to its kind and trees yielding fruit, the seed of which is in it according to its kind. beast of the earth according to

In [the] beginning God created | 13 And there came to be evening and there came to be morning, a

> 14 And God went on to say: "Let luminaries come to be in the expanse of the heavens to make a division between the day and the night: and they must serve as signs and for seasons and for days and years. 15 And they must serve as luminaries in the expanse of the heavens to shine upon the earth." And it came to be so 16 And God proceeded to make the two great luminaries, the greater luminary for dominating the day and the lesser luminary for dominating the night, and also the stars. 17 Thus God put them in the expanse of the heavens to shine upon the earth, 18 and to dominate by day and by night and to make a division between the light and the darkness. Then God saw that [it was] good. 19 And there came to be evening and there came to be

> morning, a fourth day.
> 20 And God went on to say: "Let the waters swarm forth a swarm of living souls and let flying creatures fly over the earth upon the face of the expanse of the heavens." 21 And God proceeded to create the great sea monsters and every living soul that moves about, which the waters swarmed forth according to their kinds, and every winged flying creature according to blessed them, saying: "Be fruitful and become many and fill the waters in the sea basins, and let the flying creatures become many in the earth." 23 And there came to be evening and there came to be morning, a fifth day.

24 And God went on to say: "Let the earth put forth living souls according to their kinds, domestic animal and moving animal and wild Then God saw that [it was] good. its kind." And it came to be so.

Man created, blessed, placed in Eden

25 And God proceeded to make | has created for the purpose of the wild beast of the earth accord- making. ing to its kind and the domestic animal according to its kind and every moving animal of the ground according to its kind. And God got to see that [it was] good.

26 And God went on to say: "Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth." 27 And God pro-ceeded to create the man in his ground. image, in God's image he created them. 28 Further, God blessed them and God said to them: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth."

29 And God went on to say: "Here I have given to you all vegetation bearing seed which is on the surface of the whole earth and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food. 30 And to every wild beast of the earth and to every flying creature of the heavens and to everything moving upon the earth in which there is life as a soul I have given all green vegetation for food." And it came to be so.

31 After that God saw everything he had made and, look! [it was | very good. And there came to be evening and there came to be morning, a sixth day,

Thus the heavens and the earth completion. 2 And by the seventh phra'tes. day God came to the completion of his work that he had made, and to take the man and settle him in he proceeded to rest on the seventh the garden of Eden to cultivate it day from all his work that he had and to take care of it. 16 And made. 3 And God proceeded to Jehovah God also laid this combless the seventh day and make mand upon the man: "From every it sacred, because on it he has been tree of the garden you may eat to

10

4 This is a history of the heavens and the earth in the time of their being created, in the day that Jehovah God made earth and heaven.

5 Now there was as vet no bush of the field found in the earth and no vegetation of the field was as yet sprouting, because Jehovah God had not made it rain upon the earth and there was no man to cultivate the ground. 6 But a mist would go up from the earth and it watered the entire surface of the

7 And Jehovah God proceeded to him; male and female he created form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul. 8 Further, Jehovah God planted a garden in Eden, toward the east, and there he put the man whom he had formed. 9 Thus Jehovah God made to grow out of the ground every tree desirable to one's sight and good for food and also the tree of life in the middle of the garden and the tree of the knowledge of good and bad.

10 Now there was a river issuing out of Eden to water the garden. and from there it began to be parted and it became, as it were, four heads. 11 The first one's name is Pi'shon: it is the one encircling the entire land of Hav'i · lah. where there is gold. 12 And the gold of that land is good. There also are the bdellium gum and the onyx stone. 13 And the name of the second river is Gi'hon: it is the one encircling the entire land of Cush. 14 And the name of the third river is Hid'de kel; it is the one going to the east of As·svr'i·a. and all their army came to their And the fourth river is the Eu-

15 And Jehovah God proceeded resting from all his work that God satisfaction. 17 But as for the tree of the knowledge of good and bad has said, 'You must not eat from you must not eat from it, for in the it, no, you must not touch it that day you eat from it you will posi- you do not die." 4 At this the tively die."

18 And Jehovah God went on to say: "It is not good for the man to continue by himself. I am going to make a helper for him, as a complement of him." 19 Now Jehovah God was forming from the ground every wild beast of the field and every flying creature of the heavens, and he began bringing them to the man to see what he would call each one; and whatever the man would call it, each living soul, that was its name. 20 So the man was calling the names of all the domestic animals and of the flying creatures of the heavens and of every wild beast of the field, but for man there was found no helper as a complement of him. 21 Hence Jehovah God had a deep sleep fall upon the man and, while he was sleeping, he took one of his ribs and then closed up the flesh over its place. 22 And Jehovah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man.

23 Then the man said:

"This is at last bone of my bones And flesh of my flesh,

This one will be called Woman, Because from man this one was taken."

24 That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh, 25 And both of them continued to be naked, the man and his wife, and yet they did not become ashamed.

now the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made. So it began to say to the woman: "Is it really so that God said you must not eat from every tree of the garden?" 2 At this the woman said to the serpent: "Of the fruit of the trees of the garden we may eat. 3 But as for [eating] of the fruit of the tree that | will eat all the days of your life. is in the middle of the garden, God 15 And I shall put enmity between

serpent said to the woman: "You positively will not die. 5 For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad."

6 Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it. 7 Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and made loin coverings for themselves.

8 Later they heard the voice of Jehovah God walking in the garden about the breezy part of the day, and the man and his wife went into hiding from the face of Jehovah God in between the trees of the garden. 9 And Jehovah God kept calling to the man and saying to him: "Where are you?" 10 Finally he said: "Your voice I heard in the garden, but I was afraid because I was naked and so I hid myself." 11 At that he said: "Who told you that you were naked? From the tree from which I commanded you not to eat have you eaten?" 12 And the man went on to say: "The woman whom you gave to be with me, she gave me fruit | from the tree and so I ate." 13 With that Jehovah God said to the woman: "What is this you have done?" To this the woman replied: "The serpent—it deceived me and so I ate."

14 And Jehovah God proceeded to say to the serpent: "Because you have done this thing, you are the cursed one out of all the domestic animals and out of all the wild beasts of the field. Upon your belly you will go and dust is what you

you and the woman and between of the ground. 3 And it came your seed and her seed. He will about at the expiration of some bruise you in the head and you will time that Cain proceeded to bring

bruise him in the heel."

your pregnancy; in birth pangs you and he will dominate you."

bread until you return to the part, get the mastery over it?" ground, for out of it you were

dust you will return."

20 After this Adam called his wife's name Eve, because she had to become the mother of everyone living. 21 And Jehovah God proceeded to make long garments of skin for Adam and for his wife and to clothe them. 22 And Jehovah God went on to say: "Here the man has become like one of us in knowing good and bad, and now in order that he may not put his hand out and actually take [fruit] and live to time indefinite.-" 23 With that Jehovah God put him out of the garden of Eden to cultiman out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life.

pregnant. In time she gave birth to and it is certain that anyone find-Cain and said: "I have produced a ing me will kill me." 15 At this man with the aid of Jehovah." Jehovah said to him: "For that 2 Later she again gave birth, to his reason anyone killing Cain must brother Abel.

And Abel came to be a herder of

some fruits of the ground as an 16 To the woman he said: "I offering to Jehovah. 4 But as for shall greatly increase the pain of Abel, he too brought some firstlings of his flock, even their fatty pieces. will bring forth children, and your Now while Jehovah was looking craving will be for your husband, with favor upon Abel and his offering, 5 he did not look with any 17 And to Adam he said: "Be- favor upon Cain and upon his ofcause you listened to your wife's fering. And Cain grew hot with voice and took to eating from the great anger, and his countenance tree concerning which I gave you began to fall. 6 At this Jehovah this command, 'You must not eat said to Cain: "Why are you hot from it,' cursed is the ground on with anger and why has your counyour account. In pain you will eat tenance fallen? 7 If you turn to its produce all the days of your doing good, will there not be an life. 18 And thorns and thistles it exaltation? But if you do not turn will grow for you, and you must eat to doing good, there is sin crouchthe vegetation of the field. 19 In ing at the entrance, and for you is the sweat of your face you will eat its craving; and will you, for your

Man sentenced, expelled, Cain and Abel

8 After that Cain said to Abel taken. For dust you are and to his brother: ["Let us go over into the field." I So it came about that while they were in the field Cain proceeded to assault Abel his brother and kill him. 9 Later on Jehovah said to Cain: "Where is Abel your brother?" and he said: "I do not know. Am I my brother's guardian?" 10 At this he said: "What have you done? Listen! Your brother's blood is crying out to me from the ground. 11 And now you are cursed in banishment from the ground, which has opened its mouth also from the tree of life and eat to receive your brother's blood at your hand. 12 When you cultivate the ground, it will not give you back its power. A wanderer and a vate the ground from which he had been taken. 24 And so he drove the earth." 13 At this Cain said to Jehovah: "My punishment for error is too great to carry. 14 Here you are actually driving me this day from off the surface of the ground, and from your face I shall A Now Adam had intercourse with be concealed; and I must become a Eve his wife and she became wanderer and fugitive on the earth. suffer vengeance seven times."

And so Jehovah set up a sign for sheep, but Cain became a cultivator | Cain in order that no one finding him should strike him. 16 With 5 This is the book of Adam's histhat Cain went away from the face of Jehovah and took up residence in the land of Fugitiveness to the east of Eden.

17 Afterward Cain had intercourse with his wife and she became pregnant and gave birth to E'noch. Then he engaged in building a city and called the city's name by the name of his son E'noch, 18 Later there was born to E'noch I'rad. And I'rad became father to Me·hu'ia·el, and Me·hu'ia el became father to Me thu'shael, and Me-thu'sha-el became father to La'mech.

19 And La'mech proceeded to take two wives for himself. The name of the first was A'dah and the name of the second was Zil'lah. 20 In time A'dah gave birth to Ja'bal. He proved to be the founder of those who dwell in tents and have livestock. 21 And the name of his brother was Ju'bal. He proved to be the founder of all those who handle the harp and the pipe. 22 As for Zil'lah, she too gave birth to Tu'bal-cain, the forger of every sort of tool of copper and iron. And the sister of Tu'bal-cain was Na'a·mah. 23 Consequently La'mech composed these words for his wives A'dah and Zil'lah:

"Hear my voice, you wives of La'mech:

Give ear to my saying:

A man I have killed for wounding me.

Yes, a young man for giving me a blow.

24 If seven times Cain is to be avenged.

Then La'mech seventy times and seven."

25 And Adam proceeded to have intercourse again with his wife and so she gave birth to a son and years and he died. called his name Seth, because, as she said: "God has appointed another seed in place of Abel, because father to Ja'red. 16 And after his Cain killed him." 26 And to Seth fathering Ja'red Ma·hal'a·lel con-also there was born a son and he tinued to live eight hundred and proceeded to call his name E'nosh. thirty years. Meanwhile he became At that time a start was made of father to sons and daughters. calling on the name of Jehovah. 17 So all the days of Ma hal'a lel

tory. In the day of God's creating Adam he made him in the likeness of God. 2 Male and female he created them. After that he blessed them and called their name Man in the day of their being created.

3 And Adam lived on for a hundred and thirty years. Then he became father to a son in his likeness, in his image, and called his name Seth. 4 And the days of Adam after his fathering Seth came to be eight hundred years. Meanwhile he became father to sons and daughters. 5 So all the days of Adam that he lived amounted to nine hundred and thirty years and he died.

6 And Seth lived on for a hundred and five years. Then he became father to E'nosh, 7 And after his fathering E'nosh Seth continued to live eight hundred and seven years. Meanwhile he became father to sons and daughters. 8 So all the days of Seth amounted to nine hundred and twelve years and he died.

9 And E'nosh lived on for ninety years. Then he became father to Ke'nan, 10 And after his fathering Ke'nan E'nosh continued to live eight hundred and fifteen years. Meanwhile he became father to sons and daughters. 11 So all the days of E'nosh amounted to nine hundred and five years and he died.

12 And Ke'nan lived on for seventy years. Then he became father to Ma·hal'a·lel. 13 And after his fathering Ma·hal'a·lel Ke'nan continued to live eight hundred and forty years. Meanwhile he became father to sons and daughters. 14 So all the days of Ke'nan amounted to nine hundred and ten

15 And Ma·hal'a·lel lived on for sixty-five years. Then he became

amounted to eight hundred and ninety-five years and he died.

18 And Ja'red lived on for a hundred and sixty-two years. Then he became father to E'noch. 19 And after his fathering E'noch Ja'red continued to live eight hundred years. Meanwhile he became father to sons and daughters. 20 So all the days of Ja'red amounted to nine hundred and sixty-two years and he died.

21 And E'noch lived on for sixtyfive years. Then he became father to Me·thu'se·lah. 22 And after his fathering Me·thu'se·lah E'noch went on walking with the [true] God three hundred years. Meanwhile he became father to sons and daughters. 23 So all the days of E'noch amounted to three hundred and sixty-five years. 24 And E'noch kept walking with the [true] God. Then he was no more, for God took him.

25 And Me thu'se lah lived on for a hundred and eighty-seven years. Then he became father to La'mech. 26 And after his fathering La'mech Me thu'se lah continued to live seven hundred and eighty-two years. Meanwhile he became father to sons and daughters. 27 So all the days of Me thu'se lah amounted to nine hundred and sixty-nine years and he died.

28 And La'mech lived on for a hundred and eighty-two years. Then he became father to a son. 29 And he proceeded to call his name Noah, saying: "This one will bring us comfort from our work and from the pain of our hands the [true] God. 10 In time Noah resulting from the ground which became father to three sons, Shem, Jehovah has cursed." 30 And after his fathering Noah La'mech continued to live five hundred and sight of the [true] God and the ninety-five years. Meanwhile he became father to sons and daughters. 31 So all the days of La'mech amounted to seven hundred flesh had ruined its way on the and seventy-seven years and he died.

32 And Noah got to be five hun-

6 Now it came about that when men started to grow in numbers on the surface of the ground and daughters were born to them, 2 then the sons of the [true] God began to notice the daughters of men, that they were good-looking; and they went taking wives for themselves, namely, all whom they chose. 3 After that Jehovah said: "My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years."

Enoch, Noah, mankind's badness

4 The Neph'i·lim proved to be in the earth in those days, and also after that, when the sons of the [true] God continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones who were of old, the men of fame.

5 Consequently Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time. 6 And Jehovah felt regrets that he had made men in the earth, and he felt hurt at his heart. 7 So Jehovah said: "I am going to wipe men whom I have created off the surface of the ground, from man to domestic animal, to moving animal and to flying creature of the heavens, because I do regret that I have made them." 8 But Noah found favor in the eyes of Jehovah.

9 This is the history of Noah.

Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with Ham and Ja'pheth. 11 And the earth came to be ruined in the earth became filled with violence. 12 So God saw the earth and, look! it was ruined, because all earth.

13 After that God said to Noah: "The end of all flesh has come bedred years old. After that Noah fore me, because the earth is full became father to Shem, Ham and of violence as a result of them; and Ja'pheth. here I am bringing them to ruin

together with the earth. 14 Make entire earth. 4 For in just seven for yourself an ark out of wood of days more I am making it rain a resinous tree. You will make compartments in the ark, and you must cover it inside and outside with tar. 15 And this is how you will make it: three hundred cubits the length of the ark, fifty cubits its width, and thirty cubits its height. 16 You will make a tso'har [roof; or, window] for the ark, and you | years old when the deluge of waters will complete it to the extent of a cubit upward, and the entrance of the ark you will put in its side: you will make it with a lower story. a second story and a third story.

17 "And as for me, here I am bringing the deluge of waters upon the earth to bring to ruin all flesh in which the force of life is active from under the heavens. Everything that is in the earth will expire. 18 And I do establish my covenant with you: and you must go into the ark, you and your sons and your wife and your sons' wives with you. 19 And of every living creature of every sort of flesh, two of each, you will bring into the ark to preserve them alive with you. Male and female they will be. 20 Of the flying creatures according to their kinds and of the domestic animals according to their kinds, of all moving animals of the ground according to their kinds, two of each will go in there to you Noah's sons, and the wife of Noah to preserve them alive. 21 And as for you, take for yourself every sort of food that is eaten; and you must gather it to yourself, and it must serve as food for you and for them."

22 And Noah proceeded to do according to all that God had commanded him. He did just so.

7 After that Jehovah said to Noah: "Go, you and all your household, into the ark, because you are the one I have seen to be righteous before me among this generation. 2 Of every clean beast you must take to yourself by sevens, the sire and its mate: and of every beast that is not clean just two, the sire and its mate; 3 also of the flying creatures of the heavens by sevens, male and female, to preserve off- forty days upon the earth, and the spring alive on the surface of the waters kept increasing and began

upon the earth forty days and forty nights: and I will wipe every existing thing that I have made off the surface of the ground." 5 And Noah proceeded to do according to all that Jehovah had commanded

6 And Noah was six hundred occurred on the earth. 7 So Noah went in, and his sons and his wife and his sons' wives with him, into the ark ahead of the waters of the deluge. 8 Of every clean beast and of every beast that is not clean and of the flying creatures and everything that moves on the ground. 9 they went in by twos to Noah inside the ark, male and female. just as God had commanded Noah. 10 And seven days later it turned out that the waters of the deluge

came upon the earth.

11 In the six hundredth year of Noah's life, in the second month. on the seventeenth day of the month, on this day all the springs of the vast watery deep were broken open and the floodgates of the heavens were opened. 12 And the downpour upon the earth went on for forty days and forty nights. 13 On this very day Noah went in. and Shem and Ham and Ja'pheth, and the three wives of his sons with him, into the ark: 14 they and every wild beast according to its kind, and every domestic animal according to its kind, and every moving animal that moves on the earth according to its kind, and every flying creature of the heavens according to its kind, every bird, every winged creature. 15 And they kept going to Noah inside the ark, two by two, of every sort of flesh in which the force of life was active. 16 And those going in, male and female of every sort of flesh, went in, just as God had commanded him. After that Jehovah shut the door behind him.

17 And the deluge went on for

carrying the ark and it was floating ! waters became overwhelming and kept increasing greatly upon the earth, but the ark kept going on the surface of the waters. 19 And the waters overwhelmed the earth so greatly that all the tall mountains that were under the whole heavens came to be covered. 20 Up to fifteen cubits the waters overwhelmed them and the mountains became covered.

21 So all flesh that was moving upon the earth expired, among the flying creatures and among the domestic animals and among the wild beasts and among all the swarms that were swarming upon the earth, and all mankind. 22 Everything in which the breath of the force of life was active in its nostrils, namely, all that were on the dry ground, died. 23 Thus he wiped out every existing thing that was on the surface of the ground, from man to beast, to moving animal and to flying creature of the heavens, and they were wiped off the earth; and only Noah and those who were with him in

the ark kept on surviving. 24 And

the waters continued overwhelming

the earth a hundred and fifty days.

8 After that God remembered Noah and every wild beast and every domestic animal that was with him in the ark, and God caused a wind to pass over the earth, and the waters began to subside. 2 And the springs of the watery deep and the floodgates of the heavens became stopped up. and so the downpour from the heavens was restrained. 3 And the waters began receding from off the earth, progressively receding; and at the end of a hundred and fifty days the waters were lacking. 4 And in the seventh month, on the seventeenth day of the month. the ark came to rest on the mountains of Ar'a rat. 5 And the waters kept on progressively lessening until the tenth month. In the tenth month, on the first of the month, the tops of the mountains appeared.

6 So it occurred that at the end high above the earth. 18 And the of forty days Noah proceeded to open the window of the ark that he had made. 7 After that he sent out a raven, and it continued flying outdoors, going and returning, until the waters dried off the earth.

> 8 Later he sent out from him a dove to see whether the waters had abated from the surface of the ground. 9 And the dove did not find any resting place for the sole of its foot, and so it returned to him into the ark because the waters were yet upon the surface of the whole earth. At that he put his hand out and took it and brought it to himself inside the ark. 10 And he went on waiting still another seven days, and once again he sent out the dove from the ark. 11 Later on the dove came to him about the time of evening and, look! there was an olive leaf freshly plucked in its bill, and so Noah got to know that the waters had abated from the earth. 12 And he went on waiting still another seven days. Then he sent out the dove. but it did not come back again to him any more.

13 Now in the six hundred and first year, in the first month, on the first day of the month, it came about that the waters had drained from off the earth; and Noah proceeded to remove the covering of the ark and to look, and here the surface of the ground had drained dry. 14 And in the second month. on the twenty-seventh day of the month, the earth had dried off.

15 God now spoke to Noah, saving: 16 "Go out of the ark, you and your wife and your sons and your sons' wives with you. 17 Every living creature that is with you of every sort of flesh, among the flying creatures and among the beasts and among all the moving animals that move upon the earth. bring out with you, as they must swarm in the earth and be fruitful and become many upon the earth."

18 At that Noah went out, and also his sons and his wife and his sons' wives with him. 19 Every living creature, every moving animal and every flying creature that is with you among fowls. everything that moves on the earth. according to their families they went out of the ark. 20 And Noah from all those going out of the ark began to build an altar to Jehovah to every living creature of the and to take some of all the clean beasts and of all the clean flying creatures and to offer burnt offerings upon the altar. 21 And Jehovah began to smell a restful odor. and so Jehovah said in his heart: "Never again shall I call down evil upon the ground on man's account. because the inclination of the heart of man is bad from his youth up; and never again shall I deal every living thing a blow just as I have nite. 13 My rainbow I do give in done, 22 For all the days the earth continues, seed sowing and harvest, and cold and heat, and summer and winter, and day and night, will never cease."

9 And God went on to bless Noah and his sons and to say to them: "Be fruitful and become many and fill the earth. 2 And a fear of you and a terror of you will continue upon every living creature of the earth and upon every flying creature of the heavens, upon everything that goes moving on the ground, and upon all the fishes of the sea. Into your hand they are now given. 3 Every moving animal that is alive may serve as food for you. As in the case of green vegetation. I do give it all to you. 4 Only flesh with its soul-its blood -you must not eat. 5 And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back; and from the hand of man, father of Ca'naan. 19 These three from the hand of each one who is his brother, shall I ask back the soul of man. 6 Anyone shedding man's blood, by man will his own blood be shed, for in God's image farmer and proceeded to plant a he made man. 7 And as for you men, be fruitful and become many, make the earth swarm with you icated, and so he uncovered himself and become many in it."

Noah and to his sons with him: father's nakedness and went telling men and with your offspring after a mantle and put it upon both

among beasts and among all living creatures of the earth with you. earth. 11 Yes. I do establish my covenant with you: No more will all flesh be cut off by waters of a deluge, and no more will there occur a deluge to bring the earth to ruin."

12 And God added: "This is the sign of the covenant that I am giving between me and you and every living soul that is with you, for the generations to time indefithe cloud, and it must serve as a sign of the covenant between me and the earth, 14 And it shall occur that when I bring a cloud over the earth, then the rainbow will certainly appear in the cloud. 15 And I shall certainly remember my covenant which is between me and you and every living soul among all flesh; and no more will the waters become a deluge to bring all flesh to ruin. 16 And the rainbow must occur in the cloud, and I shall certainly see it to remember the covenant to time indefinite between God and every living soul among all flesh that is upon the earth."

17 And God repeated to Noah: "This is the sign of the covenant that I do establish between me and all flesh that is upon the earth."

18 And Noah's sons who came out of the ark were Shem and Ham and Ja'pheth. Later Ham was the were Noah's sons, and from these was all the earth's population spread abroad.

20 Now Noah started off as a vineyard. 21 And he began drinking of the wine and became intoxin the midst of his tent. 22 Later 8 And God went on to say to Ham the father of Ca'naan saw his 9 "And as for me, here I am es- it to his two brothers outside. tablishing my covenant with you 23 At that Shem and Ja'pheth took YOU. 10 and with every living soul their shoulders and walked in backwards. Thus they covered their father's nakedness, while their faces were turned away, and they did not see their father's nakedness.

24 Finally Noah awoke from his wine and got to know what his youngest son had done to him. 25 At this he said:

"Cursed be Ca'naan.

Let him become the lowest slave to his brothers." 26 And he added:

"Blessed be Jehovah, Shem's God. And let Ca'naan become a slave to him.

27 Let God grant ample space to Ja'pheth.

> And let him reside in the tents of Shem.

> Let Ca'naan become a slave to him also."

28 And Noah continued to live three hundred and fifty years after the deluge. 29 So all the days of Noah amounted to nine hundred and fifty years and he died.

And this is the history of Noah's sons, Shem, Ham and Ja'pheth.

Now sons began to be born to them after the deluge. 2 The sons of Ja'pheth were Go'mer and Ma'gog and Ma'da i and Ja'van and Tu'bal and Me'shech and Ti'ras.

3 And the sons of Go'mer were Ash'ke naz and Ri'phath and To-

gar'mah. 4 And the sons of Ja'van were E·li'shah and Tar'shish, Kit'tim

and Do'da · nim. 5 From these the population of the isles of the nations was spread about in their lands, each according to its tongue, according to their

families, by their nations. 6 And the sons of Ham were Cush and Miz'ra im and Put and Ca'naan.

7 And the sons of Cush were Se'ba and Hav'i lah and Sab'tah and Ra'a mah and Sab'te ca.

And the sons of Ra'a mah

were She'ba and De'dan. 8 And Cush became father to Nim'rod. He made the start in becoming a mighty one in the earth. 9 He displayed himself a mighty hunter in opposition to Jehovah.

That is why there is a saving: "Just like Nim'rod a mighty hunter in opposition to Jehovah." 10 And the beginning of his kingdom came to be Ba'bel and E'rech and Ac'cad and Cal'neh, in the land of Shi'nar. 11 Out of that land he went forth into As-svr'i-a and set himself to building Nin'e-veh and Re-ho'both-Ir and Ca'lah 12 and Re'sen between Nin'e-veh and Ca'lah: this is the great city.

13 And Miz'ra im became father to Lu'dim and An'a-mim and Leha'bim and Naph tu'him 14 and Path ru'sim and Cas lu'him (from among whom the Phi-lis'tines went

forth) and Caph'to rim.

15 And Ca'naan became father to Si'don his first-born and Heth 16 and the Jeb'u site and the Am'or ite and the Girga shite 17 and the Hi'vite and the Ark'ite and the Si'nite 18 and the Ar'vad ite and the Zem'a rite and the Ha'math ite; and afterward the families of the Ca'naan ite were scattered. 19 So the boundary of the Ca'naan ite came to be from Si'don as far as Ge'rar, near Ga'za, as far as Sod'om and Gomor'rah and Ad'mah and Ze-boi'im, near La'sha. 20 These were the sons of Ham according to their families, according to their tongues, in their lands, by their nations.

21 And to Shem, the forefather of all the sons of E'ber, the brother of Ja'pheth the oldest, there was also progeny born. 22 The sons of Shem were E'lam and As'shur and Ar pach'shad and Lud and A'ram.

23 And the sons of A'ram were Uz and Hul and Ge'ther and Mash. 24 And Ar pach'shad became father to She'lah, and She'lah be-

came father to E'ber.

25 And to E'ber there were two sons born. The name of the one was Pe'leg, because in his days the earth was divided; and the name of his brother was Jok'tan.

26 And Jok'tan became father to Al·mo'dad and She'leph and Ha-zar-ma'veth and Je'rah 27 and Ha-do'ram and U'zal and Dik'lah 28 and O'bal and earth, and Jehovah had scattered O'phir and Hav'i-lah and Jo'- face of the earth. bab; all these were the sons of Jok'tan.

30 And their place of dwelling came to extend from Me'sha as far as Se'phar, the mountainous region

of the East.

31 These were the sons of Shem according to their families, according to their tongues, in their lands. according to their nations.

32 These were the families of the sons of Noah according to their family descents, by their nations. and from these the nations were spread about in the earth after the deluge.

Now all the earth continued to be of one language and of one set of words. 2 And it came about that in their journeying eastward they eventually discovered a valley plain in the land of Shi'nar, and they took up dwelling there. 3 And they began to say, each one to the other: "Come on! Let us make bricks and bake them with a burning process." So brick served as stone for them, but bitumen served as mortar for them. 4 They now said: "Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth."

5 And Jehovah proceeded to go down to see the city and the tower that the sons of men had built. 6 After that Jehovah said: "Look! They are one people and there is one language for them all, and this is what they start to do. Why, now there is nothing that they may have in mind to do that will be sons and daughters. unattainable for them. 7 Come now! Let us go down and there ty years. Then he became father confuse their language that they to Na'hor, 23 And after his famay not listen to one another's thering Na'hor Se'rug continued to language." 8 Accordingly Jehovah live two hundred years. Meanwhile scattered them from there over all he became father to sons and the surface of the earth, and they daughters. gradually left off building the city. 9 That is why its name was called twenty-nine years. Then he became Ba'bel, because there Jehovah had father to Te'rah. 25 And after his

A.bim'a.el and She'ba 29 and them from there over all the sur-

10 This is the history of Shem. Shem was a hundred years old when he became father to Ar pach'shad two years after the deluge. 11 And after his fathering Arpach'shad Shem continued to live five hundred years. Meanwhile he became father to sons and daugh-

12 And Ar pach'shad lived thirty-five years. Then he became father to She'lah. 13 And after his fathering She'lah Ar pach'shad continued to live four hundred and three years. Meanwhile he became father to sons and daughters.

14 And She'lah lived thirty years. Then he became father to E'ber. 15 And after his fathering E'ber She'lah continued to live four hundred and three years. Meanwhile he became father to sons and daughters.

16 And E'ber lived on for thirtyfour years. Then he became father to Pe'leg. 17 And after his fathering Pe'leg E'ber continued to live four hundred and thirty years. Meanwhile he became father to sons and daughters.

18 And Pe'leg lived on for thirty years Then he became father to Re'u. 19 And after his fathering Re'u Pe'leg continued to live two hundred and nine years. Meanwhile he became father to sons and daughters.

20 And Re'u lived on for thirtytwo years. Then he became father to Se'rug. 21 And after his fathering Se'rug Re'u continued to live two hundred and seven years. Meanwhile he became father to

22 And Se'rug lived on for thir-

24 And Na'hor lived on for confused the language of all the fathering Te'rah Na'hor continued

26 And Te'rah lived on for seventy years, after which he became father to A'bram. Na'hor and Ha'-

27 And this is the history of Te'rah.

Te'rah became father to A'bram. Na'hor and Ha'ran: and Ha'ran behis birth, in Ur of the Chal-de'ans. 29 And A'bram and Na'hor proceeded to take wives for themselves. The name of A'bram's wife was Sar'ai, while the name of Na'hor's wife was Mil'cah, the daughter of Ha'ran, the father of Mil'cah and father of Is'cah. 30 But Sar'ai continued to be barren; she had no child.

31 After that Te'rah took A'bram his son and Lot, the son of Ha'ran, his grandson, and Sar'ai his daughter-in-law, the wife of A'bram his son, and they went with him out of Ur of the Chal de'ans to go to the land of Ca'naan. In time they came to Ha'ran and took up dwelling there. 32 And the days of Te'rah came to be two hundred and five years. Then Te'rah died in Ha'ran.

12 And Jehovah proceeded to say to A'bram: "Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you; 2 and I shall make a great nation out of you and I shall bless you and I will make your name great; and prove your-self a blessing. 3 And I will bless those who bless you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you."

4 At that A'bram went just as Jehovah had spoken to him, and Lot the son of his brother and all Jehovah touched Phar'aoh and his

years. Meanwhile he became father lated and the souls whom they had acquired in Ha'ran, and they got on their way out to go to the land of Ca'naan. Finally they came to the land of Ca'naan, 6 And A'bram went on through the land as far as the site of She'chem, near the big trees of Mo'reh: and at that time the Ca'naan ite was in the land. 7 Jehovah now appeared came father to Lot. 28 Later Ha'- to A'bram and said: "To your seed ran died while in company with I am going to give this land." After Te'rah his father in the land of that he built an altar there to Jehovah, who had appeared to him. 8 Later he moved from there to the mountainous region to the east of Beth'el and pitched his tent with Beth'el on the west and A'i on the east. Then he built an altar there to Jehovah and began to call on the name of Jehovah. 9 Afterward A'bram broke camp, going then from encampment to encampment toward the Neg'eb.

> 10 Now a famine arose in the land and A'bram made his way down toward Egypt to reside there as an alien, because the famine was severe in the land. 11 And it came about that as soon as he got near to entering Egypt, then he said to Sar'ai his wife: "Please. now! I well know you are a woman beautiful in appearance. 12 So it is bound to happen that the Egyptians will see you and will say, 'This is his wife.' And they will certainly kill me, but you they will preserve alive. 13 Please say you are my sister, in order that it may go well with me on your account. and my soul will be certain to live due to you."

14 So it happened that, as soon as A'bram entered Egypt, the Egyptians got to see the woman, that she was very beautiful. 15 And the princes of Phar'aoh also got to see her and they began praising her to Phar'aoh, so that the woman was taken to the house of Phar'aoh. 16 And he treated A'bram well on Lot went with him. And A'bram her account, and he came to have was seventy-five years old when he sheep and cattle and asses and went out from Ha'ran. 5 So menservants and maidservants and A'bram took Sar'ai his wife and she-asses and camels. 17 Then

18 With that Phar'aoh called A'bram and said: "What is this you have done to me? Why did you not tell me that she was your wife? 19 Why did you say, 'She is my sister.' so that I was about to take her as my wife? And now here is your wife. Take her and go!" 20 And Phar'aoh issued commands to men concerning him, and they went escorting him and his wife and all that he had.

13 Following that A'bram went up out of Egypt, he and his wife and all that he had, and Lot with him, to the Neg'eb. 2 And A'bram was heavily stocked with herds and silver and gold. 3 And he made his way from encampment to encampment out of the Neg'eb and to Beth'el, to the place where his tent had been at first between Beth'el and A'i, 4 to the place of the altar that he had made there originally: and A'bram proceeded to call there on the name of Jehovah.

5 Now Lot, who was going along with A'bram, also owned sheep and cattle and tents. 6 So the land did not allow for them to dwell all together, because their goods had become many and they were not able to dwell all together. 7 And a quarrel arose between the herders of A'bram's livestock and the herders of Lot's livestock; and at that time the Ca'naan ite and the Per'iz zite were dwelling in the land. 8 Hence A'bram said to Lot: "Please, do not let any quarreling continue between me and you and between my herdsmen and your herdsmen, for we men are brothers. 9 Is not the whole land available to you? Please, separate from me. If you go to the left, then I will go to the right; but if you go to the right, then I will go to in the fourteenth year Ched or lathe left." 10 So Lot raised his eyes o'mer came, and also the kings who and saw the whole District of the were with him, and they inflicted Jordan, that all of it was a wellwatered region before Jehovah te roth-kar na'im, and the Zu'zim brought Sod'om and Go·mor'rah to in Ham, and the E'mim in Sha'ruin, like the garden of Jehovah, veh-kir-i-a-tha'im, 6 and the Ho'like the land of Egypt as far as rites in their mountain of Se'ir, Zo'ar. 11 Then Lot chose for him- down to El-pa'ran, which is at the

household with great plagues be- | self the whole District of the Jorcause of Sar'ai, A'bram's wife, dan, and Lot moved his camp to the east. So they separated the one from the other. 12 A'bram dwelt in the land of Ca'naan, but Lot dwelt among the cities of the District, Finally he pitched tent near Sod'om. 13 And the men of Sod'om were bad and were gross sinners against Jehovah.

14 And Jehovah said to A'bram after Lot had separated from him: "Raise your eyes, please, and look from the place where you are, northward and southward and eastward and westward. 15 because all the land at which you are looking, to you and to your seed I am going to give it until time indefinite. 16 And I will constitute your seed like the dust particles of the earth, so that, if a man could be able to count the dust particles of the earth, then your seed could be numbered. 17 Get up, go about in the land through its length and through its breadth, because to you I am going to give it." 18 So A'bram continued to live in tents. Later on he came and dwelt among the big trees of Mam're, which are in He'bron; and there he proceeded to build an altar to Jehovah.

14 Now it came about in the days of Am'ra phel king of Shi'nar. Ar'i och king of El·la'sar, Ched orla o'mer king of E'lam, and Ti'dal king of Goi'im, 2 that these made war with Be'ra king of Sod'om, and with Bir'sha king of Go·mor'rah, Shi'nab king of Ad'mah, and Sheme'ber king of Ze-boi'im, and the king of Be'la (that is to say, Zo'ar). 3 All these marched as allies to the Low Plain of Sid'dim, that is, the Salt Sea.

4 Twelve years they had served Ched or la o'mer, but the thirteenth year they rebelled. 5 And defeats on the Reph'a·im in Ash'-

about and came to En-mish'pat, to the Low Plain of Sha'veh, that that is, Ka'desh, and defeated the is, the king's Low Plain. 18 And whole field of the A·mal'ek·ites Mel·chiz'e·dek king of Sa'lem and also the Am'or ites who were dwelling in Haz'a·zon-ta'mar.

8 At this point the king of Sod'om went on the march, and also the king of Go mor'rah and the king of Ad'mah and the king of Ze-boi'im and the king of Be'la (that is to say, Zo'ar), and they drew up in battle order against them in the Low Plain of Sid'dim, 9 against Ched·or·la·o'mer king of E'lam and Ti'dal king of Goi'im and Am'ra phel king of Shi'nar and Ar'i och king of El·la'sar; four kings against the five. 10 Now the Low Plain of Sid'dim was pits upon pits of bitumen; and the kings of Sod'om and Go mor'rah took to flight and went falling into them, and those who remained fled to the mountainous region. 11 Then the victors took all the goods of Sod'om and Go mor'rah and all their food and went on their way. 12 They also took Lot the son of A'bram's brother and his goods and continued on their way. He was then dwelling in Sod'om.

13 After that a man who had escaped came and told A'bram the Hebrew. He was then tabernacling among the big trees of Mam're the Am'or ite, the brother of Esh'col and brother of A'ner; and they were confederates of A'bram. 14 Thus A'bram got to hear that his brother had been taken captive. With that he mustered his trained men, three hundred and eighteen slaves born in his household, and went in pursuit up to Dan. 15 And by night he resorted to dividing his forces, he and his slaves, against them, and thus he defeated them and kept in pursuit of them up to Ho'bah, which is north of Damascus. 16 And he proceeded to recover all the goods, and he recovered also Lot his brother and his goods and also the women and the people.

17 Then the king of Sod'om went out to meet him after he returned and said: "Look up, please, to the from defeating Ched or la o'mer heavens and count the stars, if you

wilderness. 7 Then they turned and the kings that were with him. brought out bread and wine, and he was priest of the Most High God. 19 Then he blessed him and

"Blessed be A'bram of the Most High God.

Producer of heaven and earth; 20 And blessed be the Most High God.

who has delivered your oppressors into your hand!" At that A'bram gave him a tenth

of everything.

21 After that the king of Sod'om said to A'bram: "Give me the souls, but take the goods for yourself." 22 At this A'bram said to the king of Sod'om: "I do lift up my hand [in an oath] to Jehovah the Most High God, Producer of heaven and earth, 23 that, from a thread to a sandal lace, no, I shall take nothing from anything that is yours, in order that you may not say, 'It was I who made A'bram rich.' 24 Nothing for me! Only what the young men have already eaten, and the share of the men who went with me, A'ner, Esh'col and Mam're-let them take their share."

15 After these things the word of Jehovah came to A'bram in a vision, saying: "Do not fear, A'bram. I am a shield for you. Your reward will be very great." 2 At this A'bram said: "Lord Jehovah, what will you give me, seeing that I am going childless and the one who will possess my house is a man of Damascus, E·li·e'zer?" 3 And A'bram added: "Look! You have given me no seed, and, look! a son of my household is succeeding me as heir." 4 But, look! the word of Jehovah to him was in these words: "This man will not succeed you as heir, but one who will come out of your own inward parts will succeed you as heir."

5 He now brought him outside

are possibly able to count them." | the Reph'a.im 21 and the Am'or-And he went on to say to him: "So put faith in Jehovah; and he proceeded to count it to him as righteousness. 7 Then he added to him: "I am Jehovah, who brought you out of Ur of the Chal de'ans to give you this land to take it in possession." 8 To this he said: "Lord Jehovah, by what shall I know that I shall take it in possession?" 9 In turn he said to him: "Take for me a three-year-old heifer and a three-year-old shegoat and a three-year-old ram and a turtledove and a young pigeon." 10 So he took all these to himself and cut them in two and put each part of them so as to match the other, but the young birds he did not cut in pieces. 11 And the birds of prey began to descend upon the carcasses, but A'bram kept driving them away.

12 After a while the sun was about to set, and a deep sleep fell upon A'bram, and, look! a frightfully great darkness was falling upon him. 13 And he began to say to A'bram: "You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. 14 But the nation that they will serve I am judging, and after that they will go out with many goods. 15 As for you, you will go to your forefathers in peace; you will be buried at a good old age. 16 But in the fourth generation they will return here, because the error of the Am'or ites has not yet come to completion."

17 The sun was now setting and a dense darkness came and, look! a smoking furnace and a fiery torch that passed in between these pieces. 18 On that day Jehovah concluded with A'bram a covenant, saying: "To your seed I will give this land, from the river of Egypt to the great river, the river Eu phra'tes: and the Kad'mon-ites 20 and the

ites and the Ca'naan ites and the your seed will become." 6 And he Gir'ga shites and the Jeb'u sites."

> Now Sar'ai, A'bram's wife, had borne him no children; but she had an Egyptian maidservant and her name was Ha'gar. 2 Hence Sar'ai said to A'bram: "Please now! Jehovah has shut me off from bearing children. Please, have relations with my maidservant. Perhaps I may get children from her." So A'bram listened to the voice of Sar'ai. 3 Then Sar'ai. A'bram's wife, took Ha'gar, her Egyptian maidservant, at the end of ten years of A'bram's dwelling in the land of Ca'naan, and gave her to A'bram her husband as his wife. 4 Accordingly he had relations with Ha'gar, and she became pregnant. When she became aware that she was pregnant, then her mistress began to be despised in her eyes.

> 5 At this Sar'ai said to A'bram: "The violence done me be upon you. I myself gave my maidservant over to your bosom, and she became aware that she was pregnant, and I began to be despised in her eyes. May Jehovah judge between me and you." 6 So A'bram said to Sar'ai: "Look! Your maidservant is at your disposal. Do to her what is good in your eyes." Then Sar'ai began to humiliate her so that she

ran away from her.

7 Later Jehovah's angel found her at a fountain of waters in the wilderness, at the fountain on the way to Shur. 8 And he began to say: "Ha'gar, maidservant of Sar'ai, just where have you come from and where are you going?" To this she said: "Why, from Sar'ai my mistress I am running away." 9 And Jehovah's angel went on to say to her: "Return to your mistress and humble yourself under her hand." 10 Then Jehovah's angel said to her: "I shall greatly multiply your seed, so that it will not be numbered for multitude." 11 Further Jehovah's angel added to her: "Here you are pregnant, 19 the Ken'ites and the Ken'iz zites and you shall give birth to a son and must call his name Ish'ma el: Hit'tites and the Per'iz zites and for Jehovah has heard your affliction. 12 As for him, he will be- | tions. 10 This is my covenant that brothers he will tabernacle."

name of Jehovah, who was speaking to her: "You are a God of actually looked upon him who sees between Ka'desh and Be'red. 15 Later on Ha'gar bore to A'bram a son and A'bram called the name of his son whom Ha'gar bore Ish'ma·el. 16 And A'bram was eightysix years old at Ha'gar's bearing Ish'ma el to A'bram.

When A'bram got to be ninetynine years old, then Jehovah appeared to A'bram and said to him: "I am God Almighty. Walk before me and prove yourself faultless. 2 And I will give my covenant between me and you, that I may multiply you very, very much."

3 At this A'bram fell upon his face, and God continued to speak with him, saying: 4 "As for me, look! my covenant is with you, and you will certainly become a father of a crowd of nations. 5 And your name will not be called A'bram any more, and your name must become Abraham, because a father of a crowd of nations I will make you. 6 And I will make you very, very fruitful and will make you become nations, and kings will come out of you.

7 "And I will carry out my covenant between me and you and your seed after you according to their generations for a covenant to time indefinite, to prove myself God to you and to your seed after you. 8 And I will give to you and to your seed after you the land of your alien residences, even the entire land of Ca'naan, for a possesprove myself God to them."

9 And God said further to Abraham: "As for you, you are to keep after you according to their genera- enant I shall establish with Isaac,

come a zebra of a man. His hand you men will keep, between me will be against everyone, and the and you men, even your seed after hand of everyone will be against you: Every male of yours must get him; and before the face of all his circumcised. 11 And you must get circumcised in the flesh of Your 13 Then she began to call the foreskins, and it must serve as a sign of the covenant between me and you. 12 And every male of sight," for she said: "Have I here yours eight days old must be circumcised, according to your generme?" 14 That is why the well was ations, anyone born in the house called Be er-la hai-roi. Here it is and anyone purchased with money from any foreigner who is not from your seed. 13 Every man born in your house and every man purchased with money of yours must without fail get circumcised; and my covenant in the flesh of you men must serve as a covenant to time indefinite. 14 And an uncircumcised male who will not get the flesh of his foreskin circumcised. even that soul must be cut off from his people. He has broken my covenant."

> 15 And God went on to say to Abraham: "As for Sar'ai your wife, you must not call her name Sar'ai. because Sarah is her name. 16 And I will bless her and also give you a son from her; and I will bless her and she shall become nations; kings of peoples will come from her." 17 At this Abraham fell upon his face and began to laugh and to say in his heart: "Will a man a hundred years old have a child born, and will Sarah, yes, will a woman ninety years old give birth?"

18 After that Abraham said to the [true] God: "O that Ish'ma el might live before you!" 19 To this God said: "Sarah your wife is indeed bearing you a son, and you must call his name Isaac. And I will establish my covenant with him for a covenant to time indefinite to his seed after him. 20 But as regards Ish'ma·el I have heard you. Look! I will bless him and will sion to time indefinite; and I will make him fruitful and will multiply him very, very much. He will certainly produce twelve chieftains, and I will make him become a my covenant, you and your seed great nation. 21 However, my covwhom Sarah will bear to you at | and to give it to the attendant, and this appointed time next year."

22 With that God finished speak-Abraham, 23 Abraham then proceeded to take Ish'ma el his son and all the men born in his house and everyone purchased with monev of his, every male among the men of the household of Abraham. and he went to circumcising the flesh of their foreskins in this very day, just as God had spoken with to return to you next year at this him. 24 And Abraham was ninetynine years old when he had the will have a son." Now Sarah was flesh of his foreskin circumcised. 25 And Ish'ma el his son was thirteen years old when he had the flesh of his foreskin circumcised. 26 In this very day Abraham got circumcised, and also Ish'ma el his son. 27 And all the men of his household, anyone born in the house and anyone purchased with money from a foreigner, got circumcised with him.

Afterward Jehovah appeared to him among the big trees of Mam're, while he was sitting at the entrance of the tent about the heat of the day. 2 When he raised his eyes, then he looked and there three men were standing some distance from him. When he caught sight of them he began running to meet them from the entrance of the tent and proceeded to bow down to the earth, 3 Then he there and looked down toward Sod'said: "Jehovah, if, now, I have om, and Abraham was walking found favor in your eyes, please do with them to escort them. 17 And not pass by your servant. 4 Let a little water be taken, please, and ered from Abraham what I am you must have your feet washed. doing? 18 Why. Abraham is sure-Then recline under the tree. 5 And let me get a piece of bread. and refresh your hearts. Following that, you can pass on, because that means of him. 19 For I have beis why you have passed this way come acquainted with him in order to your servant." At this they said: that he may command his sons and "All right. You may do just as you his household after him so that have spoken."

6 So Abraham went hurrying to the tent to Sarah and said:"Hurry! Get three seah measures of fine bring upon Abraham what he has flour, knead the dough and make spoken about him." round cakes." 7 Next Abraham ran to the herd and proceeded to "The cry of complaint about Sod'-

he went hurrying to get it ready. 8 He then took butter and milk ing with him and went up from and the young bull that he had got ready and set it before them. Then he himself kept standing by them under the tree as they were eating.

> 9 They now said to him: "Where is Sarah your wife?" To this he said: "Here in the tent!" 10 So he continued: "I am surely going time, and, look! Sarah your wife listening at the tent entrance, and it was behind the man. 11 And Abraham and Sarah were old. being advanced in years. Sarah had stopped having menstruation. 12 Hence Sarah began to laugh inside herself, saving: "After I am worn out, shall I really have pleasure, my lord being old besides?" 13 Then Jehovah said to Abraham: "Why was it that Sarah laughed, saying, 'Shall I really and truly give birth although I have become old?' 14 Is anything too extraordinary for Jehovah? At the appointed time I shall return to you. next year at this time, and Sarah will have a son." 15 But Sarah began to deny it, saying: "I did not laugh!" For she was afraid. At this he said: "No! but you did laugh."

16 Later the men got up from Jehovah said: "Am I keeping covly going to become a nation great and mighty, and all the nations of the earth must bless themselves by they shall keep Jehovah's way to do righteousness and judgment: in order that Jehovah may certainly

20 Consequently Jehovah said: get a tender and good young bull om and Go mor rah, yes, it is loud,

and their sin, yes, it is very heavy, | please, not grow hot with anger, 21 I am quite determined to go but let me speak just this once: down that I may see whether they act altogether according to the outcry over it that has come to me. and, if not, I can get to know it."

22 At this point the men turned from there and got on their way to Sod'om; but as for Jehovah, he was still standing before Abraham. 23 Then Abraham approached and began to say: "Will you really sweep away the righteous with the wicked? 24 Suppose there are fifty righteous men in the midst of the city, Will you, then, sweep them away and not pardon the place for the sake of the fifty righteous who are inside it? 25 It is unthinkable of you that you are acting in this manner to put to death the righteous man with the wicked one so that it has to occur with the righteous man as it does with the wicked! It is unthinkable of you. Is the Judge of all the earth not going to do what is right?" 26 Then Jehovah said: "If I shall find in Sod'om fifty righteous men in the midst of the city I will pardon the whole place on their account." 27 But Abraham went on to answer and say: "Please, here I have taken upon myself to speak to Jehovah, whereas I am dust and ashes. 28 Suppose the fifty righteous should be lacking five. Will you for the five bring the whole city to ruin?" To this he said: "I shall not bring it to ruin if I find there forty-five."

29 But yet again he spoke further to him and said: "Suppose forty are found there." In turn he said: "I shall not do it on account of the forty." 30 But he continued: "May Jehovah, please, not grow hot with anger, but let me go on speaking: Suppose thirty are found there." In turn he said: "I shall not do it if I find thirty there." 31 But he continued on: "Please, here I have taken upon myself to speak to Jehovah: Suppose twenty are found there." In turn he said: "I shall not bring it to ruin on account of the twenty."

Suppose ten are found there." In turn he said: "I shall not bring it to ruin on account of the ten." 33 Then Jehovah went his way when he had finished speaking to Abraham, and Abraham returned to his place.

Abraham intercedes, Angels visit Lot

19 Now the two angels arrived at Sod'om by evening, and Lot was sitting in the gate of Sod'om. When Lot caught sight of them. then he got up to meet them and bowed down with his face to the earth. 2 And he proceeded to say: "Please, now, my lords, turn aside, please, into the house of your servant and stay overnight and have Your feet washed. Then you must get up early and travel on your way." To this they said: "No. but in the public square is where we shall stay overnight." 3 But he was very insistent with them, so that they turned aside to him and came into his house. Then he made a feast for them, and he baked unfermented cakes, and they went to eating.

4 Before they could lie down, the men of the city, the men of Sod'om, surrounded the house, from boy to old man, all the people in one mob. 5 And they kept calling out to Lot and saying to him: "Where are the men who came in to you tonight? Bring them out to us that we may have intercourse with them."

6 Finally Lot went out to them to the entrance, but he shut the door behind him. 7 Then he said: "Please, my brothers, do not act badly. 8 Please, here I have two daughters who have never had intercourse with a man. Please, let me bring them out to you. Then do to them as is good in your eyes. Only to these men do not do a thing, because that is why they have come under the shadow of my roof." 9 At this they said: "Stand back there!" And they added: "This lone man came here to reside as an alien and yet he would actually play the judge. Now we are going to do worse to you than to 32 Finally he said: "May Jehovah, them." And they came pressing heavily in on the man, on Lot, and | am not able to escape to the mounwere getting near to break in the tainous region for fear calamity door, 10 So the men thrust out may keep close to me and I certheir hands and brought Lot in to them, into the house, and they shut the door. 11 But they struck with blindness the men who were at the entrance of the house, from the least to the greatest, so that they were wearing themselves out trying to find the entrance.

12 Then the men said to Lot: "Do you have anyone else here? Son-in-law and your sons and your daughters and all who are yours in the city, bring out of the place! 13 For we are bringing this place to ruin, because the outcry against them has grown loud before Jehovah. so that Jehovah sent us to bring the city to ruin." 14 Hence Lot went on out and began to speak to his sons-in-law who were to take his daughters, and he kept on saving: "Get up! Get out of this place, because Jehovah is bringing the city to ruin!" But in the eyes of his sons-in-law he seemed like a man who was joking.

15 However, when the dawn ascended, then the angels became urgent with Lot, saying: "Get up! Take your wife and your two daughters who are found here, for fear you may be swept away in the ward all the land of the District error of the city!" 16 When he and saw a sight. Why, here thick kept lingering, then in the compassion of Jehovah upon him, the men seized hold of his hand and of it came about that when God the hand of his wife and of the brought the cities of the District to hands of his two daughters and ruin God kept Abraham in mind in they proceeded to bring him out and to station him outside the city. 17 And it came about that, as soon overthrowing the cities among as they had brought them forth to which Lot had been dwelling. the outskirts, he began to say: "Escape for your soul! Do not look behind you and do not stand still in all the District! Escape to the mountainous region for fear you may be swept away!"

18 Then Lot said to them: "Not that, please, Jehovah! 19 Please, now, your servant has found favor

tainly die. 20 Please, now, this city is nearby to flee there and it is a small thing. May I, please, escape there-is it not a small thing?-and my soul will live on." 21 So he said to him: "Here I do show you consideration to this extent also, by my not overthrowing the city of which you have spoken. 22 Hurry! Escape there, because I am not able to do a thing until your arriving there!" That is why he called the name of the city Zo'ar.

23 The sun had gone forth over the land when Lot arrived at Zo'ar. 24 Then Jehovah made it rain sulphur and fire from Jehovah. from the heavens, upon Sod'om and upon Go·mor'rah. 25 So he went ahead overthrowing these cities, even the entire District and all the inhabitants of the cities and the plants of the ground. 26 And his wife began to look around from behind him, and she became a pillar

of salt.

27 Now Abraham made his way early in the morning to the place where he had stood before Jehovah. 28 Then he looked down toward Sod'om and Go·mor'rah and tosmoke ascended from the land like the thick smoke of a kiln! 29 And that he took steps to send Lot out of the midst of the overthrow when

30 Later Lot went up from Zo'ar and began dwelling in the mountainous region, and his two daughters along with him, because he got afraid of dwelling in Zo'ar. So he began dwelling in a cave, he and his two daughters. 31 And the first-born proceeded to say to the younger woman: "Our father is old in your eyes so that you are mag- and there is not a man in the land nifying your loving-kindness, which to have relations with us according you have exercised with me to to the way of the whole earth. preserve my soul alive, but I-I 32 Come, let us give our father

from our father."

33 So they kept giving their father wine to drink during that allow you to touch her. 7 But now night; then the first-born went in return the man's wife, for he is a and lay down with her father, but prophet, and he will make supplihe did not know when she lay down cation for you. So keep living. But and when she got up. 34 And if you are not returning her, know it came about on the next day that that you will positively die, you the first-born then said to the younger: "Here I lay down with my let us preserve offspring from our father." 35 So they repeatedly during that night also: then the vounger got up and lay down with lay down and when she got up. name Mo'ab. He is the father of Mo'ab, to this day, 38 As for the younger, she too gave birth to a son and then called his name Benof Am'mon, to this day,

Now Abraham moved camp from there to the land of the Neg'eb and took up dwelling between Ka'desh and Shur and residing as an alien at Ge'rar. 2 And Abraham repeated concerning Sarah his wife: "She is my sister." With that A.bim'e-lech king of Ge'rar sent and took Sarah. 3 Afterward God came to A.bim'e-lech in a dream by night and said to him: "Here you are as good as dead because of the woman whom you have taken, since she is owned by another owner as his wife." 4 However, A.bim'e-lech had not gone near her. Hence he said: "Jehovah, will you kill a nation that is really righteous? 5 Did not he say to me, 'She is my sister'? and that the [true] God said to him in and you are cleared of reproach." the dream: "I too have known that 17 And Abraham began to make

wine to drink and let us lie down in the honesty of your heart you with him and preserve offspring have done this, and I was also holding you back from sinning against me. That is why I did not and all who are yours."

8 So A.bim'e-lech got up early father last night. Let us give him in the morning and proceeded to wine to drink tonight also. Then call all his servants and to speak you go in lie down with him, and of all these things in their ears. And the men got very much afraid. 9 Then A.bim'e-lech called Abragave their father wine to drink ham and said to him: "What have you done to us, and what sin have I committed against you, in that him, but he did not know when she you have brought upon me and my kingdom a great sin? Deeds 36 And both the daughters of Lot that should not have been done you became pregnant from their father. have done in connection with me." 37 In time the first-born became 10 And A.bim'e-lech went on to mother to a son and called his say to Abraham: "What did you have in view in that you have done this thing?" 11 To this Abraham said: "It was because I said to myself, 'Doubtless there is no fear of am'mi. He is the father of the sons God in this place, and they will certainly kill me because of my wife.' 12 And, besides, she is truly my sister, the daughter of my father, only not the daughter of my mother; and she became my wife. 13 And it came about that, when God caused me to wander from the house of my father, then I said to her, 'This is your loving-kindness which you may exercise toward me: At every place where we shall come say of me: "He is my brother." '"

14 Following that A.bim'e-lech took sheep and cattle and menservants and maidservants and gave them to Abraham and returned to him Sarah his wife. 15 Further A.bim'e-lech said: "Here my land is available to you. Dwell where it is good in your eyes." 16 And to Sarah he said: "Here I do give a she-did not she too say, 'He is thousand silver pieces of money to my brother'? In the honesty of my your brother. Here it is for you a heart and with innocency of my covering of the eyes to all who are hands I have done this." 6 At with you, and before everybody,

supplication to the [true] God: and [ and his wife and his slave girls, and they began bearing children. 18 For Jehovah had tightly shut up every womb of the house of A.bim'e-lech because of Sarah. Abraham's wife.

And Jehovah turned his attention to Sarah just as he had said, and Jehovah now did to Sarah just as he had spoken. 2 And Sarah became pregnant and then bore a son to Abraham in his old age at the appointed time of which God had spoken to him. 3 Accordingly Abraham called the name of his son who had been born to him. whom Sarah had borne to him. Isaac, 4 And Abraham proceeded to circumcise Isaac his son when eight days old, just as God had commanded him. 5 And Abraham was a hundred years old when Isaac his son was born to him. 6 Then Sarah said: "God has prepared laughter for me: everybody hearing of it will laugh at me." 7 And she added: "Who would have uttered to Abraham, 'Sarah will certainly suckle children,' whereas I have given birth to a son in his old age?"

8 Now the child kept growing and came to be weaned; and Abraham then prepared a big feast on the day of Isaac's being weaned. 9 And Sarah kept noticing the son of Ha'gar the Egyptian, whom she to take a wife for him from the had borne to Abraham, poking fun. land of Egypt. 10 So she began to say to Abraham: "Drive out this slave girl and her son, for the son of this slave girl is not going to be an heir with my son, with Isaac!" 11 But the thing proved to be very displeasing to Abraham as regards his son. 12 Then God said to Abraham: "Do not let anything that Sarah ity; that, according to the loyal keeps saying to you be displeasing to you about the boy and about your slave girl. Listen to her voice. because it is by means of Isaac that what will be called your seed will be. 13 And as for the son of the slave girl, I shall also constitute him a nation, because he is your A.bim'e-lech severely as regards the offspring."

14 So Abraham got up early in God proceeded to heal A.bim'e-lech | the morning and took bread and a skin water bottle and gave it to Ha'gar, setting it upon her shoulder, and the child, and then dismissed her. And she went her way and wandered about in the wilderness of Be'er-she'ba. 15 Finally the water became exhausted in the skin bottle and she threw the child under one of the bushes. 16 Then she went on and sat down by herself, about the distance of a bowshot away, because she said: "Let me not see it when the child dies." So she sat down at a distance and began to raise her voice and weep.

> 17 At that God heard the voice of the boy, and God's angel called to Ha'gar out of the heavens and said to her: "What is the matter with you, Ha'gar? Do not be afraid. because God has listened to the voice of the boy there where he is. 18 Get up, lift up the boy and take hold of him with your hand, because I shall constitute him a great nation." 19 Then God opened her eyes so that she caught sight of a well of water: and she went and began to fill the skin bottle with water and to give the boy a drink. 20 And God continued to be with the boy, and he kept growing and dwelling in the wilderness; and he became an archer 21 And he took up dwelling in the wilderness of Pa'ran, and his mother proceeded

> 22 Now it came about at that time that A.bim'e-lech together with Phi'col the chief of his army said to Abraham: "God is with you in everything you are doing. 23 So now swear to me here by God that you will not prove false to me and to my offspring and to my posterlove with which I have dealt with you, you will deal with me and with the land in which you have been residing as an alien." 24 So Abraham said: "I shall swear."

> 25 When Abraham criticized well of water that the servants of

not know who did this thing, neither did you yourself tell it to me, and I myself have also not heard of it except today." 27 With that Abraham took sheep and cattle and set seven female lambs of the flock by themselves, 29 A.bim'e-lech went on to say to Abraham: "What is the meaning here of these seven female lambs that you have set by themselves?" 30 Then he said: "You are to accept the seven fewhy he called that place Be'ershe'ba, because there both of them had taken an oath. 32 So they concluded a covenant at Be'ershe'ba, after which A.bim'e-lech got up together with Phi'col the chief of his army and they returned to the land of the Phi-lis'tines. 33 After that he planted a tamarisk tree at Be'er-she'ba and called there upon the name of Jehovah the

22 Now after these things it came about that the [true] God put please, your son, your only son whom you so love, Isaac, and make a trip to the land of Mo ri'ah and there offer him up as a burnt offer-I shall designate to you."

indefinitely lasting God. 34 And

Abraham extended his residence as

an alien in the land of the Phi-

lis'tines many days.

3 So Abraham got up early in the morning and saddled his ass and took two of his attendants split the wood for the burnt offering. Then he rose and went on the will be provided." trip to the place that the [true]

A.bim'e-lech had seized by violence, | 5 Abraham now said to his attend-26 then A.bim'e-lech said: "I do ants: "You stay here with the ass, but I and the boy want to go on over there and worship and return to you."

6 After that Abraham took the wood of the burnt offering and put gave them to A.bim'e-lech, and it upon Isaac his son and took in both of them proceeded to conclude his hands the fire and the slaugha covenant. 28 When Abraham tering knife, and both of them went on together. 7 And Isaac began to say to Abraham his father: "My father!" In turn he said: "Here I am, my son!" So he continued: "Here are the fire and the wood, but where is the sheep for the burnt offering?" 8 To this male lambs at my hand, that it Abraham said: "God will provide may serve as a witness for me that himself the sheep for the burnt I have dug this well." 31 That is offering, my son." And both of them walked on together.

9 Finally they reached the place that the [true] God had designated to him, and Abraham built an altar there and set the wood in order and bound Isaac his son hand and foot and put him upon the altar on top of the wood. 10 Then Abraham put out his hand and took the slaughtering knife to kill his son. 11 But Jehovah's angel began calling to him out of the heavens and saying: "Abraham, Abraham!" to which he answered: "Here I am!" 12 And he went on to say: "Do not put out your hand against the boy and do Abraham to the test. Accordingly not do anything at all to him, for he said to him: "Abraham!" to now I do know that you are God-which he said: "Here I am!" fearing in that you have not with-2 And he went on to say: "Take, held your son, your only one, from me." 13 At that Abraham raised his eyes and looked and there, deep in the foreground, there was a ram caught by its horns in a thicket. ing on one of the mountains that So Abraham went and took the ram and offered it up for a burnt offering in place of his son. 14 And Abraham began to call the name of that place Je ho'vah-ji'reh. This with him and Isaac his son; and he is why it is customarily said today: "In the mountain of Jehovah it

15 And Jehovah's angel pro-God designated to him. 4 It was ceeded to call to Abraham the first on the third day that Abra- second time out of the heavens ham raised his eyes and began to 16 and to say: "'By myself I do see the place from a distance. swear, is the utterance of Jehovah,

'that by reason of the fact that you | from you to prevent burying your have done this thing and you have not withheld your son, your only one, 17 I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore; and your seed will take possession of the gate of his enemies. 18 And by means of your seed all nations of the earth will certainly bless themselves due the extremity of his field. For the to the fact that you have listened full amount of silver let him give to my voice."

19 After that Abraham returned the possession of a burial place." to his attendants, and they got up and went their way together to Be'er-she'ba; and Abraham continued to dwell at Be'er-she'ba.

20 Now it came about after these things that the report got through to Abraham: "Here Mil'cah herself has also borne sons to Na'hor your brother: 21 Uz his first-born and Buz his brother and Kem·u'el the father of A'ram, 22 and Che'sed and Ha'zo and Pil'dash and Jid'laph and Be-thu'el." 23 And Bethu'el became the father of Rebek'ah. These eight Mil'cah bore to Na'hor the brother of Abraham. 24 There was his concubine too. whose name was Reu'mah. In time me, that I may bury my dead there." she herself also gave birth to Te'bah and Ga'ham and Ta'hash and Ma'a·cah.

Kir'i ath-ar'ba, that is to say, He'dead and proceeded to speak to of E'phron that was in Mach pe'lah, the sons of Heth, saying: 4 "An which is in front of Mam're, the I may bury my dead out of my boundaries round about, became sight." 5 At this the sons of Heth confirmed 18 to Abraham as his answered Abraham, saying to him: purchased property before the eyes places bury your dead. None of us Sarah his wife in the cave of the

dead."

7 Thereupon Abraham got up and bowed down to the natives, to the sons of Heth, 8 and spoke with them, saying: "If your souls agree to bury my dead out of my sight, listen to me and urge E'phron the son of Zo'har for me, 9 that he may give me the cave of Machpe'lah, which is his, which is at it to me in the midst of you for

10 As it was, E'phron was sitting among the sons of Heth. So E'phron the Hit'tite answered Abraham in the hearing of the sons of Heth with all those entering the gate of his city, saying: 11 "No, my lord! Listen to me. The field I do give to you, and the cave that is in it to you I do give it. Before the eyes of the sons of my people I do give it to you. Bury your dead." 12 At that Abraham bowed down before the natives 13 and spoke to E'phron in the hearing of the natives, saying: "Only if you—no, listen to me! I will give you the amount of silver for the field. Take it from

14 Then E'phron answered Abraham, saying to him: 15 "My lord, listen to me. A land plot worth four 23 And Sarah's life got to be hundred silver shekels, what is that a hundred and twenty-seven between me and you? So bury your years long. They were the years of dead." 16 Accordingly Abraham Sarah's life. 2 So Sarah died in listened to E'phron, and Abraham weighed out to E'phron the amount bron, in the land of Ca'naan, and of silver that he had spoken in the Abraham came in to bewail Sarah hearing of the sons of Heth, four and to weep over her. 3 Then hundred silver shekels current with Abraham got up from before his the merchants. 17 Thus the field alien resident and settler I am field and the cave that was in it among you. Give me the possession and all the trees that were in the of a burial place among you that field, which were within all its 6 "Hear us, my lord. A chieftain of the sons of Heth among all those of God you are in the midst of entering the gate of his city. us. In the choicest of our burial 19 And after that Abraham buried will hold back his burial place field of Mach pelah in front of

Mam're, that is to say, He'bron, in | ning time, about the time that the the land of Ca'naan. 20 Thus the field and the cave that was in it became confirmed to Abraham for the possession of a burial place at the hands of the sons of Heth.

Now Abraham was old, advanced in years; and Jehovah had blessed Abraham in everything. 2 Hence Abraham said to his servant, the oldest one of his household, who was managing all he had: "Put your hand, please, under my thigh, 3 as I must have you swear by Jehovah, the God of the heavens and the God of the earth, that you will not take a wife for my son from the daughters of the Ca'naan · ites in among whom I am dwelling, 4 but you will go to my country and to my relatives, and you will certainly take a wife for my son, for Isaac."

5 However, the servant said to him: "What if the woman does not wish to come with me to this land? Must I be sure to return your son to the land from where you went out?" 6 At this Abraham said to him: "Be on your guard that you do not return my son there. 7 Jehovah the God of the heavens, who took me from my father's house and from the land of my relatives and who spoke to me and who swore to me, saying, 'To your seed I am going to give this land,' he will send his angel ahead of you, and you will certainly take a wife for my son from there. 8 But if the woman should not wish to come with you, you also will have become free from this oath you gave me. Only you must not return my son there." 9 With that the servant put his hand under the thigh of Abraham his master and swore to him concerning this matter.

10 So the servant took ten camels from the camels of his master and proceeded to go with every sort of good thing of his master's in his hand. Then he rose and got on his way to Mes·o·po·ta'mi·a to the city of Na'hor. 11 Eventually he had the camels kneel down outside the

women who draw water were accustomed to go out. 12 And he went on to say: "Jehovah the God of my master Abraham, cause it to happen, please, before me this day and perform loving-kindness with my master Abraham. 13 Here I am stationed at a fountain of water, and the daughters of the men of the city are coming out to draw water. 14 What must occur is that the young woman to whom I shall say, 'Let your water jar down, please, that I may take a drink,' and who will indeed say, 'Take a drink, and I shall also water your camels,' this is the one you must assign to your servant, to Isaac: and by this let me know that you have performed loval love with my master."

15 Well, it came about that before he had finished speaking, why, here coming out was Re bek'ah, who had been born to Be thu'el the son of Mil'cah the wife of Na'hor, Abraham's brother, and her water jar was upon her shoulder. 16 Now the young woman was very attractive in appearance, a virgin, and no man had had sexual intercourse with her; and she made her way down to the fountain and began to fill her water jar and then came up. 17 At once the servant ran to meet her and said: "Give me, please, a little sip of water from your jar." 18 In turn she said: "Drink, my lord." With that she quickly lowered her jar upon her hand and gave him a drink. 19 When she was finished giving him a drink, then she said: "For your camels too I shall draw water until they are done drinking." 20 So she quickly emptied her jar into the drinking trough and ran yet again and again to the well to draw water, and kept drawing for all his camels. 21 All the while the man was gazing at her in wonder, keeping silent to know whether Jehovah had made his trip successful or not.

22 Consequently it came about that, when the camels had finished city at a well of water about eve- drinking, then the man took a gold nose ring of a half shekel in weight | making him greater and giving him and two bracelets for her hands, sheep and cattle and silver and ten shekels of gold was their gold and menservants and maidweight. 23 and he went on to say: "Whose daughter are you? Tell me, please. Is there any room at the master bore a son to my master house of your father for us to after her growing old; and he will spend the night?" 24 At that she said to him: "I am the daughter of Be-thu'el the son of Mil'cah, whom she bore to Na'hor." 25 And she said further to him: "There is both straw and much fodder with us, also a place to spend the night." 26 And the man proceeded to bow down and prostrate himself before Jehovah 27 and say: "Blessed be Jehovah the God of my master Abraham, who has not left his loving-kindness and his trustworthiness toward my master. I being on the way, Jehovah has led me to the house of the brothers of my master."

28 And the young woman went running and telling the household of her mother about these things. 29 Now Re-bek'ah had a brother and his name was La'ban. So La'ban went running to the man who was outside at the fountain. 30 And it came about that on seeing the nose ring and the bracelets on the hands of his sister and on hearing the words of Re bek'ah his sister, saying: "This is the way the man spoke to me," then he came to the man and there he was, standing by the camels at the fountain. 31 At once he said: "Come, you blessed one of Jehovah, Why do you keep standing out here, when indeed say to me: "Both you take I myself have made the house ready and room for the camels?" 32 With that the man came on into the house, and he went unharnessing the camels and giving straw and fodder to the camels and water to wash his feet and the feet of the men who were with him. 33 Then something to eat was set before him, but he said: "I shall not eat until I have spoken about my matters." Hence he said: "Speak!"

am Abraham's servant. 35 And drink, and I shall also water your Jehovah has blessed my master camels.' Then I took a drink, very much in that he goes on and she also watered the camels.

servants and camels and asses. 36 Further, Sarah the wife of my give him everything he has. 37 So my master made me swear, saying, 'You must not take a wife for my son from the daughters of the Ca'naan · ites in whose land I am dwelling. 38 No, but you will go to the house of my father and to my family and you must take a wife for my son.' 39 But I said to my master, 'What if the woman will not come with me?' 40 Then he said to me, 'Jehovah, before whom I have walked, will send his angel with you and will certainly give success to your way; and you must take a wife for my son from my family and from the house of my father. 41 At that time you will be cleared of obligation to me by oath when you get to my family, and if they will not give her to you, then you shall become free of obligation to me by oath.'

42 "When I got to the fountain today, then I said, 'Jehovah the God of my master Abraham, if you are really giving success to my way on which I am going, 43 here I am stationed at a fountain of water. What must occur is that the maiden coming out to draw water to whom I shall actually say: "Please, let me drink a little water from your jar," 44 and who will a drink, and I shall also draw water for your camels," she is the woman whom Jehovah has assigned for the son of my master.'

45 "Before I was finished speaking in my heart, why, there was Re bek'ah coming out, with her jar upon her shoulder: and she made her way down to the fountain and began to draw water. Then I said to her, 'Give me a drink, please.' 46 So she quickly lowered her jar 34 Then he went on to say: "I from off her and said, "Take a

35

47 After that I asked her and said, Abraham's servant and his men. 'Whose daughter are you?' to which she said, 'The daughter of Be thu'el the son of Na'hor, whom Mil'cah bore to him.' Accordingly I put the nose ring on her nostril and the bracelets on her hands. 48 And I proceeded to bow down and prestrate myself before Jehovah and bless Jehovah the God of my master Abraham, who had led me in the true way to take the daughter of the brother of my master for his son. 49 And now if you are actually exercising loving-kindness and trustworthiness toward my master, tell me; but if not, tell me, that I may turn to the right hand or to the left."

50 Then Laban and Be-thu'el answered and said: "From Jehovah this thing has issued. We are unable to speak bad or good to you. 51 Here is Re-bek'ah before you. Take her and go, and let her become a wife to the son of your master, just as Jehovah has spoken." 52 And it came about that when Abraham's servant had heard their words, he at once prostrated himself on the earth before Jehovah. 53 And the servant began to bring out articles of silver and articles of gold and garments and to give them to Re bek'ah; and he gave choice things to her brother and to her mother. 54 After that they ate and drank, he and the men who were with him, and they spent the night there and got up in the morning.

Then he said: "SEND me off to my master." 55 To this her brother and her mother said: "Let the young woman stay with us at least ten days. Afterward she can go." 56 But he said to them: "Do not detain me, seeing that Jehovah has given success to my way. Send me off, that I may go to my master." 57 So they said: "Let us call the young woman and inquire at her mouth." 58 Then they called Rebek'ah and said to her: "Will you go with this man?" In turn she rah. said: "I am willing to go."

59 At that they sent off Re bek'ah their sister and her nurse and the sons of the concubines that

60 And they began to bless Rebek'ah and say to her: "O you, our sister, may you become thousands times ten thousand, and let your seed take possession of the gate of those who hate it." 61 After that Re-bek'ah and her lady attendants rose and they went riding on the camels and following the man; and the servant took Re-bek'ah and got on his way.

62 Now Isaac had come from the way that goes to Be er-la hai-roi. for he was dwelling in the land of the Neg'eb. 63 And Isaac was out walking in order to meditate in the field at about the falling of evening. When he raised his eyes and looked. why, there camels were coming! 64 When Re-bek'ah raised her eyes, she caught sight of Isaac and she swung herself down from off the camel, 65 Then she said to the servant: "Who is that man there walking in the field to meet us?" and the servant said: "It is my master." And she proceeded to take a headcloth and to cover herself. 66 And the servant went relating to Isaac all the things he had done, 67 After that Isaac brought her into the tent of Sarah his mother. Thus he took Re-bek'ah and she became his wife: and he fell in love with her, and Isaac found comfort after the loss of his mother.

Furthermore, Abraham again took a wife, and her name was Ke tu'rah. 2 In time she bore him Zim'ran and Jok'shan and Me'dan and Mid'i-an and Ish'bak and Shu'ah.

3 And Jok'shan became father to She'ba and De'dan.

And the sons of De'dan became As shu'rim and Le tu'shim and Le·um'mim.

4 And the sons of Mid'i an were E'phah and E'pher and Ha'noch and A.bi'da and El.da'ah.

All these were the sons of Ke-tu'-

5 Later on Abraham gave everything he had to Isaac, 6 but to

Abraham had Abraham gave gifts. | 21 And Isaac kept on entreating Then he sent them away from Jehovah especially for his wife, Isaac his son, while he was still because she was barren; so Jehoalive, eastward, to the land of the East. 7 And these are the days of the years of Abraham's life which he lived, a hundred and seventyfive years. 8 Then Abraham expired and died in a good old age, old and satisfied, and was gathered to his people. 9 So Isaac and Ish'ma·el his sons buried him in the cave of Mach pe'lah in the field of E'phron the son of Zo'har the Hit'tite that is in front of Mam're, 10 the field that Abraham had purchased from the sons of Heth. There Abraham was buried, and also Sarah his wife. 11 And it developed that after Abraham's death God continued to bless Isaac his son, and Isaac was dwelling close by Be-er-la'hai-roi.

12 And this is the history of Ish'ma el the son of Abraham whom Ha'gar the Egyptian the maidservant of Sarah bore to Abraham.

13 Now these are the names of the sons of Ish'ma·el, by their names, according to their family origins: Ish'ma el's first-born Neba'ioth and Ke'dar and Ad'be-el and Mib'sam 14 and Mish'ma and Du'mah and Mas'sa, 15 Ha'dad and Te'ma, Je'tur, Na'phish and Ked'e mah. 16 These are the sons of Ish'ma el, and these are their names by their courtvards and by their walled camps: twelve chieftains according to their clans. 17 And these are the years of Ish'ma el's life, a hundred and thirtyseven years. Then he expired and died and was gathered to his people. 18 And they took up tabernacling from Hav'i-lah near Shur, which is in front of Egypt, as far as As·syr'i·a. In front of all his brothers he settled down.

19 And this is the history of Isaac the son of Abraham.

Abraham became father to Isaac. 20 And Isaac happened to be forty La'ban the Syrian, as his wife, birthright.

vah let himself be entreated for him, and Re-bek'ah his wife became pregnant. 22 And the sons within her began to struggle with each other, so that she said: "If this is the way it is, just why am I alive?" With that she went to inquire of Jehovah. 23 And Jehovah proceeded to say to her: "Two nations are in your belly, and two national groups will be separated from your inward parts; and the one national group will be stronger than the other national group, and the older will serve the younger."

24 Gradually her days came to the full for giving birth, and, look! twins were in her belly. 25 Then the first came out red all over like an official garment of hair; so they called his name E'sau. 26 And after that his brother came out and his hand was holding onto the heel of E'sau; so he called his name Jacob. And Isaac was sixty years old at her giving them birth.

27 And the boys got bigger, and E'sau became a man knowing how to hunt, a man of the field, but Jacob a blameless man, dwelling in tents. 28 And Isaac had love for E'sau, because it meant game in his mouth, whereas Re bek'ah was a lover of Jacob. 29 Once Jacob was boiling up some stew, when E'sau came along from the field and he was tired. 30 So E'sau said to Jacob: "Quick, please, give me a swallow of the red-the red there. for I am tired!" That is why his name was called E'dom. 31 To this Jacob said: "Sell me, first of all, your right as first-born!" 32 And E'sau continued: "Here I am simply going to die, and of what benefit to me is a birthright?" 33 And Jacob added: "Swear to me first of all!" And he proceeded to swear to him and to sell his right as first-born to Jacob. 34 And Jacob gave E'sau bread and lentil years old at his taking Re-bek'ah stew, and he went to eating and the daughter of Be-thu'el the Syr- drinking. Then he got up and went ian of Pad'dan-a'ram, the sister of his way. So E'sau despised the

Now there arose a famine in | ine that occurred in the days of he was getting up to a hundred Abraham, so that Isaac directed measures to one, as Jehovah was himself to A.bim'e-lech, king of the blessing him. 13 Consequently the Phi-lis'tines, to Ge'rar, 2 Then Jehovah appeared to him and said: "Do not go down to Egypt. Taber- growing great until he got very nacle in the land that I designated great. 14 And he came to have to you. 3 Reside as an alien in flocks of sheep and herds of cattle this land, and I shall continue with and a large body of servants, so you and bless you, because to you and to your seed I shall give all him. these lands, and I will carry out the sworn statement that I swore to Abraham your father, 4 'And I will multiply your seed like the stars of the heavens and I will give by means of your seed all nations of the earth will certainly bless themselves.' 5 due to the fact that Abraham listened to my voice and continued to keep his obligations to me, my commands, my statutes, and my laws." 6 So Isaac went on dwelling at Ge'rar.

7 Well, the men of the place kept asking with respect to his wife, and he would say: "She is my sister." For he was afraid to say "My wife" for fear that, to quote him, "the men of the place should kill me because of Re bek'ah," because she was attractive in appearance. 8 So it came about that as his days there extended themselves A.bim'e.lech, king of the Phi.lis'tines, was looking out of the winfear I should die on her account." 10 But A.bim'e-lech continued: "What is this you have done to us? with your wife, and you would have ful in the earth." brought guilt upon us!" 11 Then A.bim'e-lech commanded all the people, saying: "Anybody touching be put to death!"

12 Afterward Isaac began to sow the land, besides the first fam- seed in that land, and in that year man became great and went on advancing more and more and that the Phi-lis'tines began to envy

15 As for all the wells that the servants of his father had dug in the days of Abraham his father, these the Phi·lis'tines stopped up and they would fill them with to your seed all these lands; and dry earth. 16 Finally A.bim'e-lech said to Isaac: "Move from our neighborhood, because you have grown far stronger than we are." 17 So Isaac moved from there and encamped in the torrent valley of Ge'rar and took up dwelling there. 18 And Isaac proceeded to dig again the wells of water that they had dug in the days of Abraham his father but which the Phi-lis'tines went stopping up after Abraham's death; and he resumed calling their names by the names that his father had called them.

19 And the servants of Isaac went on digging in the torrent valley and so they found there a well of fresh water. 20 And the shepherds of Ge'rar fell to quarreling with the shepherds of Isaac. dow and taking in the sight, and saying: "The water is ours!" Hence there was Isaac having a good time he called the name of the well with Re bek'ah his wife. 9 At E'sek, because they had contended once A.bim'e-lech called Isaac and with him. 21 And they went digsaid: "Why, she is no other than ging another well, and they fell to your wife! So how is it that you quarreling over it also. Hence he said. 'She is my sister'?" At this called its name Sit'nah. 22 Later Isaac said to him: "I said it for he moved away from there and dug another well, but they did not quarrel over it. Hence he called its name Re-ho'both and said: "It is A little more and certainly one of because now Jehovah has given us the people would have lain down ample room and has made us fruit-

23 Then he went up from there to Be'er-she'ba. 24 And Jehovah proceeded to appear to him during this man and his wife will surely that night and to say: "I am the God of Abraham your father. Do

not be afraid, because I am with him: "My son!" at which he said you, and I will bless you and mul- to him: "Here I am!" 2 And he tiply your seed on account of Abraham my servant." 25 Accordingly become old. I do not know the day he built an altar there and called of my death. 3 So at this time on the name of Jehovah and take, please, your implements, your pitched his tent there, and the quiver and your bow, and go out to servants of Isaac went excavating a well there.

to him from Ge'rar with A.huz'zath his confidential friend and Phi'col the chief of his army, you before I die." 27 At this Isaac said to them: "Why have you come to me, seeing ing while Isaac spoke to E'sau his that you yourselves hated me and so sent me away from your neighborhood?" 28 To this they said: "We have unmistakably seen that Jehovah has proved to be with you. Hence we said, 'Let, please, an oath of obligation occur between us, between us and you, and let us conclude a covenant with you. 29 that you will do nothing bad toward us just as we have not touched you and just as we have done only good toward you in that we sent you away in peace. You now are the blessed of Jehovah." 30 Then he made a feast for them and they ate and drank. 31 Next morning they were early in rising and they made sworn statements one to the other. After that Isaac sent them away and they went from him in peace.

32 Now on that day it occurred that the servants of Isaac proceeded to come and report to him regarding the well that they had dug, and to say to him: "We have found water!" 33 Hence he called its name Shi'bah. That is why the name of the city is Be'er-she'ba, down to this day.

34 And E'sau grew to be forty years old. Then he took as wife Ju'dith the daughter of Be e'ri the Hit'tite and also Bas'e math the daughter of E'lon the Hit'tite. 35 And they were a source of bitterness of spirit to Isaac and Re-

bek'ah.

E'sau his older son and said to put them on Jacob her younger

went on to say: "Here, now, I have the field and hunt some venison for me. 4 Then make me a tasty 26 Later on A.bim'e-lech came dish such as I am fond of and bring it to me and, ah, let me eat, in order that my soul may bless

GENESIS 26: 25-27: 15

5 However, Re bek'ah was listenson. And E'sau went on out into the field to hunt game and to bring it in. 6 And Re bek'ah said to Jacob her son: "Here I just heard your father speaking to E'sau your brother, saying, 7 'Bring me some game and make me a tasty dish and, ah, let me eat, that I may bless you before Jehovah before my death.' 8 And now, my son, listen to my voice in what I am commanding you. 9 Go, please, to the herd and get me from there two kids of the goats, good ones, that I may make them up into a tasty dish for your father such as he is fond of. 10 Then you must bring it to your father and he must eat it, in order that he may bless you before his death."

11 And Jacob proceeded to say to Re bek'ah his mother: "But E'sau my brother is a hairy man and I am a smooth man. 12 What if my father feels me? Then I shall certainly become in his eyes like one making a mockery, and I shall certainly bring upon myself a malediction and not a blessing." 13 At this his mother said to him: "Upon me be the malediction meant for you, my son. Only listen to my voice and go, get them for me." 14 Accordingly he went and got them and brought them to his mother, and his mother made a tasty dish such as his father was fond of. 15 After that Re-bek'ah 27 Now it came about that when took garments of E'sau her older Isaac was old and his eyes son, the most desirable ones which were too dim to see he then called were with her in the house, and

of the goats she put upon his hands groups bow low to you. Become and upon the hairless part of his master over your brothers, and let neck. 17 Then she gave the tasty the sons of your mother bow low dish and the bread that she had to you. Cursed be each one of made into the hand of Jacob her those cursing you, and blessed be

18 So he went on in to his father and said: "My father!" to which Isaac had finished blessing Jacob. he said: "Here I am! Who are you, yes, it indeed came about when my son?" 19 And Jacob went on to say to his father: "I am E'sau before the face of Isaac his father, your first-born. I have done just as that E'sau his brother came back you have spoken to me. Raise yourself up, please. Sit down and eat some of my game, in order that your soul may bless me." 20 At that Isaac said to his son: "How is it that you have been so quick in finding it, my son?" In turn he said: "Because Jehovah your God his father said to him: "Who are caused it to meet up with me." 21 Then Isaac said to Jacob: "Come near, please, that I may feel you, my son, to know whether you are really my son E'sau or not." 22 So Jacob came near to Isaac his father, and he went feeling him, after which he said: "The voice is the voice of Jacob, but the hands come in and I blessed him? Blessed are the hands of E'sau." 23 And he did not recognize him. because 34 On hearing his father's words his hands proved to be hairy like the hands of E'sau his brother. Hence he blessed him.

to the end that my soul may bless you." With that he brought it near to him and he began to eat, and he to drink. 26 Then Isaac his faand he could smell the scent of his bless him and to say:

[true] God give you the dews of do for you, my son?" the heavens and the fertile soils of the earth and an abundance of "Is there just one blessing that you grain and new wine. 29 Let peo- have, my father? Bless me, even

son. 16 And the skins of the kids | ples serve you and let national each one of those blessing you."

30 Now it came about as soon as Jacob had barely come out from from his hunting. 31 And he too went about making a tasty dish. Then he brought it to his father and said to his father: "Let my father get up and eat some of his son's game, in order that your soul may bless me." 32 At this Isaac you?" to which he said: "I am your son, your first-born, E'sau." 33 And Isaac began to shake with a great trembling in extreme measure, and so he said: "Who, then, was it that hunted for game and came bringing it to me, so that I ate of everything before you could

34 On hearing his father's words E'sau began to cry out in an extremely loud and bitter manner and to say to his father: "Bless 24 After that he said: "You are me, even me too, my father!" really my son E'sau?" to which he said: "I am." 25 Then he said: "S But he went on to say: "Your brother came with deception that may eat some of the game of my son, for you." 36 At this he said: "Is that not why his name is called Jacob, in that he should supplant me these two times? My birthright brought him wine and he began he has already taken, and here at this time he has taken my blessther said to him: "Come near, ing!" Then he added: "Have you please, and kiss me, my son." not reserved a blessing for me?" 27 So he came near and kissed him, 37 But in answer to E'sau Isaac continued: "Here I have appointed garments. And he proceeded to him master over you, and all his brothers I have given to him as "See, the scent of my son is like servants, and grain and new wine the scent of the field which Jeho- I have bestowed for his support. vah has blessed. 28 And may the and where is there anything I can

38 Then E'sau said to his father:

me too, my father!" With that mother. 3 And God Almighty will E'sau raised his voice and burst bless you and make you fruitful into tears. 39 So in answer Isaac and multiply you, and you will his father said to him:

"Behold, away from the fertile soils of the earth your dwelling will be found, and away from the dew of the heavens above. 40 And by your sword you will live, and your brother you will serve. But it will certainly occur that, when you

his yoke off your neck."

41 However, E'sau harbored animosity for Jacob on account of the blessing with which his father had blessed him, and E'sau kept saying in his heart: "The days of the period of mourning for my father are getting closer. After that I am going to kill Jacob my brother."
42 When the words of E'sau her older son were told to Re-bek'ah. she at once sent and called Jacob her younger son and said to him: "Look! E'sau your brother is comforting himself in regard to youto kill you. 43 Now, then, my son, listen to my voice and get up, run away to La'ban my brother at Ha'ran. 44 And you must dwell with him for some days until the rage of your brother calms down, 45 until the anger of your brother turns away from you and he has forgotten what you have done to him. And I shall certainly send and get you from there. Why should I be bereaved also of both of you in one dav?"

46 After that Re-bek'ah kept saying to Isaac: "I have come to abhor this life of mine because of the daughters of Heth. If Jacob ever takes a wife from the daughters of Heth like these from the daughters of the land, of what

good is life to me?"

9Q Consequently Isaac called Jacob and blessed him and commanded him and said to him: "You must not take a wife from the daughters of Ca'naan. 2 Get up, go to Pad'dan-a'ram to the house of Be-thu'el the father of your mother and from there take yourself a wife from the daughters the dust particles of the earth, and of La'ban the brother of your you will certainly spread abroad to

certainly become a congregation of peoples. 4 And he will give to you the blessing of Abraham, to you and to your seed with you, that you may take possession of the land of your alien residences, which God has given to Abraham."

5 So Isaac sent Jacob away, and grow restless, you will indeed break he struck out for Pad'dan-a'ram, for La'ban the son of Be thu'el the Syrian, the brother of Re bek'ah, mother of Jacob and E'sau.

> 6 When E'sau saw that Isaac had blessed Jacob and had sent him away to Pad'dan-a'ram to take from there a wife for himself, and that when he blessed him he laid the command upon him, saving: "Do not take a wife from the daughters of Ca'naan"; 7 and that Jacob was obeying his father and his mother and was on his way to Pad'dan-a'ram: 8 then E'sau saw that the daughters of Ca'naan were displeasing in the eyes of Isaac his father. 9 Hence E'sau went to Ish'ma·el and took as wife Ma'halath the daughter of Ish'ma el the son of Abraham, the sister of Neba'ioth, besides his other wives.

> 10 And Jacob continued on his way out from Be'er-she'ba and kept going to Ha'ran. 11 In time he came across a place and set about spending the night there because the sun had set. So he took one of the stones of the place and set it as his head supporter and lay down in that place. 12 And he began to dream, and, look! there was a ladder stationed upon the earth and its top reaching up to the heavens; and, look! there were God's angels ascending and descending on it. 13 And, look! there was Jehovah stationed above it. and he proceeded to say:

> "I am Jehovah the God of Abraham your father and the God of Isaac. The land upon which you are lying, to you I am going to give it and to your seed. 14 And your seed will certainly become like

Jacob marries Leah, Rachel, Sons born GENESIS 29: 17-30: 3

the west and to the east and to the stone over the mouth of the the north and to the south, and well to its place. by means of you and by means of your seed all the families of the brothers, from what place are ground will certainly bless themselves. 15 And here I am with you and I will keep you in all the way you are going and I will return you to this ground, because I am not they said: "We know him." 6 At going to leave you until I have this he said to them: "Is it all actually done what I have spoken right with him?" In turn they to you."

sleep and said: "Truly Jehovah is and added: "How fear-inspiring this place is! This is nothing else but the house of God and this is Jacob got up early in the morning and took the stone that was there as his head supporter and he set it up as a pillar and poured oil on the top of it. 19 Further, he called the name of that place Beth'el; but the fact is, Luz was the city's name formerly.

20 And Jacob went on to vow a vow, saying: "If God will continue with me and will certainly keep me and will certainly give me bread to eat and garments to wear 21 and I shall certainly return in peace to the house of my father, then Jehovah will have proved to be my God. 22 And this stone that I have set up as a pillar will become a house of God, and as for everything that you will give me I shall without fail give the tenth of it to you."

droves of sheep were lying down over the mouth of the well, he dwelt with him a full month. 3 When all the droves had been gathered there, they rolled away cob: "Are you my brother, and the stone from off the mouth of must you serve me for nothing? the well, and they watered the Tell me, What are your wages to

4 So Jacob said to them: "My you?" to which they said: "We are from Ha'ran." 5 Then he said to them: "Do you know La'ban the grandson of Na'hor?" to which said: "It is all right. And here is 16 Then Jacob awoke from his Rachel his daughter coming with the sheep!" 7 And he went on to in this place and I myself did not say: "Why, it is yet full day. It is know it." 17 And he grew fearful not the time for gathering the herds. WATER the sheep, then go feed them." 8 To this they said: "We are not allowed to do so until the gate of the heavens." 18 So all the droves are gathered and they actually roll away the stone from off the mouth of the well. Then we must water the sheep."

9 While he was yet speaking with them, Rachel came with the sheep that belonged to her father, for she was a shepherdess. 10 And it came about that when Jacob saw Rachel the daughter of Laban his mother's brother and the sheep of La'ban his mother's brother, Jacob on this way on which I am going immediately approached and rolled away the stone from off the mouth of the well and watered the sheep of La'ban his mother's brother. 11 Then Jacob kissed Rachel and raised his voice and burst into tears. 12 And Jacob began to tell Rachel that he was the brother of her father and that he was the son of Re bek'ah. And she went running and telling her father.

13 Now it came about that as 29 After that Jacob set his feet soon as Laban heard the report in motion and traveled on to about Jacob the son of his sister in motion and traveled on to about Jacob the son of his sister. the land of the Orientals. 2 Now he went running to meet him. he looked, and here there was a Then he embraced him and kissed well in the field and here three him and brought him on into his house. And he began to relate to there by it, because from that well La'ban all these things. 14 After they were accustomed to water the that Laban said to him: "You are droves; and there was a great stone indeed my bone and my flesh." So

15 After that La'ban said to Jaflocks, after which they returned be?" 16 As it was, La'ban had two daughters. The name of the him for yet seven years more. older was Le'ah and the name of 31 When Jehovah came to see that the younger Rachel. 17 But the Le'ah was hated, he then opened eyes of Le'ah had no luster, where- her womb, but Rachel was barren, as Rachel had become beautiful in 32 And Le'ah became pregnant form and beautiful of countenance. and brought a son to birth and 18 And Jacob was in love with then called his name Reu'ben, for Rachel, So he said: "I am willing she said: "It is because Jehovah to serve you seven years for Rachel has looked upon my wretchedness. your younger daughter." 19 To in that now my husband will begin this Laban said: "It is better for to love me." 33 And she became me to give her to you than for me pregnant again and brought a son to give her to another man. Keep to birth and then said: "It is bedwelling with me." 20 And Jacob cause Jehovah has listened, in that proceeded to serve seven years for I was hated and so he gave me Rachel, but in his eyes they proved to be like some few days because of his love for her.

21 Then Jacob said to Laban: "Give over my wife, because my days are up, and let me have relations with her." 22 With that La'ban gathered all the men of the place and made a feast. 23 But it turned out that during the evening he resorted to taking Le'ah his daughter and bringing her to him that he might have relations with her. 24 Moreover, Laban gave to her Zil'pah his maidservant. even to Le'ah his daughter, as a maidservant. 25 So it followed in the morning that here it was Le'ah! Consequently he said to La'ban: "What is this you have done to me? Was it not for Rachel that I served with you? So why have you tricked me?" 26 To this La'ban said: "It is not customary to do this way in our place, to give the younger woman before the firstborn. 27 Celebrate to the full the week of this woman. After that there shall be given to you also this other woman for the service that you can serve with me for seven years more." 28 Accordingly Jacob did so and celebrated fully the week of this woman, after which he gave him Rachel his daughter as his wife. 29 Besides, La'ban gave Bil'hah his maidservant to Rachel his daughter as her maidservant.

30 Then he had relations also with Rachel and also expressed

also this one." Hence she called his name Sim'e on. 34 And she became pregnant yet again and brought a son to birth and then said: "Now this time my husband will join himself to me, because I have borne him three sons." His name was therefore called Le'vi. 35 And she became pregnant once more and brought a son to birth and then said: "This time I shall laud Jehovah." She therefore called his name Judah. After that she left off giving birth.

30 When Rachel came to see that she had borne nothing to Jacob, Rachel got jealous of her sister and began to say to Jacob: "Give me children or otherwise I shall be a dead woman." 2 At this Jacob's anger burned against Rachel and he said: "Am I in the place of God, who has held back the fruit of the belly from you?" 3 So she said: "Here is my slave girl Bil'hah. Have relations with her, that she may give birth upon my knees and that I, even I, may get children from her." 4 With that she gave him Bil'hah her maidservant as wife, and Jacob had relations with her. 5 And Bil'hah became pregnant and in time bore Jacob a son. 6 Then Rachel said: "God has acted as my judge and has also listened to my voice, so that he gave me a son." That is why she called his name Dan. 7 And Bil'hah, Rachel's maidservant, became pregnant once more and in time bore a second son to more love for Rachel than for Le'- Jacob. 8 Then Rachel said: "With ah, and he went serving with strenuous wrestlings I have wrestled

with my sister. I have also come! off winner!" So she called his name | chel, and God heard and answered Naph'ta·li.

9 When Le'ah came to see that she had left off giving birth, she brought a son to birth. Then she proceeded to take Zil'pah her maid- said: "God has taken away my servant and to give her to Jacob as reproach!" 24 So she called his wife. 10 In time Zil'pah, Le'ah's name Joseph, saying: "Jehovah is maidservant, bore a son to Jacob, adding another son to me." 11 Then Le'ah said: "With good fortune!" So she called his name Gad. 12 After that Zil'pah, Le'ah's maidservant, bore a second son to Jacob. 13 Then Le'ah said: "With my happiness! For the daughters will certainly pronounce Ash'er.

14 Now Reu'ben went walking in the days of the wheat harvest and 27 Then Laban said to him: "If. got to find mandrakes in the field. So he brought them to Le'ah his eyes,-I have taken the omens to mother. Then Rachel said to Le'ah: "Give me, please, some of your son's mandrakes." 15 At this she said to her: "Is this a little thing, your having taken my husband, with your now taking also my son's mandrakes?" So Rachel said: "For that reason he is going to lie down with you tonight in exchange for your son's mandrakes."

16 When Jacob was coming from the field in the evening. Le'ah went on out to meet him and then said: "It is with me you are going to have relations, because I have hired you outright with my son's mandrakes." Accordingly he lay down with her that night, 17 And God heard and answered Le'ah and she became pregnant and in time bore to Jacob a fifth son, 18 Then Le'ah said: "God has given me a hireling's wages, because I have given my maidservant to my husband." So she called his name Is'sa char. 19 And Le'ah became pregnant once more and in time bore a sixth son to Jacob. 20 Then Le'ah said: "God has endowed me. yes, me, with a good endowment. At last my husband will tolerate me, because I have borne him six sons." So she called his name Zeb'u·lun. 21 And afterward she bore a daughter and then called her something stolen if it is with me." name Di'nah.

22 Finally God remembered Raher in that he opened her womb. 23 And she became pregnant and

25 And it followed that when Rachel had given birth to Joseph. Jacob immediately said to La'ban: "Send me away that I may go to my place and to my country. 26 Give over my wives and my children, for whom I have served me happy." So she called his name with you, that I may go; for you vourself must know my service which I have rendered you." now, I have found favor in your the effect that Jehovah is blessing me due to you." 28 And he added: "Stipulate your wages to me and I shall give them." 29 So he said to him: "You yourself must know how I have served you and how your herd has fared with me: 30 that it was little that you actually had before my coming, and it went expanding to a multitude, in that Jehovah blessed you since I stepped in. So now when am I to do something also for my own house?"

31 Then he said: "What shall I give you?" And Jacob went on to say: "You will give me nothing whatsoever! If you will do this thing for me, I shall resume shepherding your flock. I shall continue guarding it. 32 I will pass among your whole flock today. You set aside from there every sheep speckled and with color patches, and every dark-brown sheep among the young rams and any color-patched and speckled one among the shegoats. Hereafter such must be my wages. 33 And my right-doing must answer for me on whatever future day you may come to look over my wages; every one that is not speckled and color-patched among the she-goats and dark brown among the young rams is

34 To this La'ban said: "Why,

your word." 35 Then he set aside father he has amassed all this on that day the he-goats striped wealth." 2 When Jacob would look and color-patched and all the shegoats speckled and color-patched. every one in which there was any white and every one dark brown turn to the land of your fathers among the young rams, but he gave and to your relatives, and I shall them over into the hands of his continue with you." 4 Then Jacob sons, 36 After that he set a distance of three days' journey between himself and Jacob, and Jacob he said to them: was shepherding the flocks of La'ban that remained over.

37 Then Jacob took for his use staffs still moist of the storax tree and of the almond tree and of the plane tree and peeled in them ly know that with all my power I white peeled spots by laying bare white places which were upon the YOUR father has trifled with me staffs. 38 Finally the staffs that he had peeled he placed in front of the flock, in the gutters, in the water drinking troughs, where the flocks would come to drink, that they might get into a heat before the whole flock produced speckled them when they came to drink.

39 Consequently the flocks would get in heat before the staffs, and become your wages, then the whole the flocks would produce striped, flock produced striped ones. 9 So speckled and color-patched ones. 40 And Jacob separated the young rams and then turned the faces of the flocks to the striped ones and time when the flock got in heat all the dark-brown ones among the that I raised my eyes and saw a flocks of La'ban. Then he set his own droves by themselves and did not set them by the flocks of La'ban. 41 And it always occurred 11 Then the angel of the [true] that whenever the robust flocks would get in heat, Jacob would locate the staffs in the gutters before the eyes of the flocks, that they might get in heat by the staffs. 42 But when the flocks showed feebleness he would not locate them there. So the feeble ones always came to be La'ban's. but the robust ones Jacob's.

43 And the man went on increasing more and more, and great flocks and maidservants and menservants and camels and asses came to be his.

saying: "Jacob has taken every- 15 Are we not really considered as

that is fine! Let it be according to | and from what belonged to our at the face of Laban, here it was not with him as formerly, 3 Finally Jehovah said to Jacob: "Resent and called Rachel and Le'ah out to the field to his flock, 5 and

> "I am seeing the face of your father, that he is not the same toward me as formerly: but the God of my father has proved to be with me. 6 And you yourselves certainhave served your father. 7 And and he has changed my wages ten times, but God has not allowed him to do me harm. 8 If on the one hand he would say, "The speckled ones will become your wages,' then ones; but if on the other hand he would say, 'The striped ones will God kept taking the herd of your father away and giving it to me. 10 At last it came about at the sight in a dream and here the hegoats springing upon the flock were striped, speckled and spotty. God said to me in the dream. 'Jacob!' to which I said, 'Here I am.' 12 And he continued, 'Raise your eyes, please, and see all the hegoats springing upon the flock are striped, speckled and spotty, for I have seen all that La'ban is doing to you. 13 I am the [true] God of Beth'el, where you anointed a pillar and where you vowed a vow to me. Now get up, go out of this land and return to the land of your birth.'"

14 At this Rachel and Le'ah answered and said to him: "Is there 31 In time he got to hear the a share of inheritance for us any words of the sons of Laban, more in the house of our father? thing that belonged to our father: foreigners to him since he has sold

us, so that he keeps eating con- the power of my hand to do harm tinually even from the money given to you people, but the God of your for us? 16 For all the riches that father talked to me last night, God has taken away from our fa- saying, 'Watch yourself against ther are ours and our children's. speaking either good or bad with So now everything God has said to Jacob.' 30 While you have actually you do."

17 Then Jacob got up and lifted his children and his wives onto the your father, why, though, have you camels: 18 and he began driving all his herd and all the goods that he had accumulated, the herd of his acquisition that he had accumulated in Pad'dan-a'ram, in order to go to Isaac his father to the land of Ca'naan.

19 Now La'ban had gone to shear the teraphim that belonged to her father. 20 So Jacob outwitted La'the River, he and all he had. After mountainous region of Gil'e-ad. 22 Later, on the third day, it was brothers with him and went chasseven days' journey and caught up with him in the mountainous recame to La'ban the Syrian in a dream by night and said to him: "Watch yourself that you do not with Jacob."

25 So La'ban approached Jacob. as Jacob had pitched his tent in the mountain and La'ban had enthe sword? 27 Why did you have and not tell me, that I might send

gone now because you have been vearning intensely for the house of stolen my gods?"

31 In answer Jacob proceeded to say to La'ban: "It was because I was afraid. For I said to myself, 'You might tear your daughters away from me.' 32 Whoever it is with whom you may find your gods, let him not live. Before our brothhis sheep. Meantime Rachel stole ers, examine for yourself what is with me and take them for yourself." But Jacob did not know that ban the Syrian, because he had not Rachel had stolen them. 33 So told him that he was running La'ban went on into the tent of away. 21 And he proceeded to Jacob and into the tent of Le'ah run away and to get up and cross and into the tent of the two slave girls, but did not find them. Finally that he directed his face to the he went out of Le'ah's tent and went on into Rachel's tent. 34 Now Rachel had taken the teraphim. told to La'ban that Jacob had run and she resorted to putting them away. 23 With that he took his in the woman's saddle basket of the camel, and she kept sitting upon ing after him for a distance of them. So Laban went feeling through the whole tent, but did not find them. 35 Then she said to gion of Gil'e ad. 24 Then God her father: "Do not let anger gleam in the eyes of my lord, because I am not able to get up before you, for the customary thing go speaking either good or bad with women is upon me." So he searched on carefully, but did not find the teraphim.

36 And Jacob became angry and began to quarrel with La'ban, and camped his brothers in the moun- in answer Jacob went on to say to tainous region of Gil'e-ad. 26 Then Laban: "What is the revolt on my La'ban said to Jacob: "What have part, what the sin of mine, as you done, in that you resorted to a reason why you have hotly puroutwitting me and driving my sued after me? 37 Now that you daughters off like captives taken by have felt through all my goods. what of all the goods of your house to run away secretly and outwit me have you found? Put it here in front of my brothers and your you away with rejoicing and brothers, and let them decide bewith songs, with tambourine and tween us two. 38 These twenty with harp? 28 And you did not years I have been with you. Your give me a chance to kiss my chil- female sheep and your she-goats dren and my daughters. Now you did not suffer abortions, and the have acted foolishly. 29 It is in rams of your flock I never ate.

39 Any animal torn to pieces I did Jacob: "Here is this heap and here not bring to you. I myself would is the pillar that I have erected stand the loss of it. Whether one between me and you. 52 This was stolen by day or was stolen by heap is a witness, and the pillar is night, you would put in a claim something that bears witness, that for it from my hand. 40 It has I will not pass this heap against been my experience that by day you and that you will not pass the heat consumed me and the cold this heap and this pillar against by night, and my sleep would flee me for harm, 53 Let the god of from my eyes, 41 This makes twenty years for me in your house. I have served you fourteen years for your two daughters and six years for your flock, and you kept changing my wages ten times. 42 If the God of my father, the God of Abraham and the Dread of Isaac, had not proved on my side, you would now have sent me away empty-handed. My wretchedness and the toil of my hands God has seen, and so he reproved you last night."

43 Then La'ban in answer said to Jacob: "The daughters are my daughters and the children my children and the flock my flock, and everything you are looking at is mine and my daughters'. What can I do against these today or against their children whom they have borne? 44 And now, come, let us conclude a covenant, I and you, and it must serve as a witness between me and you." 45 Accordingly Jacob took a stone and set it up as a pillar, 46 Then Jacob said to his brothers: "Pick up stones!" And they went taking stones and making a heap. After that they ate there on the heap. 47 And Laban began calling it Je'gar-sa·ha·du'tha, but Jacob called it Gal'e ed.

48 And Laban proceeded to say: "This heap is a witness between me favor in your eyes."" and you today." That is why he called its name Gal'e.ed, 49 and turned to Jacob, saying: "We got The Watchtower, because he said: to your brother E'sau, and he is "Let Jehovah keep watch between also on his way to meet you, and me and you when we are situated four hundred men with him." unseen the one from the other. 7 And Jacob became very much 50 If you go to afflicting my daugh- afraid and grew anxious. So he diters and if you go to taking wives vided the people who were with in addition to my daughters, there him, and the flocks and the cattle is no man with us. See! God is a and the camels into two camps. witness between me and you." 8 and he said: "If E'sau should

Abraham and the god of Na'hor judge between us, the god of their father." But Jacob swore by the Dread of his father Isaac.

54 After that Jacob sacrificed a sacrifice in the mountain and invited his brothers to eat bread. Accordingly they ate bread and passed the night in the mountain. 55 However, La'ban got up early in the morning and kissed his children and his daughters and blessed them. Then La'ban got on his way that he might return to his own place.

99 And as for Jacob, he got on his way, and the angels of God now met up with him. 2 Immediately Jacob said, when he saw them: "The camp of God this is!" Hence he called the name of that place Ma·ha·na'im.

3 Then Jacob sent messengers ahead of him to E'sau his brother to the land of Se'ir, the field of E'dom, 4 and he commanded them, saying: "This is what you will say to my lord, to E'sau, 'This is what your servant Jacob has said: "With La'ban I have resided as an alien and I have stayed for a long time till now. 5 And I have come to have bulls and asses. sheep, and menservants and maidservants, and I would like to send to notify my lord, that I may find

6 In time the messengers re-51 And Laban went on to say to come to the one camp and assault it, then there is certain to countering him, 20 And you must

of my father Abraham and God of my father Isaac, O Jehovah, you ward I shall see his face. Perhaps who are saying to me, 'Return to he will give a kindly reception." your land and to your relatives and 21 So the gift went crossing over I will deal well with you,' 10 I ahead of him, but he himself am unworthy of all the loving- lodged that night in the camp. kindnesses and of all the faithfulness that you have exercised toward rose and took his two wives and his your servant, for with but my staff two maidservants and his eleven I crossed this Jordan and now I young sons and crossed over the have become two camps. 11 Deliver me. I pray you, from my them and brought them over the brother's hand, from E'sau's hand, because I am afraid of him that what he had. he may come and certainly assault me, mother together with children, himself. Then a man began to 12 And you, you have said, 'Unquestionably I shall deal well with you and I will constitute your seed like the grains of sand of the sea. which cannot be numbered for thigh joint; and the socket of multitude."

14 two hundred she-goats and twenty he-goats, two hundred fe-

full-grown asses.

servants one drove after another by cob inquired and said: "Tell me, itself and repeatedly said to his please, your name." However, he servants: "Cross over ahead of me, said: "Why is it that you inquire and you are to set an interval between drove and drove." 17 Further he commanded the first one. saving: "In case that E'sau my Pe·ni'el, because, to quote him, "I brother should meet you and ask have seen God face to face and vet you, saying, 'To whom do you belong, and where are you going and to whom do these ahead of you upon him as soon as he passed by belong?' 18 then you must say. 'To your servant, to Jacob. A gift his thigh. 32 That is why the sons it is, sent to my lord, to E'sau, and of Israel are not accustomed to eat look! he himself is also behind us." the sinew of the thigh nerve, which 19 And he went on to command is on the socket of the thigh joint, also the second, also the third, also down to this day, because he all those following the droves, saying: "According to this word you joint by the sinew of the thigh are to speak to E'sau on your en- nerve.

be a camp remaining to make an say also, 'Here is your servant Jacob behind us." For he said to him-9 After that Jacob said: "O God self: "I may appease him by the gift going ahead of me, and after-

22 Later during that night he ford of Jab'bok. 23 So he took torrent valley, and he brought over

24 Finally Jacob was left by grapple with him until the dawn ascended. 25 When he got to see that he had not prevailed over him. then he touched the socket of his Jacob's thigh joint got out of place 13 And he kept lodging there on during his grappling with him. that night. And from what came 26 After that he said: "Let me go. to his hand he proceeded to take for the dawn has ascended." To a gift for E'sau his brother: this he said: "I am not going to let you go until you first bless me."
27 So he said to him: "What is male sheep and twenty rams, your name?" to which he said: 15 thirty camels giving suck and "Jacob." 28 Then he said: "Your their young ones, forty cows and name will no longer be called Jacob ten bulls, twenty she-asses and ten but Israel, for you have contended with God and with men so that you 16 Then he handed over to his at last prevailed." 29 In turn Jafor my name?" With that he blessed him there. 30 Hence Jacob called the name of the place my soul was delivered."

31 And the sun began to flash Pe·nu'el, but he was limping upon the sinew of the thigh nerve, which touched the socket of Jacob's thigh

33 In time Jacob raised his eyes them too quickly for one day, then coming and with him four hundred 14 Let my lord, please, pass on men. Consequently he divided off ahead of his servant, but may I the children to Le'ah and to Rachel | myself continue the journey at my and to the two maidservants, leisure according to the pace of 2 and he put the maidservants and the livestock that is before me their children foremost and Le'ah and according to the pace of and her children after them and the children until I shall come to Rachel and Joseph to the rear of my lord at Se'ir." 15 Then E'sau them. 3 And he himself passed on said: "Let me, please, put at your ahead of them and proceeded to disposal some of the people who are bow down to the earth seven times with me." To this he said: "Why until he got near to his brother.

him and fall upon his neck and Se'ir. kiss him, and they burst into tears. 5 Then he raised his eyes and saw the women and the children and said: "Who are these with you?" to which he said: "The children with whom God has favored your servant." 6 At that the maidservants came forward, they and their children, and bowed down: 7 and Le'ah too came forward, and her children, and they bowed down, and afterward Joseph came forward, and Rachel, and they bowed down.

8 He now said: "What do you mean by all this camp of travelers that I have met?" To this he said: "In order to find favor in the eves of my lord." 9 Then E'sau said: "I have a great many, my brother. Let continue yours what is yours." 10 However, Jacob said: "No. please, If, now, I have found favor in your eyes, then you must take my gift at my hand, because in harmony with its purpose I have seen your face as though seeing God's face in that you received me 3 And his soul began clinging to with pleasure. 11 Take, please, the Di'nah the daughter of Jacob, and gift conveying my blessing which was brought to you, because God has favored me and because I have everything." And he continued to 4 Finally She'chem said to Ha'mor urge him, so that he took it.

out and go, and let me go in advance of you." 13 But he said to defiled Di'nah his daughter. And him: "My lord is aware that the his sons happened to be with his children are delicate and sheep and herd in the field; and Jacob kept cattle that are giving suck are in silent until they should come in. my charge, and should they drive 6 Later Ha'mor. She'chem's father.

and looked, and here E'sau was the whole flock will certainly die. this? Let me find favor in the eyes 4 And E'sau went running to of my lord." 16 So on that day meet him, and he began to embrace E'sau turned back on his way to

> 17 And Jacob pulled out for Suc'coth, and he proceeded to build himself a house and for his herd he made booths. That was why he called the name of the place

Suc'coth.

18 In time Jacob came safe and sound to the city of She'chem. which is in the land of Ca'naan. while he was coming from Pad'dana'ram; and he pitched camp in front of the city. 19 Then he acquired a tract of the field where he pitched his tent at the hand of the sons of Ha'mor the father of She'chem, for a hundred pieces of money. 20 After that he set up there an altar and called it God the God of Israel.

34 Now Di'nah the daughter of Le'ah, whom she had borne to Jacob, used to go out to see the daughters of the land. 2 And She chem the son of Ha'mor the Hi'vite, a chieftain of the land, got to see her and then took her and lay down with her and violated her. he fell in love with the young woman and kept speaking persuasively to the young woman. urge him, so that he took it.

12 Later on he said: "Let us pull lady as a wife."

5 And Jacob heard that he had

went out to Jacob to speak with | cause he did find delight in Jacob's him. 7 And the sons of Jacob daughter and he was the most came in from the field as soon as honorable of the whole house of his they heard of it: and the men be- father. came hurt in their feelings and they grew very angry, because he had committed a disgraceful folly against Israel in lying down with their city, saying: 21 "These men Jacob's daughter, whereas nothing are peace-loving toward us. Hence like that ought to be done.

and carry on business in it and get brothers: "Let me find favor in your eyes, and whatever you will willing to give according to what the gate of his city. you may say to me; only give me the young woman as a wife."

13 And Jacob's sons began to answer She'chem and Ha'mor his father with deceit and to speak so sister. 14 And they went on to say to them: "We cannot possibly do such a thing, to give our sister to a man who has a foreskin, because that is a reproach to us. 15 Only on this condition can we give consent to you, that you begetting circumcised. 16 Then we become one people. 17 But if you do not listen to us to get circumcised, then we will take our daughter and go."

18 And their words seemed good in the eyes of Ha'mor and in the and to Le'vi: "You have brought eves of She'chem, Ha'mor's son, 19 and the young man did not stench to the inhabitants of the delay to perform the condition, be- land, with the Ca'naan ites and the

Dinah avenged by Simeon and Levi

20 So Ha'mor and She'chem his son went to the gate of their city and began to speak to the men of let them dwell in the land and 8 And Ha'mor proceeded to speak | carry on business in it, as the land with them, saving: "As for She'- is quite wide before them. Their chem my son, his soul is attached daughters we can take as wives for to your daughter. Give her, please, ourselves and our own daughters to him as a wife, 9 and form we can give to them. 22 Only on marriage alliances with us. Your this condition will the men give us daughters you are to give to us, their consent to dwell with us so and our daughters you are to take as to become one people, that every for yourselves. 10 And with us male of ours gets circumcised just you may dwell, and the land will the way they are circumcised. become available for you. Dwell 23 Then their possessions and their wealth and all their livestock, will settled in it." 11 Then She'chem they not be ours? Only let us give said to her father and to her them our consent that they may dwell with us." 24 Then all those going out by the gate of his city say to me I shall give it. 12 Raise listened to Ha'mor and to She'chem very high the marriage money and his son, and all the males got cirgift imposed upon me, and I stand cumcised, all those going out by

25 However, it came about that on the third day, when they got to be aching, the two sons of Jacob. Sim'e on and Le'vi, brothers of Di'nah, proceeded to take each one because he had defiled Di'nah their his sword and to go unsuspectedly to the city and to kill every male. 26 And Ha'mor and She'chem his son they killed with the edge of the sword. Then they took Di'nah from She'chem's house and went on out. 27 The other sons of Jacob attacked the fatally wounded men and went come like us, by every male of yours plundering the city, because they had defiled their sister. 28 Their shall certainly give our daughters flocks and their herds and their to you, and your daughters we asses and what was in the city and shall take for ourselves, and we what was in the field they took. shall certainly dwell with you and 29 And all their means of maintenance and all their little children and their wives they carried off captive, so that they plundered all that was in the houses.

30 At this Jacob said to Sim'e on ostracism upon me in making me a

Per'iz zites; whereas I am few in | "I am God Almighty. Be fruitful number, and they will certainly gather together against me and assault me and I must be annihilated. I and my house." 31 In turn they said: "Ought anyone to treat our sister like a prostitute?"

After that God said to Jacob: "Rise, go up to Beth'el and dwell there, and make an altar there to the [true] God who appeared to you when you were running away from E'sau your brother."

2 Then Jacob said to his household and to all who were with him: "Put away the foreign gods that are in the midst of you and cleanse yourselves and change your mantles, 3 and let us rise and go up to Beth'el. And there I shall make an altar to the [true] God who answered me in the day of my distress in that he proved to be with me in the way that I have gone." 4 So they gave Jacob all the foreign gods that were in their hands and the earrings that were in their ears, and Jacob hid them under the big tree that was close by She'chem.

5 After that he pulled away, and the terror of God came to be upon the cities that were round about them, so that they did not chase after the sons of Jacob. 6 Eventually Jacob came to Luz, which is in the land of Ca'naan, that is to say. Beth'el, he and all the people who were with him. 7 Then he built an altar there and began to call the place El-beth'el, because there the [true] God had revealed himself to him at the time of his running away from his brother. 8 Later Deb'o rah the nursing wom-

an of Re-bek'ah died and was buried at the foot of Beth'el under a massive tree. Hence he called its name Al'lon-bac'uth.

9 God now appeared to Jacob once again during his coming from Pad'dan-a'ram and blessed him. 10 And God went on to say to him: Is'sa char and Zeb'u lun. 24 The "Your name is Jacob, No longer is sons by Rachel were Joseph and your name to be called Jacob, but Benjamin. 25 And the sons by Israel will your name become." And | Bil'hah, Rachel's maidservant, were he began to call his name Israel. Dan and Naph'ta li. 26 And the 11 And God said further to him: sons by Zil'pah, Le'ah's maidsery-

and become many. Nations and a congregation of nations will proceed out of you, and kings will come out of your loins. 12 As for the land that I have given to Abraham and to Isaac, to you I shall give it, and to your seed after you I shall give the land." 13 After that God went up from above him at the place where he had spoken with him.

14 Consequently Jacob stationed a pillar in the place where he had spoken with him, a pillar of stone. and he poured a drink offering upon it and poured oil upon it. 15 And Jacob continued to call the name of the place where God had spoken with him Beth'el.

16 Then he pulled away from Beth'el. And while there was vet a good stretch of land before coming to Eph'rath, Rachel proceeded to give birth, and it was going hard with her in making the delivery. 17 But so it was that while she had difficulty in making the delivery the midwife said to her: "Do not be afraid, for you will have this son also," 18 And the result was that as her soul was going out (because she died) she called his name Ben-o'ni; but his father called him Benjamin. 19 Thus Rachel died and was buried on the way to Eph'rath, that is to say. Beth'le hem. 20 Hence Jacob stationed a pillar over her grave. This is the pillar of Rachel's grave down to this day.

21 After that Israel pulled away and pitched his tent a distance beyond the tower of E'der. 22 And it came about while Israel was tabernacling in that land that once Reu'ben went and lay down with Bil'hah his father's concubine, and Israel got to hear of it.

So there came to be twelve sons of Jacob. 23 The sons by Le'ah were Jacob's first-born Reu'ben and Sim'e on and Le'vi and Judah and

him in Pad'dan-a'ram.

27 At length Jacob came to Isaac his father to Mam're, to Kir'i athar'ba, that is to say, He'bron, where Abraham and also Isaac had resided as aliens. 28 And the days of Isaac came to be a hundred and eighty years. 29 After that Isaac expired and died and was gathered to his people, old and satisfied with days, and E'sau and Jacob his sons buried him.

36 And this is the history of E'sau, that is to say, E'dom,

2 E'sau took his wives from the daughters of Ca'naan: A'dah the daughter of E'lon the Hit'tite and O.hol.i.ba'mah the daughter of A'nah, the granddaughter of Zib'e-on the Hi'vite, 3 and Bas'emath, Ish'ma el's daughter, the sons by A'dah. sister of Ne ba'ioth.

4 And A'dah proceeded to bear El'i-phaz to E'sau, and Bas'e-math

bore Reu'el.

5 and O.hol.i.ba'mah bore Je'ush and Ja'lam and Ko'rah.

These are the sons of E'sau who were born to him in the land of Ca'naan. 6 After that E'sau took his wives and his sons and his daughters and all the souls of his house and his herd and all his other beasts and all his wealth, which he had accumulated in the land of Ca'naan, and went to a land away from Jacob his brother. 7 because their goods had become too great for them to dwell together and the land of their alien residences was not able to sustain them as a result of their herds. 8 So E'sau took up dwelling in the mountainous region of Se'ir. E'sau is E'dom.

9 And this is the history of E'sau the father of E'dom in the moun-

tainous region of Se'ir. 10 These are the names of the sons of E'sau: El'i phaz the son of A'dah, E'sau's wife; Reu'el the son

of Bas'e math, E'sau's wife.

11 And the sons of El'i-phaz came to be Te'man, O'mar, Ze'pho and Ga'tam and Ke'naz. 12 And Tim'na became the concubine of

El'i-phaz, E'sau's son. In time she bore to El'i phaz Am'a lek. These are the sons of A'dah, E'sau's wife,

Isaac's death. Offspring of Esau

13 These are the sons of Reu'el: Na'hath and Ze'rah, Sham'mah and Miz'zah. These came to be the sons of Bas'e-math. E'sau's wife.

14 And these came to be the sons of O.hol.i.ba'mah the daughter of A'nah, the granddaughter of Zib'e on, E'sau's wife, in that she bore to E'sau Je'ush and Ja'lam and Ko'rah.

15 These are the sheiks of the sons of E'sau: The sons of El'iphaz, E'sau's first-born: Sheik Te'man, sheik O'mar, sheik Ze'pho, sheik Ke'naz, 16 sheik Ko'rah, sheik Ga'tam, sheik Am'a·lek. These are the sheiks of El'i·phaz in the land of E'dom. These are the

17 These are the sons of Reu'el, E'sau's son: Sheik Na'hath, sheik Ze'rah, sheik Sham'mah, sheik Miz'zah. These are the sheiks of Reu'el in the land of E'dom. These are the sons by Bas'e math, E'sau's

wife.

18 Finally these are the sons of O·hol·i·ba'mah, E'sau's wife: Sheik Je'ush, sheik Ja'lam, sheik Ko'rah, These are the sheiks of O.hol.iba'mah the daughter of A'nah. E'sau's wife.

19 These are the sons of E'sau. and these are their sheiks. He is

E'dom.

20 These are the sons of Se'ir the Ho'rite, the inhabitants of the land: Lo'tan and Sho'bal and Zib'e-on and A'nah 21 and Di'shon and E'zer and Di'shan. These are the sheiks of the Ho'rite, the sons of Se'ir, in the land of E'dom.

22 And the sons of Lo'tan came to be Ho'ri and He'mam; and Lo'-

tan's sister was Tim'na.

23 And these are the sons of Sho'bal: Al'van and Man'a hath and E'bal, She'pho and O'nam.

24 And these are the sons of Zib'e-on: A'iah and A'nah. This is the A'nah who found the hot springs in the wilderness while he was tending the asses for Zib'e on his father.

25 And these are the children | their dwellings in the land of their of A'nah: Di'shon and O-hol-iba'mah the daughter of A'nah.

26 And these are the sons of Di'shon: Hem'dan and Esh'ban and Ith'ran and Che'ran.

27 These are the sons of E'zer: Bil'han and Za'a van and A'kan. 28 These are the sons of Di'-

shan: Uz and A'ran.

Ho'rite: Sheik Lo'tan, sheik Sho'bal, sheik Zib'e on, sheik A'nah, sons of Bil'hah and the sons of 30 sheik Di'shon, sheik E'zer, sheik | Zil'pah, the wives of his father. So Di'shan. These are the sheiks of the Ho'rite according to their sheiks them to their father. 3 And Israel

in the land of Se'ir.

reigned in the land of E'dom before of his old age; and he had a long. any king reigned over the sons of striped shirtlike garment made for Israel. 32 And Be'la son of Be'or him. 4 When his brothers came to proceeded to reign in E'dom, and the name of his city was Din'habah. 33 When Be'la died, Jo'bab son of Ze'rah from Boz'rah began to speak peacefully to him. to reign instead of him. 34 When Jo'bab died, Hu'sham from the land of the Te'man ites began to reign instead of him. 35 When Hu'sham died. Ha'dad son of Be'dad, who defeated the Mid'i an ites in the field of Mo'ab, began to reign instead of him, and the name of his city was A'vith. 36 When Ha'dad died, Sam'lah from Mas·re'kah began to reign instead of him. 37 When Sam'lah died, Sha'ul from sheaf," 8 And his brothers began Re-ho'both by the River began to reign instead of him. 38 When Sha'ul died, Ba'al-ha'nan son of Ach'bor began to reign instead of him. 39 When Ba'al-ha'nan son reason to hate him over his dreams of Ach'bor died, Ha'dar began to and over his words. reign instead of him; and the name of Me'za hab.

sheiks of E'sau according to their 10 Then he related it to his father Al'vah, sheik Je'theth, 41 sheik to him: "What does this dream Pi'non, 42 sheik Ke'naz, sheik I and also your mother and your Te'man, sheik Mib'zar, 43 sheik brothers for certain going to come

possession. This is E'sau the father of E'dom.

37 And Jacob continued to dwell in the land of the alien residences of his father, in the land of Ca'naan.

2 This is the history of Jacob. Joseph, when seventeen years old, happened to be tending sheep with 29 These are the sheiks of the his brothers among the flock, and, being but a boy, he was with the Joseph brought a bad report about loved Joseph more than all his 31 Now these are the kings who other sons, because he was the son see that their father loved him more than all his brothers, they began to hate him, and they were not able

> 5 Later on Joseph had a dream and told it to his brothers, and they found further reason to hate him. 6 And he went on to say to them: "Listen, please, to this dream that I have dreamed. 7 Well, here we were binding sheaves in the middle of the field when here my sheaf got up and also stood erect and here your sheaves proceeded to encircle and bow down to my to say to him: "Are you going to be king over us for certain? or, Are you going to dominate over us for certain?" So they found fresh

9 After that he had still another of his city was Pa'u, and the name dream, and he related it to his of his wife was Me het'a bel the brothers and said: "Here I have daughter of Ma'tred the daughter had a dream once more, and here the sun and the moon and eleven 40 So these are the names of the stars were bowing down to me." families, according to their places, as well as his brothers, and his by their names: Sheik Tim'na, sheik | father began to rebuke him and say O·hol·i·ba'mah, sheik E'lah, sheik that you have dreamed mean? Am Mag'di el, sheik I'ram. These are and bow down to the earth to the sheiks of E'dom according to you?" 11 And his brothers grew

served the saving.

the flock of their father close by She'chem. 13 After a while Israel tending flocks close by She'chem, to him: "Here I am!" 14 So he said to him: "Go, please. See word." With that he sent him away from the low plain of He'bron, and he went on toward She'and here he was wandering in a field. Then the man inquired of my brothers I am looking for. Tell me, please, Where are they tending flocks?" 17 And the man continued: "They have pulled away from here, because I heard them saying, 'Let us go to Do'than.' 'So Egypt.

Joseph kept on after his brothers 29 L and found them at Do'than.

18 Well, they caught sight of him from a distance, and before he could get close by them they began plotting cunningly against him to put him to death. 19 So they said is gone! And I-where am I really to one another: "Look! Here comes to go?" that dreamer. 20 And now come 31 Ho and let us kill him and pitch him into one of the waterpits; and we must say a vicious wild beast devoured him. Then let us see what will become of his dreams." 21 When Reu'ben heard this he tried to deliver him out of their hand. So he said: "Let us not strike his soul fatally." 22 And Reu'ben went on to say to them: "Do not spill blood. Pitch him into this waterpit which is in the wilto deliver him out of their hand in order to return him to his father.

as Joseph came to his brothers. garment that was upon him; to take comfort and saying: "For

jealous of him, but his father ob- 24 after which they took him and pitched him into the waterpit. At 12 His brothers now went to feed the time the pit was empty: there was no water in it.

25 Then they sat down to eat said to Joseph: "Your brothers are bread. When they raised their eyes and took a look, why, here was a are they not? Come, and let me caravan of Ish'ma elites that was send you to them." At this he said coming from Gil'e ad, and their camels were carrying labdanum and balsam and resinous bark, on whether your brothers are safe and their way to take it down to Egypt. sound and whether the flock is 26 At this Judah said to his brothsafe and sound, and bring me back ers: "What profit would there be in case we killed our brother and did cover over his blood? 27 Come and let us sell him to the Ish'machem. 15 Later a man found him el·ites, and do not let our hand be upon him. After all, he is our brother, our flesh." So they listened him, saying: "What are you looking to their brother. 28 Now men, for?" 16 To this he said: "It is Mid'i-an-ite merchants, went passing by. Hence they drew and lifted up Joseph out of the waterpit and then sold Joseph to the Ish'ma elites for twenty silver pieces. Eventually these brought Joseph into

> 29 Later Reu'ben returned to the waterpit and here Joseph was not in the waterpit. Consequently he ripped his garments apart. 30 When he returned to his other brothers he exclaimed: "The child

31 However, they took Joseph's long garment and slaughtered a male goat and repeatedly dipped the long garment in the blood. 32 After that they sent the long striped garment and had it brought to their father and said: "This is what we found. Examine, please, whether it is your son's long gar-ment or not." 33 And he went examining it and exclaimed: "It is my son's long garment! A vicious wild beast must have devoured derness and do not lay a violent him! Joseph is surely torn to hand upon him." His purpose was pieces!" 34 With that Jacob ripped his mantles apart and put sackcloth upon his hips and carried 23 So it came about that as soon on mourning over his son for many days. 35 And all his sons and all they went stripping Joseph of his his daughters kept rising up to long garment, even the long striped comfort him, but he kept refusing I shall go down mourning to my sheep, he and Hi'rah his companson into She'ol!" And his father ion the A dul'lam ite, to Tim'nah. continued weeping for him.

36 However, the Mid'i-an-ites sold him into Egypt to Pot'i-phar a court official of Phar'aoh, the 14 With that she removed the garchief of the bodyguard.

38 Now in the meantime it came about that when Judah went down from his brothers he pitched his tent near a man, an A-dul'lamite, and his name was Hi'rah. 2 And there Judah got to see a daughter of a certain Ca'naan-ite. and his name was Shu'a. So he took her and had relations with her, he at once took her for a her. 3 And she became pregnant. Later she bore a son and he called his name Er. 4 Again she became pregnant. In time she bore a son and called his name O'nan. 5 Yet another time she went on to bear a son and then called his name She'lah. Now he happened to be in that you may have relations with

6 In time Judah took a wife for Er his first-born, and her name was Ta'mar, 7 But Er, Judah's first-born, proved to be bad in the eyes of Jehovah; hence Jehovah put him to death. 8 In view of you?" to which she said: "Your that Judah said to O'nan: "Have relations with your brother's wife and perform brother-in-law marriage with her and raise up off-spring for your brother." 9 But nant by him. 19 After that she O'nan knew that the offspring would not become his: and it occurred that when he did have relations with his brother's wife he hood. wasted his semen on the earth so as not to give offspring to his bad in the eyes of Jehovah; hence he put him also to death. 11 So Judah said to Ta'mar his daughterhimself: "He too may die like his brothers." Accordingly Ta'mar went and continued to dwell at her own father's house.

went up to the shearers of his them for herself, in order that we

13 Then it was told to Ta'mar: "Here your father-in-law is going up to Tim'nah to shear his sheep.' ments of her widowhood from her and covered herself with a shawl and veiled herself and sat down at the entrance of E-na'im, which is along the road to Tim'nah. For she saw that She'lah had grown up and vet she had not been given as a wife to him.

15 When Judah caught sight of harlot, because she had covered her face. 16 So he turned aside to her by the road and said: "Allow me, please, to have relations with you." For he did not know that she was his daughter-in-law. However, she said: "What will you give me Ach'zib at the time she bore him. me?" 17 To this he said: "I myself shall send a kid of the goats from the herd." But she said: "Will you give a security until you send it?" 18 And he continued: "What is the security that I shall give seal ring and your cord and your rod that is in your hand." Then he gave them to her and had relations with her, so that she became preggot up and went and removed her shawl off her and clothed herself with the garments of her widow-

20 And Judah proceeded to send the kid of the goats by the hand of brother. 10 Now what he did was his companion the A dul'lam ite in order to get back the security from the hand of the woman, but he never found her. 21 And he went in-law: "Dwell as a widow in the inquiring of the men of her place, house of your father until She'lah saying: "Where is that temple my son grows up." For he said to prostitute in E-na'im along the road?" But they kept saying: "No temple prostitute has ever been in this place." 22 Finally he returned ther's house. to Judah and said: "I never found her and, besides, the men of the and the daughter of Shu'a, Judah's place said, 'No temple prostitute wife, died; and Judah kept the has ever been in this place." period of mourning. After that he 23 So Judah said: "Let her take

you-you never found her."

24 However, about three months later it happened that it was told to Judah: "Ta'mar your daughterhere she is also pregnant by her harlotry." At that Judah said: "Bring her out and let her be brought out she herself sent to her father-in-law, saying: "By the man nant." And she added: "Examine. seal ring and the cord and the rod." 26 Then Judah examined them and said: "She is more righteous than I am, for the reason that I did not give her to She'lah my son," And he had no further intercourse with her after that.

27 Now it developed that in the time of her giving birth, why, here there were twins in her belly. 28 Further, it turned out that when she was giving birth one extended his hand, and the midwife at once took and tied a scarlet piece about his hand, saying: "This one came out first." 29 Finally it developed that as soon as he drew back his hand, why, here his brother came out, so that she exclaimed: "What do you mean by this, that you have produced a perineal rupture for yourself?" Hence his name was called Pe'rez. 30 And afterward his brother upon whose hand the scarlet piece was came out and his name came to be called Ze'rah.

39 As for Joseph, he was brought down to Egypt, and Pot'i phar, a court official of Phar'aoh, the chief of the bodyguard, an Egyptian, got to buy him from the hand of the Ish'ma el ites who had brought him down there. 2 But Jehovah proved to be with Joseph, turn out successful in his hand.

4 And Joseph kept finding favor my voice. 15 And it followed that

may not fall into contempt. At | in his eyes and waited upon him any rate, I have sent this kid, but continually, so that he appointed him over his house, and all that was his he gave into his hand. 5 And it followed that from the time he appointed him over his in-law has played the harlot, and house and in charge of all that was his Jehovah kept blessing the house of the Egyptian due to Joseph, and Jehovah's blessing came to be upon burned." 25 As she was being all that he had in the house and in the field. 6 Finally he left everything that was his in Joseph's to whom these belong I am preg- hand; and he did not know what was with him at all except the please, to whom these belong, the bread he was eating. Moreover, Joseph grew to be beautiful in form and beautiful in appearance.

7 Now after these things it came about that the wife of his master began to raise her eyes toward Joseph and say: "Lie down with me." 8 But he would refuse and would say to his master's wife: "Here my master does not know what is with me in the house, and everything he has he has given into my hand. 9 There is no one greater in this house than I am, and he has not withheld from me anything at all except you, because you are his wife. So how could I commit this great badness and actually sin against God?"

10 So it turned out that as she spoke to Joseph day after day he never listened to her to lie alongside her, to continue with her. 11 But it happened that on this day as other days he went into the house to do his business, and there was none of the men of the house there in the house. 12 Then she grabbed hold of him by his garment, saying: "Lie down with me!" But he left his garment in her hand and took to flight and went on outside. 13 So it occurred that as soon as she saw that he had left his garment in her hand that so that he turned out a successful he might flee outside, 14 she beman and came to be over the house gan to cry out to the men of her of his master, the Egyptian. 3 And house and to say to them: "Look! his master got to see that Jehovah He brought to us a man, a Hebrew. was with him and that everything to make us a laughingstock. He he was doing Jehovah was making came to me to lie down with me. but I began to cry out at the top of as soon as he heard that I raised Joseph to be with them that he my voice and began crying out, he then left his garment beside me and took to flight and went on outside." 16 After that she kept his garment laid up beside her until his master came to his house.

17 Then she spoke to him according to these words, saying: "The Hebrew servant whom you brought to us came to me to make me a laughingstock. 18 But it followed that as soon as I raised my voice and began to cry out, he then left his garment beside me and went fleeing outside." 19 The result was that as soon as his master heard the words of his wife which she spoke to him, saying: "Like this and this your servant did to me," his anger blazed. 20 So Joseph's master took him and gave him over to the prison house, the place where the prisoners of the king were kept under arrest, and he continued there in the prison house

21 However, Jehovah continued with Joseph and kept extending loving-kindness to him and granting him to find favor in the eves of the chief officer of the prison house. 22 So the chief officer of the prison house gave over into Joseph's hand all the prisoners who were in the prison house; and everything that they were doing there he proved to be the one having it done. 23 The chief officer of the prison house was looking after absolutely nothing that was in his hand, because Jehovah was with Joseph and what he was doing Jehovah was making it turn out successful. and bonoke stoll nour

40 Now after these things it came about that the cupbearer of the king of Egypt and the baker sinned against their lord the king of Egypt. 2 And Phar'aoh grew indignant at his two officers, at the please, perform loving-kindness chief of the cupbearers and at the chief of the bakers. 3 So he committed them to the jail of the house this house. 15 For I was in fact of the chief of the bodyguard, to kidnaped from the land of the the prison house, the place where Hebrews; and here also I have done Joseph was a prisoner. 4 Then the nothing at all for which they

might wait upon them; and they continued in jail for some days.

5 And both of them proceeded to dream a dream, each one his own dream in the one night, each one his dream with its own interpretation, the cupbearer and the baker who belonged to the king of Egypt who were prisoners in the prison house. 6 When Joseph came in to them in the morning and saw them. why, here they were looking dejected. 7 And he began to inquire of the officers of Phar'aoh who were with him in the jail of his master's house, saying: "For what reason are your faces gloomy today?" 8 At this they said to him: "We have dreamed a dream, and there is no interpreter with us." So Joseph said to them: "Do not interpretations belong to God? Relate

it to me, please."

9 And the chief of the cupbearers went on to relate his dream to Joseph and to say to him: "In my dream, why, here there was a vine before me. 10 And on the vine there were three twigs, and it was apparently sprouting shoots. Its blossoms pushed forth. Its clusters ripened their grapes. 11 And Phar'aoh's cup was in my hand, and I proceeded to take the grapes and squeeze them out into Phar'aoh's cup. After that I gave the cup into Phar'aoh's hand." 12 Then Joseph said to him: "This is its interpretation: The three twigs are three days. 13 In three days from now Phar'aoh will lift up your head and he will certainly return you to your office; and you will certainly give Phar'aoh's cup into his hand. according to the former custom when you acted as his cupbearer. 14 Nevertheless, you must keep me in your remembrance as soon as it goes well with you, and you must. with me and mention me to Phar'ach, and you must get me out of chief of the bodyguard assigned should put me in the prison hole."

57

16 When the chief of the bakers | here there were seven ears of saw that he had interpreted something good, he, in turn, said to Joseph: "I too was in my dream, and seven ears of grain, thin and here there were three baskets of white bread upon my head, up after them. 7 And the thin 17 and in the topmost basket there ears of grain began to swallow up were all sorts of eatables for Phar'ach, the product of a baker, and there were fowls eating them out of the basket on top of my head." 18 Then Joseph answered and said: three baskets are three days. 19 In three days from now Phar'aoh will will certainly hang you upon a stake; and the fowls will certainly eat your flesh from off you."

20 Now on the third day it turned out to be Phar'aoh's birthday, and he proceeded to make a cupbearers and the head of the chief of the bakers in the midst of returned the chief of the cupbearers to his post of cupbearer, and he continued to give the cup into Phar'aoh's hand. 22 But the chief Joseph had given them the interof the cupbearers did not remember Joseph and went on forgetting him.

standing by the river Nile. 2 And him he hanged." here ascending out of the river Nile were seven cows beautiful in appearance and fat-fleshed, and they went feeding among the Nile grass. 3 And here there were seven other cows ascending after them out of their stand alongside the cows by up the seven cows that were beau-

5 However, he went back to sleep

grain coming up on one stalk, fat and good. 6 And here there were scorched by the east wind, growing the seven fat and full ears of grain, At this Phar'aoh woke up and here it was a dream.

Pharach's birthday. His two dreams

8 And it developed in the morning that his spirit became agitated. "This is its interpretation: The So he sent and called all the magic-practicing priests of Egypt and all her wise men, and Phar'lift up your head from off you and aoh went on to relate his dreams to them. But there was no interpreter of them for Phar'aoh.

9 Then the chief of the cupbearers spoke with Phar'aoh, saying: "My sins I am mentioning today. 10 Phar'aoh was indignant feast for all his servants and to lift at his servants. So he committed up the head of the chief of the me to the jail of the house of the chief of the bodyguard, both me and the chief of the bakers. his servants. 21 Accordingly he 11 After that we both dreamed a dream in the one night, both I and he. We dreamed each one his dream with its own interpretation. 12 And there was with us there a of the bakers he hung up, just as young man, a Hebrew, a servant of the chief of the bodyguard. pretation. 23 However, the chief When we related them to him, he proceeded to interpret our dreams to us. He interpreted to each according to his dream. 13 And it And it came about at the end turned out that just as he had of two full years that Phar'aoh interpreted to us so it happened. was dreaming and here he was Me he returned to my office but

14 And Phar'aoh proceeded to send and to call Joseph, that they might bring him quickly from the prison hole. Hence he shaved and changed his mantles and went in to Phar'aoh. 15 Then Phar'aoh the river Nile, ugly in appearance said to Joseph: "I have dreamed a and thin-fleshed, and they took dream, but there is no interpreter of it. Now I myself have heard it. the bank of the river Nile. 4 Then said about you that you can hear the cows that were ugly in appearad ream and interpret it." 16 At ance and thin-fleshed began to eat this Joseph answered Phar'aoh, saying: "I need not be considered! tiful in appearance and fat. At God will announce welfare to this Phar'aoh woke up.

17 And Phar'aoh went on to and dreamed a second time. And speak to Joseph: "In my dream of the river Nile. 18 And here as- certainly be very severe. 32 And cending out of the river Nile were the fact that the dream was reseven cows fat-fleshed and beauti- peated to Phar'aoh twice means ful in form, and they began to that the thing is firmly established feed among the Nile grass. 19 And on the part of the [true] God, here there were seven other cows and the [true] God is speeding to ascending after them, poor and do it. very had in form and thin-fleshed. For badness I have not seen the a man discreet and wise and set like of them in all the land of him over the land of Egypt. Egypt. 20 And the skinny and 34 Let Phar'aoh act and appoint bad cows began to eat up the first overseers over the land, and he seven fat cows. 21 So these came must take up one fifth of the land into their bellies, and yet it could of Egypt during the seven years of not be known that they had come into their bellies, as their appearance was bad just as at the start. At that I woke up.

dream and here there were seven must safeguard it. 36 And the ears of grain coming up on one foodstuffs must serve as a supply stalk, full and good. 23 And here for the land for the seven famine there were seven ears of grain years, which will develop in the shriveled, thin, scorched by the land of Egypt, in order that the east wind, growing up after them. 24 And the thin ears of grain began to swallow up the seven good ears of grain. So I stated it to the good in the eyes of Phar'aoh and magic-practicing priests, but there

was none telling me."

25 Then Joseph said to Phar'aoh: "The dream of Phar'aoh is but one. What the [true] God is doing he has told to Phar'aoh. 26 The seven seph: "Since God has caused you good cows are seven years. Likewise the seven good ears of grain discreet and wise as you are. are seven years. The dream is but one. 27 And the seven skinny and bad cows that came up after them you implicitly. Only as to the are seven years: and the seven throne shall I be greater than are seven years; and the seven empty ears of grain, scorched by the east wind, will prove to be Joseph: "See, I do place you over seven years of famine. 28 This is the thing that I have spoken to that Phar'aoh removed his signet Phar'aoh: What the [true] God is ring from his own hand and put it doing he has caused Phar'aoh to upon Joseph's hand and clothed

29 "Here there are seven years coming with great plenty in all the land of Egypt. 30 But seven years of famine will certainly arise after them, and all the plenty in the land of Egypt will certainly be forgotten and the famine will all the land of Egypt. simply consume the land. 31 And the plenty once in the land will

here I was standing on the bank | famine afterward, because it will

33 "So now let Phar'aoh look for plenty, 35 And let them collect all the foodstuffs of these coming good years, and let them pile up grain under Phar'aoh's hand as 22 "After that I saw in my foodstuffs in the cities, and they land may not be cut off by the famine."

37 Well, the thing proved to be of all his servants. 38 So Phar'aoh said to his servants: "Can another man be found like this one in whom the spirit of God is?" 39 After that Phar'aoh said to Joto know all this, there is no one as 40 You will personally be over my house, and all my people will obey you." 41 And Phar'aoh added to all the land of Egypt." 42 With him with garments of fine linen and placed a necklace of gold about his neck. 43 Moreover, he had him ride in the second chariot of honor that he had, so that they should call out ahead of him, "A.vrékh!" thus putting him over

44 And Phar'aoh further said to Joseph: "I am Phar'aoh, but withnot be known as a result of that out your authorization no man may

the land of Egypt." 45 After that open up all the grain depositories Phar'aoh called Joseph's name that were among them and to sell Zaph'e nath-pa ne'ah and gave to the Egyptians, as the famine him As'e nath the daughter of got a strong grip on the land of Pot-i'phe ra the priest of On as a Egypt. 57 Moreover, people of all wife. And Joseph began to go out the earth came to Egypt to buy over the land of Egypt. 46 And from Joseph, because the famine Joseph was thirty years old when had a strong grip on all the earth. he stood before Phar'aoh the king of Egypt.

Then Joseph went out from before Phar'aoh and toured about in all the land of Egypt. 47 And during the seven years of plenty the land went on producing by the handfuls. 48 And he kept collecting all the foodstuffs of the seven years that came upon the land of Egypt and he would put the foodstuffs in the cities. The foodstuffs of the field that was round about a city he put in the midst of it. 49 And Joseph continued piling up grain in very great quantity, like the sand of the sea, until finally they gave up counting it, because it was without number.

famine arrived there were born to priest of On bore to him. 51 So Joseph called the name of the first-born Ma-nas'seh, because, to house of my father." 52 And the E'phra·im, because, to quote him, land of my wretchedness."

plenty that had obtained in the stuffs." land of Egypt gradually ended. 8 Thus Joseph recognized his 54 and, in turn, the seven years of brothers, but they themselves did the famine started to come, just as not recognize him. 9 Immediately Joseph had said. And the famine Joseph remembered the dreams developed in all the lands, but in that he had dreamed respecting all the land of Egypt there was them, and he went on to say to found bread, 55 Finally all the them: "You are spies! You have land of Egypt became famished come to see the exposed condition and the people began to cry to of the land!" 10 Then they said Phar'aoh for bread. Then Phar'aoh to him: "No, my lord, but your said to all the Egyptians: "Go to servants have come to buy food-Joseph. Whatever he says to you, stuffs. 11 We are all of us sons you are to do." 56 And the fam- of but one man. We are upright ine obtained over all the surface men. Your servants do not act as

lift up his hand or his foot in all of the earth. Then Joseph began to

42 Eventually Jacob got to see that there were cereals in Egypt. Then Jacob said to his sons: "Why do you keep looking at one another?" 2 And he added: "Here I have heard that there are cereals in Egypt. Go down there and buy for us from there, that we may keep alive and not die off." 3 Accordingly ten brothers of Joseph went down to buy grain from Egypt. 4 But Jacob did not send Benjamin, Joseph's brother, with his other brothers, because he said: "Otherwise a fatal accident may befall him."

5 So Israel's sons came along with the others who were coming to buy, because the famine existed 50 And before the year of the in the land of Ca'naan. 6 And Joseph was the man in power over Joseph two sons, whom As'e nath the land. He was the one that did the daughter of Pot-l'phe-ra the the selling to all people of the earth, Consequently Joseph's brothers came and bowed low to him with their faces to the earth. quote him, "God has made me 7 When Joseph got to see his forget all my trouble and all the brothers, he at once recognized them, but he made himself unname of the second he called recognizable to them. So he spoke harshly with them and said to "God has made me fruitful in the them: "Where have you come from?" to which they said: "From 53 And the seven years of the land of Ca'naan to buy food-

spies." 12 But he said to them: | command, and they went filling up "Not so! Because you have come to their receptacles with grain. Also, land!" 13 At this they said: "Your the men to each one's individual land of Ca'naan; and here the done so to them. voungest is with our father today. whereas the other one is no more."

14 However, Joseph said to them: "It is what I have spoken to you, saying, 'You are spies!' 15 By this his ass at the lodging place, he got you will be tested out. As Phar'aoh lives, you will not go out of here in the mouth of his bag. 28 At except when your youngest brother comes here. 16 Send one of you money has been returned and now that he may get your brother while you have been bound, that Your words may be tested out as the truth in your case, And if not. then, as Phar'aoh lives, you are spies." 17 With that he put them together in custody for three days.

18 After that Joseph said to them on the third day: "Do this and keep alive. I fear the [true] God. 19 If you are upright, let since he took us for men spying on one of your brothers be kept bound in your house of custody, but the him, 'We are upright men. We do rest of you go, take cereals for the famine in Your houses. 20 Then you will bring your youngest brother to me, that your words may be found trustworthy; and you will of Ca'naan.' 33 But the man who not die." And they proceeded to is the lord of the country said to do so.

the other: "Unquestionably we are er of yours stay with me. Then guilty with regard to our brother, because we saw the distress of his famine in your houses and go. soul when he implored compassion 34 And bring your youngest brothon our part, but we did not listen. That is why this distress has come you are no spies but you are upupon us." 22 Then Reuben answered them, saying: "Did not I say to you, 'Do not sin against the child,' but you did not listen? And now his blood, here it is certainly asked back." 23 As for them, they did not know that Joseph was listening, because there was an interpreter between them. 24 Consequently he turned away from them and began to weep. Then he returned to them and spoke to them is I you have bereaved! Joseph is and took Sim'e-on from them no more and Sim'e-on is no more,

see the exposed condition of the they were to return the money of servants are twelve brothers. We sack and to give them provisions are the sons of but one man in the for the journey. Accordingly it was

> 26 So they loaded their cereals upon their asses and got on their way from there, 27 When one opened his sack to give fodder to to see his money, and here it was that he said to his brothers: "My here it is in my bag!" Then their hearts sank, so that they turned trembling to one another, saying: "What is this God has done to us?"

29 At length they came to Jacob their father to the land of Ca'naan and told him all the things that had befallen them, saying: 30 "The man who is the lord of the country spoke harshly with us, the country. 31 But we said to not act as spies. 32 We are twelve brothers, the sons of our father. One is no more, and the youngest is today with our father in the land us, 'By this I am going to know 21 And they began to say one to vou are upright: Have one brothyou take something for the er to me, that I may know that right. Your brother I shall give back to you, and you may carry on business in the land."

35 And it came about that when they were emptying their sacks here was each one's bundle of money in his sack. And they as well as their father got to see their bundles of money, and they became afraid. 36 Then Jacob their father exclaimed to them: "It and bound him before their eyes, and Benjamin you are going to 25 After that Joseph gave the take! It is upon me that all these

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things have come!" 37 But Reu'-| gered around, we should by now ben said to his father: "My own have been there and back these two sons you may put to death if two times." I do not bring him back to you. 11 So Israel their father said to Give him over to my care, and I them: "If, then, that is the case, do shall be the one to return him to this: Take the finest products of you." 38 However, he said: "My son will not go down with you carry them down to the man as a men. because his brother is dead gift: a little balsam, and a little and he has been left by himself. If a fatal accident should befall bark, pistachio nuts and almonds. him on the way on which you 12 Also, take double the money in would go, then you would certainly bring down my gray hairs with grief to She'ol."

43 And the famine was severe in the land. 2 And it came about that as soon as they had finbrought from Egypt, their father proceeded to say to them: "Return, tainly release to you your other buy a little food for us." 3 Then brother and Benjamin. But I, in Judah said to him: "The man unmistakably bore witness to us. saying, 'You must not see my face 5 But if you are not sending him. man directly inquired concerning your brother down'?"

his father: "Send the boy with me, and also our asses!" that we may get up and go and 19 Hence they approached the that we may keep alive and not die man who was over Joseph's house off, both we and you and our little and spoke to him at the entrance children. 9 I shall be the one to of the house, 20 and they said: be surety for him. Out of my hand "Excuse us, my lord! We surely did you may exact the penalty for him. come down at the start to buy If I fail to bring him to you and food. 21 But what occurred was present him to you, then I shall that when we came to the lodging have sinned against you for all place and began opening our bags.

the land in your receptacles and honey, labdanum and resinous your hand; and the money that was returned in the mouth of your bags you will take back in your hand. Maybe it was a mistake. 13 And take your brother and get up, return to the man. 14 And ished eating up the cereals they had may God Almighty give you pity before the man, that he may certainly release to you your other case I must be bereaved, I shall

certainly be bereaved!"

15 Accordingly the men took this again unless your brother is with gift, and they took double the you.' 4 If you are sending our money in their hand and Benjabrother with us, we are willing to min. Then they rose and went their go down and buy food for you. way down to Egypt and got to stand before Joseph. 16 When Jowe shall not go down, because the seph saw Benjamin with them, he man did say to us. 'You must not at once said to the man who was see my face again unless your over his house: "Take the men to brother is with you." 6 And Is- the house and slaughter animals rael exclaimed: "Why did you and make preparation, because the have to do harm to me by telling men are to eat with me at noon." the man you had another broth- 17 Immediately the man did just er?" 7 At this they said: "The as Joseph had said. So the man took the men to Joseph's house, us and our relatives, saying, 'Is 18 But the men got afraid because YOUR father yet alive? Do you they had been taken to Joseph's have another brother?' and we house, and they began to say: "It went on to tell him according to is because of the money that went these facts. How could we know for back with us in our bags at the certain that he would say, 'Bring start that we are being brought here for them to fall upon us and 8 Finally Judah said to Israel attack us and to take us for slaves

time. 10 But if we had not lin- why, here was the money of each

one in the mouth of his bag, our | not able to eat a meal with the money in full weight. So we would Hebrews, because that is a detestlike to return it with our own able thing to the Egyptians. hands. 22 And more money we 33 And they were seated before have brought down in our hands him, the first-born according to to buy food. We certainly do not his right as first-born and the know who placed our money in our youngest according to his young-bags." 23 Then he said: "It is all ness; and the men kept looking right with you. Do not be afraid, at one another in amazement. Your God and the God of your 34 And he kept having portions father gave you treasure in your carried from before him to them. bags. Your money came first to but he would increase Benjamin's me." After that he brought out portion five times the size of the Sim'e on to them.

24 Then the man brought the men into Joseph's house and gave water that they might have their feet washed, and he gave fodder for their asses. 25 And they proceeded to get the gift ready for Joseph's coming at noon, because they had heard that it was there they were going to eat bread. 26 When Joseph went on into the house, then they brought the gift that was in their hand to him into the house, and prostrated themselves to him to the earth. 27 After this he inquired whether they were getting along well and said: "Is your father, the aged man of whom you have spoken, getting along well? Is he still alive?" 28 To this they said: "Your servant our father is getting along well. He is still alive." Then they bowed down and prostrated themselves.

29 When he raised his eyes and saw Benjamin his brother, the son of his mother, he went on to say: "Is this your brother, the youngest | reads omens? It is a bad deed you one of whom you have spoken to have committed." me?" And he added: "May God show you his favor, my son." 30 Joseph was now in a hurry, because his inward emotions were excited toward his brother, so that he looked for a place to weep and servants should do anything like he went into an interior room and this. 8 Why, the money that we gave way to tears there. 31 After found in the mouth of our bags we that he washed his face and went | brought back to you from the land out and kept control of himself of Ca'naan. How, then, could we and said: "SET on the meal." 32 And they proceeded to set it on of your master? 9 Let the one of for him by himself and for them your slaves with whom it may be by themselves and for the Egyp- found die and let us ourselves also tians who were eating with him by become slaves to my master."

portions of all the others. So they continued banqueting and drinking with him to the full.

44 Later on he commanded the man who was over his house, saving: "Fill the bags of the men with food to the extent they are able to carry it and place the money of each one in the mouth of his bag. 2 But you must place my cup, the silver cup, in the mouth of the bag of the youngest and the money for his cereals." So he did according to the word of Joseph which he had spoken.

3 The morning had become light when the men were sent away. both they and their asses. 4 They went out of the city. They had not gone far when Joseph said to the man who was over his house: "Get up! Chase after the men and be certain to overtake them and to say to them, 'Why have you repaid bad for good? 5 Is not this the thing that my master drinks from and by means of which he expertly

6 Eventually he overtook them and spoke these words to them. 7 But they said to him: "Why does my lord speak with such words as these? It is unthinkable that your steal silver or gold from the house themselves; for the Egyptians were 10 So he said: "Let it be now

Thus the one with whom it may his father. If he did leave his fabe found will become a slave to ther, he would certainly die.' me, but you yourselves will be proved innocent." 11 With that they quickly let down each one his bag to the earth and they opened not see my face any more.' each one his own bag. 12 And he with the oldest and finished with and then told him the words of the youngest. At last the cup was found in Benjamin's bag.

13 Then they ripped their mantles apart and lifted each one his load back onto his ass and returned to the city. 14 And Judah and his brothers went on into Joseph's house, and he was still there; and they proceeded to fall upon their faces to the earth, 15 Joseph now said to them: "What sort of deed is this that you have done? Did you not know that such a man as I am can expertly read omens?" 16 At this Judah exclaimed: "What can we say to my master? What can we speak? And how can we prove ourselves righteous? The [true] God has found out the error of your slaves. Here we are slaves to my master, both we and the one in whose hand the cup was found!" 17 However, he said: "It is unthinkable for me to do this! The man in whose hand the cup was found is the one who will become a slave to me. As for the rest of you, go up in peace to your father."

18 Judah now came near to him and said: "I pray you, my master, please let your slave speak a word in the hearing of my master, and do not let your anger grow hot against your slave, because it is the same with you as with Phar'ach. 19 My master asked his slaves, saying, 'Do you have a father or a brother?' 20 So we said to my master, 'We do have an aged father and a child of his old age, the youngest. But his brother is dead so that he alone is left of his mother, and his father does love him.' 21 After that you said to your slaves, 'Bring him down to me that I may set my eye upon all those who were stationed by

exactly according to your words. ter, 'The boy is not able to leave 23 Then you said to your slaves, 'Unless your youngest brother comes down with you, you may

24 "And it came about that we went searching carefully. He started went up to your slave my father my master. 25 Later our father said, 'Return, buy a little food for us.' 26 But we said, 'We are not able to go down. If our youngest brother is with us we will go down, because we are not able to see the man's face in case our youngest brother is not with us.' 27 Then your slave my father said to us, 'You yourselves well know that my wife bore but two sons to me. 28 Later the one went out from my company and I exclaimed: "Ah, he must surely be torn to pieces!" and I have not seen him till now. 29 If you were to take this one also out of my sight and a fatal accident were to befall him, you would certainly bring down my gray hairs with calamity to She'ol.'

30 "And now, as soon as I should come to your slave my father without the boy along with us, when that one's soul is bound up with this one's soul, 31 then it is certain to occur that as soon as he sees that the boy is not there he will simply die, and your slaves will indeed bring down the gray hairs of your slave our father with grief to She'ol. 32 For your slave became surety for the boy when away from his father, saying, 'If I fail to bring him back to you, then I shall have sinned against my father forever. 33 So now, please, let your slave stay instead of the boy as a slave to my master, that the boy may go up with his brothers.' 34 For how can I go up to my father without the boy along with me, for fear that then I may look upon the calamity that will find out my father?"

45 At this Joseph was no longer able to control himself before him.' 22 But we said to my mas- him. So he cried out: "Have everybody go out from me!" And no one Egypt and everything you have else stood with him while Joseph made himself known to his brothers.

2 And he began to raise his voice in weeping, so that the Egyptians got to hear it and Phar'aoh's house got to hear it. 3 Finally Joseph said to his brothers: "I am Joseph. Is my father still alive?" But his brothers were unable to answer him at all, because they were disturbed by reason of him. 4 So Joseph said to his brothers: "Come close to me, please." With that they came close to him.

Then he said: "I am Joseph your brother, whom you sold into Egypt. 5 But now do not feel hurt and do not be angry with yourselves because you sold me here; because for the preservation of life God has sent me ahead of you. 6 For this is the second year of the famine in the midst of the earth. and there are yet five years in which there will be no plowing time or harvest. 7 Consequently God sent me ahead of you in order to place a remnant for you men in the earth and to keep you alive by a great escape. 8 So now it was not you who sent me here, but it was the [true] God, that he might appoint me a father to Phar'aoh and a lord for all his house and as one dominating over all the land of Egypt.

9 "Go up quickly to my father. and you must say to him, 'This is what your son Joseph has said: "God has appointed me lord for all Egypt. Come down to me. Do not delay. 10 And you must dwell in the land of Go'shen, and you must continue near me, you and your sons and the sons of your sons and your flocks and your for the way. 24 Thus he sent his herds and everything you have. brothers off, and they proceeded to 11 And I will supply you with food there, for there are vet five years of famine; for fear you and your house and everything you have may come to poverty." 12 And here your eyes and the the land of Ca'naan to Jacob their eves of my brother Benjamin are father. 26 Then they reported to seeing that it is my mouth that is him, saying: "Joseph is still alive, speaking to you. 13 So you must and he is the one dominating over tell my father about all my glory in all the land of Egypt!" But his

seen: and you must hurry and bring my father down here.'

14 Then he fell upon the neck of Benjamin his brother and gave way to weeping, and Benjamin wept upon his neck. 15 And he proceeded to kiss all his brothers and to weep over them, and after that his brothers spoke with him.

16 And the news was heard at the house of Phar'aoh, saying: "Jo-seph's brothers have come!" And it proved to be good in the eyes of Phar'aoh and of his servants. 17 Accordingly Phar'aoh said to Joseph: "Say to your brothers, 'Do this: Load your beasts of burden and go enter the land of Ca'naan. 18 and take your father and your households and come here to me. that I may give you the good of the land of Egypt; and eat the fat part of the land. 19 And you yourself are commanded: "Do this: TAKE for yourselves wagons from the land of Egypt for your little ones and your wives, and you must lift your father on one and come here. 20 And do not let your eve feel sorry over your equipment, because the good of all the land of Egypt is YOURS." '"

21 Following that the sons of Israel did so, and Joseph gave them wagons according to Phar'aoh's orders and gave them provisions for the way. 22 To each of them he gave individual changes of mantles, but to Benjamin he gave three hundred silver pieces and five changes of mantles. 23 And to his father he sent as follows: ten asses carrying good things of Egypt and ten she-asses carrying grain and bread and sustenance for his father go. However, he said to them: "Do not get exasperated at one another on the way."

25 And they began going up out of Egypt and at length came into

heart grew numb, because he did not believe them. 27 When they went on speaking to him all of Joseph's words that he had spoken to them and he got to see the wagons that Joseph had sent to carry him, the spirit of Jacob their father began to revive. 28 Then Israel exclaimed: "It is enough! Joseph my son is still alive! Ah, let me go and see him before I die!"

46 Accordingly Israel and all who were his pulled out and came to Be'er-she'ba, and he proceeded to sacrifice sacrifices to the God of his father Isaac. 2 Then God talked to Israel in visions of the night and said: "Jacob, Jacob!" to which he said: "Here I am!" 3 And he went on to say: "I am the [true] God, the God of your father. Do not be afraid to go down to Egypt, for I shall constitute you there into a great nation. 4 I myself shall go down with you to Egypt and I myself shall surely bring you up also; and Joseph will lay his hand upon your eyes."

5 After that Jacob got up out of Be'er-she'ba, and the sons of Israel continued transporting Jacob their father and their little ones and their wives in the wagons that Phar'aoh had sent to transport him. 6 Further, they took along their herds and their goods, which they had accumulated in the land of Ca'naan. Eventually they came into Egypt, Jacob and all his offspring with him. 7 He brought his sons and his sons' sons with him. his daughters and his sons' daughters, even all his offspring, with

him into Egypt.

8 Now these are the names of Israel's sons who came into Egypt: Jacob and his sons: Jacob's firstborn was Reu'ben.

9 And the sons of Reu'ben were Ha'noch and Pal'lu and Hez'ron

and Car'mi.

10 And the sons of Sim'e on were Jem·u'el and Ja'min and O'had and Ja'chin and Zo'har and Sha'ul the son of a Ca'naan ite woman.

11 And the sons of Le'vi were

12 And the sons of Judah were Er and O'nan and She'lah and Pe'rez and Ze'rah. However, Er and O'nan died in the land of Ca'naan.

And the sons of Pe'rez came to be Hez'ron and Ha'mul.

13 And the sons of Is'sa char were To'la and Pu'vah and Iob and Shim'ron.

14 And the sons of Zeb'u·lun were Se'red and E'lon and Jah'-

le·el.

15 These are the sons of Le'ah. whom she bore to Jacob in Pad'dan-a'ram, together with his daughter Di'nah. All the souls of his sons and of his daughters were thirty-three.

16 And the sons of Gad were Ziph'i·on and Hag'gi, Shu'ni and Ez'bon, E'ri and Ar·o'di and A·re'li.

17 And the sons of Ash'er were Im'nah and Ish'vah and Ish'vi and Be ri'ah, and there was Se'rah their sister.

And the sons of Be ri'ah were

He'ber and Mal'chi·el.

18 These are the sons of Zil'pah, whom La'ban gave to his daughter Le'ah. In time she bore these to Jacob: sixteen souls.

19 The sons of Rachel, Jacob's wife, were Joseph and Benjamin.

20 And there came to be born to Joseph in the land of Egypt Manas'seh and E'phra im. whom As'e-nath the daughter of Pot-i'phera the priest of On bore to him.

21 And the sons of Benjamin were Be'la and Be'cher and Ash'bel. Ge'ra and Na'a man, E'hi and Rosh, Mup'pim and Hup'pim and Ard.

22 These are the sons of Rachel who were born to Jacob, All the souls were fourteen.

23 And the sons of Dan were Hu'shim.

24 And the sons of Naph'ta·li were Jah'ze el and Gu'ni and Je'zer and Shil'lem.

25 These are the sons of Bil'hah. whom La'ban gave to his daughter Rachel. In time she bore these to Jacob; all the souls were seven,

26 All the souls who came to Ja-Ger'shon, Ko'hath and Me·rar'i. cob into Egypt were those who

issued out of his upper thigh, aside | sheep, both we and our forefathers," from the wives of Jacob's sons. All 4 After that they said to Phar'aoh: the souls were sixty-six. 27 And "We have come to reside as aliens Joseph's sons who were born to him in the land, because there is no in Egypt were two souls. All the pasturage for the flock that your souls of the house of Jacob who servants have, for the famine is came into Egypt were seventy.

28 And he sent Judah in advance of him to Joseph to impart in the land of Go'shen." 5 At information ahead of him to Go'- that Phar'aoh said to Joseph: shen. After that they came into the land of Go'shen. 29 Then Joseph had his chariot made ready and went up to meet Israel his father at Go'shen. When he appeared to him he at once fell upon his neck and gave way to tears upon his neck again and again. 30 Finally Israel said to Joseph: "This time I am willing to die, now that I have seen your face,

since you are still alive."

31 Then Joseph said to his brothers and to his father's household: "Let me go up and report to Phar'ach and say to him, 'My brothers and my father's household who 9 So Jacob said to Phar'aoh: "The were in the land of Ca'naan have come here to me. 32 And the men are shepherds, because they became stock raisers; and their flocks and their herds and all they have they have brought here.' 33 And what must occur is that when Phar'aoh will call you and actually say, 'What is Your occupation?' 34 you must say, 'Your servants have continued to be stock raisers from our youth until now, both we and our forefathers,' in order that you may dwell in the land of Go'shen, because every herder of sheep is a detestable thing to Egypt."

47 Accordingly Joseph came and reported to Phar'aoh and said: "My father and my brothers and their flocks and their herds and little ones. all they have have come from the land of Ca'naan, and here they are all the land, because the famine in the land of Go'shen." 2 And was very severe; and the land of from the whole number of his Egypt and the land of Ca'naan bebrothers he took five men, that he came exhausted as a result of the might present them to Phar'aoh, famine, 14 And Joseph went on

"Your servants are herders of the cereals which people were buy-

severe in the land of Ca'naan. And now let your servants dwell, please, "Your father and your brothers have come here to you. 6 The land of Egypt is at your disposal. Have your father and your brothers dwell in the very best of the land. Let them dwell in the land of Go'shen, and if you know that there are among them courageous men, you must appoint them cattle chiefs over what is mine."

7 Then Joseph brought in Jacob his father and introduced him to Phar'aoh, and Jacob proceeded to bless Phar'aoh, 8 Phar'aoh now said to Jacob: "How many are the days of the years of your life?" days of the years of my alien residences are a hundred and thirty years. Few and distressing the days of the years of my life have proved, and they have not reached the days of the years of the lives of my fathers in the days of their alien residences." 10 After that Jacob blessed Phar'aoh and went

out from before Phar'aoh. 11 Thus Joseph had his father and his brothers dwell and he gave them a possession in the land of Egypt, in the very best of the land, in the land of Ram'e ses, just as Phar'aoh had commanded. 12 And Joseph kept supplying his father and his brothers and the entire household of his father with bread, according to the number of the

13 Now there was no bread in 3 Then Phar'aoh said to his picking up all the money that was brothers: "What is your occupatio be found in the land of Egypt tion?" So they said to Phar'aoh: and in the land of Ca'naan for providing them with bread in ex-

change for all their livestock during

its close, and they began coming to

that year.

ing; and Joseph kept bringing resulted in produce, then you must the money into Phar'aoh's house, give a fifth to Phar'aoh, but four 15 In time the money from the parts will become yours as seed land of Egypt and the land of for the field and as food for you Ca'naan was spent, and all the and for those who are in Your Egyptians began coming to Johouses and for your little ones to seph, saying: "Give us bread! And eat." 25 Consequently they said: "You have preserved our lives. Let why should we die in front of you because money has run out?" us find favor in the eves of my lord. 16 Then Joseph said: "Hand over and we will become slaves to Phar'aoh." 26 And Joseph proceeded Your livestock and I shall give You to make it a decree down to this bread in exchange for your livestock, if money has run out." day over the landed estate of Egypt 17 And they began bringing their for Phar'aoh to have to the amount livestock to Joseph; and Joseph of a fifth. Only the land of the kept giving them bread in exchange priests as a distinct group did not for their horses and the livestock become Phar'aoh's. of the flock and the livestock of the 27 And Israel continued to dwell herd and the asses, and he kept

in the land of Egypt, in the land of Go'shen; and they became settled in it and were fruitful and grew to be very many. 28 And Jacob 18 Gradually that year came to lived on in the land of Egypt for seventeen years, so that Jacob's days, the years of his life, came him in the next year and saying to him: "We shall not hide it to be a hundred and forty-seven

from my lord but the money and years.

29 Gradually the days apthe stock of domestic animals have proached for Israel to die. So he been spent to my lord. There remains nothing before my lord but our bodies and our land. 19 Why called his son Joseph and said to him: "If, now, I have found favor in your eyes, place your hand, should we die before your eves. please, under my thigh, and you both we and our land? Buy us and must exercise loving-kindness and our land for bread, and we totrustworthiness toward me. (Please, gether with our land will become slaves to Phar'aoh; and give us do not bury me in Egypt.) 30 And I must lie with my fathers, and you seed that we may live and not die and our land not be laid desolate." must carry me out of Egypt and bury me in their grave." Accord-20 So Joseph bought all the land ingly he said: "I myself shall of the Egyptians for Phar'aoh, because the Egyptians sold each one his field, for the famine had got a do in keeping with your word." 31 Then he said: "Swear to me." strong grip on them; and the land So he swore to him. At that Israel came to be Phar'aoh's. prostrated himself over the head of the couch.

21 As for the people, he removed them into cities from one end of 48 And it came about after these the territory of Egypt to its other things that it was said to Joend. 22 Only the land of the seph: "Look, your father is be-coming weak." At that he took with priests he did not buy, because the rations for the priests were from him his two sons Ma-nas'seh and Phar'aoh and they ate their rations E'phra·im. 2 Then it was rethat Phar'aoh gave them. That is ported to Jacob and said: "Here why they did not sell their land. your son Joseph has come to you." 23 Then Joseph said to the people: So Israel exerted his strength and "See, I have today bought you and sat up on his couch. 3 And Jacob your land for Phar'aoh. Here is proceeded to say to Joseph: seed for you, and you must sow

"God Almighty appeared to me the land with it. 24 When it has at Luz in the land of Ca'naan that

he might bless me. 4 And he went on to say to me, 'Here I am making you fruitful, and I will make you many and I will transform you into a congregation of peoples and I will give this land to your seed after you for a possession to time indefinite.' 5 And now your two sons who were born to you in the land of Egypt before I came here to you into Egypt, they are mine. E'phra·im and Ma·nas'seh will become mine like Reu'ben and Sim'e on. 6 But your progeny to which you shall become father after them will become yours. Together with the name of their brothers they will be called in their inheritance. 7 And as for me, when I was coming from Pad'dan, Rachel died alongside me in take hold of his father's hand to the land of Ca'naan on the way while there was yet a good stretch to Ma nas'seh's head. 18 Hence of land before coming to Eph'rath, so that I buried her there on the way to Eph'rath, that is to sav. Beth'le · hem."

and said: "Who are these?" 9 So son, I know it. He too will become Joseph said to his father: "They a people and he too will become are my sons whom God has given great. But, just the same, his youngme in this place." At this he said: "Bring them, please, to me that I he will, and his offspring will bemay bless them." 10 Now the eyes come the full equivalent of nations," of Israel were dull from old age. 20 And he continued to bless them He was unable to see, Accordingly on that day, saying: he brought them close to him, and he then kissed them and embraced them. 11 And Israel went on to say to Joseph: "I had no idea of seeing your face, but here God has let me see also your offspring." 12 After that Joseph brought them out away from his knees, and he bowed down with his face to the earth.

13 Joseph now took the two of them, E'phra·im by his right hand to Israel's left, and Ma·nas'seh by his left hand to Israel's right. and brought them close to him. 14 However, Israel put out his right hand and placed it on E'phra im's head, although he was the younger, and his left hand upon Ma-nas'seh's head. He purposely laid his hands so, since Ma nas'seh was the first-born. 15 And he proceeded together that I may tell you what to bless Joseph and to say:

"The [true] God before whom my fathers Abraham and Isaac walked.

> The [true] God who has been shepherding me during all my existence until this day,

16 The angel who has been recovering me from all calamity. bless the boys.

And let my name be called upon them and the name of my fathers, Abraham and Isaac,

And let them increase to a multitude in the midst of

the earth."

17 When Joseph saw that his father kept his right hand placed on E'phra im's head it was displeasing to him, and he tried to remove it from E'phra·im's head Joseph said to his father: "Not so, my father, because this is the firstborn. Put your right hand on his eth'le·hem." head." 19 But his father kept re-8 Then Israel saw Joseph's sons fusing and said: "I know it, my er brother will become greater than

"By means of you let Israel repeatedly pronounce blessing.

saying,

'May God constitute you like E'phra·im and like Manas'seh.' "

Thus he kept putting E'phra·im before Ma·nas'seh.

21 After that Israel said to Joseph: "Look, I am dying, but God will certainly continue with you people and return you to the land of your forefathers. 22 As for me, I do give you one shoulder [of land] more than to your brothers, which I took from the hand of the Am'or ites by my sword and by my bow."

49 Later on Jacob called his sons and said: "Gather yourselves will happen to you in the final part of the days. 2 Assemble saddlebags. 15 And he will see vourselves and listen, you sons of Jacob, yes, listen to Israel Your father.

3 "Reu'ben, you are my firstborn, my vigor and the beginning of my generative power, the excellence of dignity and the excellence of strength. 4 With reckless license like waters, do not you excel, because you have gone up to your father's bed. At that time you profaned my lounge. He went up to it!

5 "Sim'e on and Le'vi are brothers. Instruments of violence are their slaughter weapons. 6 Into their intimate group do not come, O my soul. With their congregation do not become united, O my disposition, because in their anger they killed men, and in their arbitrariness they hamstrung bulls. 7 Cursed be their anger, because it is cruel, and their fury, because it acts harshly. Let me parcel them out in Jacob and let me scatter them in Israel.

8 "As for you, Judah, your brothers will laud you. Your hand will be on the back of the neck of your enemies. The sons of your father will prostrate themselves to you. 9 A lion cub Judah is. From the prey, my son, you will certainly go up. He bowed down, he stretched himself out like a lion and, like a lion, who dares rouse him? 10 The ther, and he will help you; and he scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shi'loh comes; and to him the obedience of the peoples will belong. 11 Tying his full-grown ass to a vine and the descendant of his own she-ass to a choice vine, he will certainly wash his clothing in wine and his garment in the blood of grapes. 12 Dark red are his eyes from wine, and the whiteness of his teeth is from milk.

13 "Zeb'u·lun will reside by the seashore, and he will be by the shore where the ships lie anchored: and his remote side will be toward will eat the animal seized and at Si'don.

14 "Is'sa char is a strong-boned ass, lying down between the two of Israel, and this is what their

that the resting place is good and that the land is pleasant; and he will bend down his shoulder to bear burdens and he will become subject to slavish forced labor.

16 "Dan will judge his people as one of the tribes of Israel. 17 Let Dan prove to be a serpent by the roadside, a horned snake at the wayside, that bites the heels of the horse so that its rider falls backward. 18 I shall indeed wait for salvation from you, O Jehovah.

19 "As for Gad, a marauder band will raid him, but he will raid the extreme rear.

20 "Out of Ash'er his bread will be fat, and he will give the dainties of a king.

21 "Naph'ta·li is a slender hind. He is giving words of elegance.

22 "Offshoot of a fruit-bearing tree. Joseph is the offshoot of a fruit-bearing tree by the fountain. that propels its branches up over a wall. 23 But the archers kept harassing him and shot at him and kept harboring animosity against him. 24 And yet his bow was dwelling in a permanent place, and the strength of his hands was supple. From the hands of the powerful one of Jacob, from there is the shepherd, the stone of Israel. 25 He is from the God of your fais with the Almighty, and he will bless you with the blessings of the heavens above, with the blessings of the watery deep lying down below, with the blessings of the breasts and womb. 26 The blessings of your father will indeed be superior to the blessings of the eternal mountains, to the ornament of the indefinitely lasting hills. They will continue upon the head of Joseph, even upon the crown of the head of the one singled out from his brothers.

27 "Benjamin will keep on tearing like a wolf. In the morning he evening he will divide spoil."

28 All these are the twelve tribes

father spoke to them when he was all of Phar'aoh's servants, the older blessing them. He blessed them men of his household and all the each one according to his own older men of the land of Egypt, blessing.

that is in the field of E'phron the front of Mam're in the land of Ca'naan, the field that Abraham purchased from E'phron the Hit'tite for the possession of a burial place. 31 There they buried Abraham and Sarah his wife. There they buried Isaac and Re-bek'ah his wife, and there I buried Le'ah. sons of Heth."

33 Thus Jacob finished giving commands to his sons. Then he gathered his feet up onto the couch and expired and was gathered to his people.

50 Then Joseph fell upon the face of his father and burst into tears over him and kissed him. 2 After that Joseph commanded his servants, the physicians, to embalm his father. So the physicians embalmed Israel, 3 and they took fully forty days for him, for this Mam're. 14 Afterward Joseph remany days they customarily take for the embalming, and the Egyptians continued to shed tears for him seventy days.

4 Finally the days of weeping for him passed, and Joseph spoke to Phar'aoh's household, saying: "If, now, I have found favor in Your eyes, speak, please, in the hearing of Phar'aoh, saying, 5 'My father made me swear, saying: "Look! I am dying. In my burial place which I have excavated for myself in the land of Ca'naan is where you are to bury me." And 17 "This is what you are to say to now, please, let me go up and bury my father, after which I am willing please, the revolt of your broth-to return." 6 Accordingly Phar- ers and their sin in that they ach said: "Go up and bury your have rendered evil to you." And father just as he made you swear."

father, and there went up with him | God." And Joseph burst into tears

8 and all of Joseph's household 29 After that he commanded and his brothers and the household them and said to them: "I am of his father. Only their little chilbeing gathered to my people. Bury dren and their flocks and their me with my fathers in the cave herds they left in the land of Go'shen. 9 There also went up with Hit'tite, 30 in the cave that is in him both chariots and horsemen. the field of Mach pe'lah that is in and the camp came to be very numerous. 10 Then they came to the threshing floor of A'tad, which is in the region of the Jordan, and there they carried on a very great and heavy wailing and kept up the mourning rites for his father seven days. 11 And the inhabitants of the land, the Ca'naan ites, got to 32 The field purchased and the see the mourning rites in the cave that is in it were from the threshing floor of A'tad, and they exclaimed: "This is a heavy mourning for the Egyptians!" That is why its name was called A'belmiz'ra·im, which is in the region of the Jordan.

12 And his sons proceeded to do for him exactly as he had commanded them. 13 So his sons carried him into the land of Ca'naan and buried him in the cave of the field of Mach pe'lah, the field that Abraham had purchased for the possession of a burial place from E'phron the Hit'tite in front of turned to Egypt, he and his brothers and all those who went up with him to bury his father, after he had buried his father.

15 When the brothers of Joseph saw that their father was dead, they began to say: "It may be that Joseph is harboring animosity against us and he will be sure to repay us for all the evil that we have rendered him." 16 So they expressed a command to Joseph in these words: "Your father gave the command before his death, saying, Joseph: "I beseech you, pardon, ers and their sin in that they now pardon, please, the revolt 7 So Joseph went up to bury his of the servants of your father's

when they spoke to him. 18 Fol- | Joseph got to see E'phra im's sons lowing that his brothers also came of the third generation, also the and fell down before him and said: "Here we are as slaves to you!" 19 Then Joseph said to them: "Do knees. 24 At length Joseph said not be afraid, for am I in the place to his brothers: "I am dying; but of God? 20 As for you, you had God will without fail turn his atevil in mind against me. God had tention to you, and he will cerit in mind for good for the purpose tainly bring you up out of this of acting as at this day to preserve land to the land about which he many people alive. 21 So now do swore to Abraham, to Isaac and to not be afraid. I myself shall keep Jacob." 25 Hence Joseph made the supplying you and your little chil- sons of Israel swear, saying: "God dren with food." Thus he com- will without fail turn his attention forted them and spoke reassuringly to you. Accordingly you must take to them.

a hundred and ten years. 23 And put in a coffin in Egypt.

sons of Ma'chir, Ma nas'seh's son. They were born upon Joseph's my bones up out of here." 26 Aft-22 And Joseph continued to er that Joseph died at the age of a dwell in Egypt, he and the house hundred and ten years; and they of his father; and Joseph lived for had him embalmed, and he was

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Egypt with Jacob; each man and against us and go up out of the his household came: 2 Reuben, country." Sim'e on, Le'vi and Judah. 3 Is'sa char, Zeb'u lun and Benjamin, of forced labor for the purpose of 4 Dan and Naph'ta li, Gad and oppressing them in their burden-Ash'er. 5 And all the souls who bearing; and they went building issued out of Jacob's upper thigh cities as storage places for Phar'came to be seventy souls, but Joseph was already in Egypt. 6 Eventually Joseph died, and also all his brothers and all that generation. 7 And the sons of Israel became fruitful and began to swarm; and they kept on multiplying and growing mightier at a very extraordinary rate, so that the land got to be filled with they kept making their life bitter them, not of himenings

8 In time there arose over Egypt a new king who did not know Joseph. 9 And he proceeded to say to his people: "Look! The people of the sons of Israel are more numerous and mightier than we are. 10 Come on! Let us deal shrewdly with them, for fear they may mul-

1 Now these are the names of they certainly will also be added to Israel's sons who came into those who hate us and will fight

11 So they set over them chiefs ach, namely, Pi'thom and Ra am'ses. 12 But the more they would oppress them, the more they would multiply and the more they kept spreading abroad, so that they felt a sickening dread as a result of the sons of Israel. 13 Consequently the Egyptians made the sons of Israel slave under tyranny. 14 And with hard slavery at clay mortar and bricks and with every form of slavery in the field, yes, every form of slavery of theirs in which they used them as slaves under tyranny.

15 Later on the king of Egypt said to the Hebrew midwives, the name of one of whom was Shiph'tiply, and it must turn out that, rah and the name of the other in case war should befall us, then Pu'ah, 16 yes, he went so far as

do see them on the stool for childdo as the king of Egypt had spoken to them, but they would preserve midwives and said to them: "Why is it you have done this thing, in that you preserved the male children alive?" 19 In turn the midwives said to Phar'aoh: "Because the Hebrew women are not like the Egyptian women. Because they are lively, they have already come in to them."

20 So God dealt well with the midwives; and the people kept growing more numerous and becoming very mighty. 21 And it came about that because the midwives had feared the [true] God he later presented them with families. 22 Finally Phar'aoh commanded all his people, saying: "Every new-born son you are to throw into the river Nile, but every daughter you are to preserve alive."

2 Meantime, a certain man of the house of Le'vi went ahead and took a daughter of Le'vi. 2 And the woman became pregnant and brought a son to birth. When she saw how good-looking he was, she kept him concealed for three lunar months. 3 When she was no longer able to conceal him, she then took for him an ark of papyrus and coated it with bitumen and pitch and put the child in it and put it among the reeds by the bank of the river Nile. 4 Further, his sister stationed herself at a distance to find out what would be done with him.

5 After a while Phar'aoh's daughter came down to bathe in the tempted to kill Moses; but Moses Nile River, and her female attend- ran away from Pharaoh that he ants were walking by the side of might dwell in the land of Mid'the Nile River. And she caught i an; and he took a seat by a well. sight of the ark in the middle of 16 Now the priest of Mid'i an had

to say: "When you help the He- slave girl that she might get it. brew women to give birth and you 6 When she opened it she got to see the child, and here the boy was birth, if it is a son, you must also weeping. At that she felt compasput it to death; but if it is sion for him, although she said: a daughter, it must also live." "This is one of the children of the 17 However, the midwives feared the [true] God, and they did not to Phar'aoh's daughter: "Shall I go and specially call for you a nursing woman from the Hebrew women the male children alive. 18 In that she may nurse the child for time the king of Egypt called the you?" 8 So Phar'aoh's daughter said to her: "Go!" At once the maiden went and called the child's mother. 9 Phar'aoh's daughter then said to her: "Take this child with you and nurse him for me, and I myself shall give you your wages." Accordingly the woman took the child and nursed him. given birth before the midwife can 10 And the child grew up. Then she brought him to Phar'aoh's daughter, so that he became a son to her; and she proceeded to call his name Moses and to say: "It is because I have drawn him out of the water."

> 11 Now it came about in those days, as Moses was becoming strong, that he went out to his brothers that he might look at the burdens they were bearing; and he caught sight of a certain Egyptian striking a certain Hebrew of his brothers. 12 So he turned this way and that and saw there was nobody in sight. Then he struck the Egyptian down and hid him in the sand.

> 13 However, he went out on the following day and here there were two Hebrew men struggling with each other. So he said to the one in the wrong: "Why should you strike your companion?" 14 At this he said: "Who appointed you as a prince and judge over us? Are you intending to kill me just as you killed the Egyptian?" Moses now got afraid and said: "Surely the thing has become known!"

15 Subsequently Phar'aoh got to hear of this thing, and he atthe reeds. Immediately she sent her seven daughters, and as usual they

EXODUS 2: 17-3: 14 Moses marries, his son. At flery thornbush

came and drew water and filled the | once called to him out of the midst gutters to water their father's of the thornbush and said: "Moses! flock. 17 And as usual the shepherds came and drove them away. At this Moses got up and helped the women out and watered their flock. 18 So when they came home to Reu'el their father he exclaimed: "How is it you have come home so quickly today?" 19 To this they said: "A certain Egyptian delivered us out of the hand of the shepherds and, besides, he actually drew water for us that he might water the flock." 20 Then he said to his daughters: "But where is tionably I have seen the affliction he? Why is it that you have left of my people who are in Egypt, and the man behind? Call him, that he I have heard their outcry as a may eat bread." 21 After that result of those who drive them to Moses showed willingness to dwell work; because I well know the with the man, and he gave Zip·po'-rah his daughter to Moses. 22 Later she bore a son and he called his name Ger'shom, because, he said: "An alien resident I have come to be in a foreign land."

those many days that the king of Egypt finally died, but the sons of Israel continued to sigh because of heard their groaning and God remembered his covenant with Abraham, Isaac and Jacob. 25 So God looked on the sons of Israel and of Israel out of Egypt." God took notice.

of the flock of Jeth'ro, the priest of Mid'i an, whose son-in-law he was. While he was driving the flock to the west side of the wilderness, he came at length to the mountain of the [true] God, to Ho'reb. 2 Then Jehovah's angel appeared to him in a flame of fire in the midst of a thornbush. As he kept looking, why, here the thornyet the thornbush was not con-

And Moses became a shepherd

Moses!" to which he said: "Here I am." 5 Then he said: "Do not come near here. Draw your sandals from off your feet, because the place where you are standing is holy ground."

6 And he went on to say: "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." Then Moses concealed his face, because he was afraid to look at the [true] God. 7 And Jehovah added: "Unquespains they suffer. 8 And I am proceeding to go down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a land good and spacious, to a land flowing with milk 23 And it came about during and honey, to the locality of the Ca'naan-ites and the Hit'tites and the Am'or ites and the Per'iz zites and the Hi'vites and the Jeb'u sites. the slavery and to cry out in com- 9 And now, look! the outcry of the plaint, and their cry for help kept sons of Israel has come to me, and going up to the [true] God because I have seen also the oppression of the slavery. 24 In time God with which the Egyptians are oppressing them. 10 And now come and let me send you to Phar'aoh. and you bring my people the sons

> 11 However, Moses said to the [true] God: "Who am I that I should go to Phar'aoh and that I have to bring the sons of Israel out of Egypt?" 12 To this he said: "Because I shall prove to be with you, and this is the sign for you that it is I who have sent you: After you have brought the people out of Egypt, you people will serve the [true] God on this mountain."

13 Nevertheless, Moses said to bush was burning with the fire and the [true] God: "Suppose I am now come to the sons of Israel and sumed. 3 At this Moses said: "Let I do say to them, 'The God of your me just turn aside that I may in- forefathers has sent me to you. spect this great phenomenon, as to and they do say to me, 'What is why the thornbush is not burnt up." his name? What shall I say to 4 When Jehovah saw that he them?" 14 At this God said to turned aside to inspect, God at Moses: "I SHALL PROVE TO BE WHAT I SHALL PROVE TO BE." And he sons and your daughters; and you added: "This is what you are to must strip the Egyptians." say to the sons of Israel, 'I SHALL PROVE TO BE has sent me to you." 15 Then God said once more to Moses:

the sons of Israel, 'Jehovah the God of your forefathers, the God of Abraham, the God of Isaac and to which he said: "A rod." 3 Next the God of Jacob, has sent me to he said: "Throw it on the earth." you.' This is my name to time indefinite, and this is the memorial became a serpent; and Moses began of me to generation after generation. 16 You go, and you must gather the older men of Israel, and out and grab hold of it by the God of your forefathers has appeared to me, the God of Abraham, Isaac and Jacob, saving: "I will without fail give attention to you and to what is being done to you in Egypt. 17 And so I say, I shall bring you up out of affliction by the Egyptians to the land of the Ca'naan ites and the Hit tites and the Am'or ites and the Per'iz zites and into the upper fold of your garthe Hi'vites and the Jeb'u-sites, to ment." So he stuck his hand into a land flowing with milk and the upper fold of his garment. honey."'

18 "And they will certainly listen to your voice, and you must come, you and the older men of Israel, to the king of Egypt, and you men must say to him, 'Jehovah the God of the Hebrews has come in touch of his garment. When he drew it with us, and now we want to go, please, a journey of three days into the wilderness, and we want to sacrifice to Jehovah our God.' 19 And I, even I, well know that the king of Egypt will not give you permission to go except by a strong hand, 20 And I shall have to stretch out my hand and strike 9 Still, it must occur that, if they Egypt with all my wonderful acts that I shall do in the midst of it: and after that he will send you voice, then you will have to take out. 21 And I will give this people favor in the eyes of the Egyptians: and it will certainly occur that and the water that you will take when you go, you will not go empty-handed. 22 And each woman must ask from her neighbor and blood on the dry land." from the woman residing as an alien in her house articles of silver and articles of gold and mantles, a fluent speaker, neither since and you must put them upon your | yesterday nor since before that nor

4 However, Moses in answering said: "But suppose they do not believe me and do not listen to my voice, because they are going to "This is what you are to say to say, 'Jehovah did not appear to se sons of Israel, 'Jehovah the you.'" 2 Then Jehovah said to him: "What is that in your hand?" So he threw it on the earth, and it to flee from it. 4 Jehovah now said to Moses: "Thrust your hand you must say to them, 'Jehovah the tail." So he thrust his hand out and grabbed hold of it, and it became a rod in his palm. 5 "In order that," to quote him, "they may believe that Jehovah the God of their forefathers, the God of Abraham, the God of Isaac and the God of Jacob, has appeared to you."

> 6 Then Jehovah said to him once more: "Stick your hand, please, When he drew it out, why, here his hand was stricken with leprosy like snow! 7 After that he said: "Return your hand into the upper fold of your garment." So he returned his hand into the upper fold out of the upper fold of his garment, why, here it was restored like the rest of his flesh! 8 "And it must occur that," to quote him, "if they will not believe you and will not listen to the voice of the first sign, then they will certainly believe the voice of the later sign. will not believe even these two signs and will not listen to your some water from the Nile River and pour it out on the dry land; from the Nile River will certainly become, yes, it will indeed become

10 Moses now said to Jehovah: "Excuse me, Jehovah, but I am not

since your speaking to your serv-|will not send the people away. ant, for I am slow of mouth and 22 And you must say to Phar'aoh, slow of tongue." 11 At that Je- 'This is what Jehovah has said: hovah said to him: "Who appointed "Israel is my son, my first-born, a mouth for man or who appoints 23 And I say to you: Send my son the speechless or the deaf or the away that he may serve me. But clear-sighted or the blind? Is it should you refuse to send him not I. Jehovah? 12 So now go, away, here I am killing your son, and I myself shall prove to be with your first-born."'" your mouth and I will teach you what you ought to say." 13 But road at the lodging place that Jehe said: "Excuse me, Jehovah, but hovah got to meet him and kept send, please, by the hand of the looking for a way to put him to one whom you are going to send." 14 Then Jehovah's anger grew hot against Moses and he said: "Is not skin and caused it to touch his do know that he can really speak, are a bridegroom of blood to me." see you, he will certainly rejoice in groom of blood," because of the his heart. 15 And you must speak circumcision. to him and put the words in his mouth: and I myself shall prove to be with your mouth and his mouth. and I will teach you men what you are to do. 16 And he must God and kissed him. 28 And Mospeak for you to the people; and ses proceeded to tell Aaron all the it must occur that he will serve as words of Jehovah, who had sent a mouth to you, and you will serve him, and all the signs that he had as God to him. 17 And this rod commanded him to do. 29 After you will take in your hand that you that Moses and Aaron went and may perform the signs with it.'

returned to Jeth'ro his father-inlaw and said to him: "I want to had spoken to Moses, and he pergo, please, and return to my brothers who are in Egypt that I may see whether they are still alive." So Jeth'ro said to Moses: "Go in peace." 19 After that Jehovah said to Moses in Mid'i-an: "Go, return to Egypt, because all the then they bowed men who were hunting for your trated themselves. soul are dead."

20 Then Moses took his wife and

24 Now it came about on the death. 25 Finally Zip-po'rah took a flint and cut off her son's fore-Aaron the Levite your brother? I feet and said: "It is because you And, besides, here he is on his 26 Consequently he let go of him. way out to meet you. When he does At that time she said: "A bride-

27 Then Jehovah said to Aaron: "Go to meet Moses into the wilderness." With that he went and met him in the mountain of the [true] gathered all the older men of the 18 Accordingly Moses went and sons of Israel. 30 Then Aaron spoke all the words that Jehovah formed the signs under the eyes of the people. 31 At this the people believed. When they heard that Jehovah had turned his attention to the sons of Israel and that he had seen their affliction. then they bowed down and pros-

5 And afterward Moses and Aaron went in and proceeded to say to his sons and made them ride on Phar'aoh: "This is what Jehovah an ass, and he proceeded to return the God of Israel has said, 'Send to the land of Egypt. Moreover, my people away that they may Moses took the rod of the [true] celebrate a festival to me in God in his hand. 21 And Jeho- the wilderness." 2 But Phar'aoh vah went on to say to Moses: said: "Who is Jehovah, so that I "After you have gone and returned should obey his voice to send Israel to Egypt see that you men actually away? I do not know Jehovah at perform all the miracles that I all and, what is more, I am have put in your hand before not going to send Israel away." Phar'aoh. As for me, I shall let 3 However, they went on to say: his heart become obstinate; and he "The God of the Hebrews has come in touch with us. We want to | go, please, a journey of three days the sons of Israel went in and into the wilderness and sacrifice to began to cry out to Phar'aoh. Jehovah our God; otherwise he may strike at us with pestilence or with sword." 4 At this the king of Egypt said to them: "Why is it, Moses and Aaron, that you cause the people to leave off from their works? Go bearing your burdens!" 5 And Phar'aoh continued: "Look! The people of the land are now many, and you indeed make them desist from their bearing of burdens."

6 Immediately on that day Phar'aoh commanded those who drove the people to work and their officers, saying: 7 "You must not gather straw to give to the people to make bricks as formerly. Let them themselves go and gather straw for themselves. 8 Moreover, the required amount of bricks that they were making formerly, you will further impose upon them. You must not make any reduction for them, because they are relaxing. That is why they are crying out, saving, 'We want to go, we want to sacrifice to our God!' 9 Let the service be heavy upon the men and let them work at it, and let them not pay attention to false words."

10 So those who drove the people to work and their officers went out and said to the people: "Here is what Phar'aoh has said, 'I am giving you no more straw. 11 You yourselves go, get straw for yourselves wherever you may find it, because there is to be no reducing of your services one bit." 12 Consequently the people scattered about over all the land of Egypt to gather stubble for straw. 13 And those who drove them to work kept urging them, saying: "Finish Your works, each one his work, day for day, just as when straw was available." 14 Later on the officers of the sons of Israel, whom Phar'aoh's taskmasters had set over them, were beaten, these saying: "Why is it you did not finish Your prescribed task in making bricks as formerly, both yesterday and today?"

15 Consequently the officers of saying: "Why do you deal this way with your servants? 16 There is no straw given to your servants and yet they are saying to us, 'Make bricks!' and here your servants are beaten, whereas your own people are at fault." 17 But he said: "You are relaxing, you are relaxing! That is why you are saying. 'We want to go, we want to sacrifice to Jehovah.' 18 And now go, serve! Though no straw will be given to you, yet you are to give the fixed amount of bricks."

19 Then the officers of the sons of Israel saw themselves in an evil plight at the saying: "You must not deduct from your bricks one bit of anyone's daily rate." 20 After that they encountered Moses and Aaron, who were standing there to meet them as they came out from Phar'aoh. 21 At once they said to them: "May Jehovah look upon you and judge, since you have made us smell offensive before Phar'aoh and before his servants so as to put a sword in their hand to kill us." 22 Then Moses turned to Jehovah and said: "Jehovah, why have you caused evil to this people? Why is it that you have sent me? 23 For from the time that I went in before Phar'aoh to speak in your name, he has done evil to this people, and you have by no means delivered your people."

6 So Jehovah said to Moses: "Now you will see what I shall do to Phar'aoh, because on account of a strong hand he will send them away and on account of a strong hand he will drive them out of his land."

2 And God went on to speak to Moses and to say to him: "I am Jehovah, 3 And I used to appear to Abraham, Isaac and Jacob as God Almighty, but as respects my name Jehovah I did not make myself known to them. 4 And I also established my covenant with them to give them the land of Ca'naan. the land of their alien residences in which they resided as aliens. 5 And I, even I, have heard the God renews promises of deliverance

whom the Egyptians are enslaving, and I remember my covenant.

Israel, 'I am Jehovah, and I shall certainly bring you out from under the burdens of the Egyptians and deliver you from their slavery, and I shall indeed reclaim you with an outstretched arm and with great judgments. 7 And I shall certainly take you to me as a people, and I shall indeed prove to be God to you; and you will certainly know that I am Jehovah your God who is bringing you out from Levites, according to their family under the burdens of Egypt. 8 And descents. I shall certainly bring you into the land that I raised my hand in his father's sister as his wife, Later oath to give to Abraham, Isaac and Jacob; and I shall indeed give it to you as something to possess. I am Jehovah.'"

9 Afterward Moses spoke to this effect to the sons of Israel, but they did not listen to Moses out of discouragement and for the hard slavery.

10 Then Jehovah spoke to Moses. saying: 11 "Go in, speak to Phar'ach, Egypt's king, that he should send the sons of Israel away out of his land." 12 However, Moses a'zar and Ith'a mar. spoke before Jehovah, saying: "Look! The sons of Israel have not listened to me; and how will Phar'aoh ever listen to me, as I am uncircumcised in lips?" 13 But Jehovah continued to speak to Moses and Aaron and to issue the command by them to the sons of Israel she bore him Phin'e-has. and to Phar'aoh, Egypt's king, in from the land of Egypt.

14 These are the heads of the house of their fathers: The sons of Reu'ben, Israel's first-born, were Ha'noch and Pal'lu, Hez'ron and Reu'ben.

were Jem'u el and Ja'min and This is the Moses and Aaron. O'had and Ja'chin and Zo'har and Sha'ul the son of a Ca'naan-ite woman. These are the families of land of Egypt, 29 that Jehovah Sim'e.on.

groaning of the sons of Israel, their family descents: Ger'shon and Ko'hath and Me·rar'i. And the years of Le'vi's life were a 6 "Therefore say to the sons of hundred and thirty-seven years.

17 The sons of Ger'shon were Lib'ni and Shim'e.i, according to their families.

18 And the sons of Ko'hath were Am'ram and Iz'har and He'bron and Uz'zi·el. And the years of Ko'hath's life were a hundred and thirty-three years.

19 And the sons of Me rar'i were Mah'li and Mu'shi.

These were the families of the descents.

20 Now Am'ram took Joch'e bed she bore him Aaron and Moses. And the years of Am'ram's life were a hundred and thirty-seven years.

21 And the sons of Izhar were Ko'rah and Ne'pheg and Zich'ri.

22 And the sons of Uz'zi-el were Mi'sha el and El za'phan and Sith'ri.

23 Now Aaron took E-li'she-ba. Am·min'a·dab's daughter, the sister of Nah'shon, as his wife. Later she bore him Na'dab and A.bi'hu, E.le-

24 And the sons of Ko'rah were As'sir and El·ka'nah and A·bi'asaph. These were the families of the Ko'rah ites.

25 And E·le·a'zar, Aaron's son, took for himself one of the daughters of Pu'ti el as his wife. Later

These are the heads of the faorder to bring the sons of Israel out thers of the Levites, according to their families.

26 This is the Aaron and Moses to whom Jehovah said: "Bring the sons of Israel out from the land of Egypt according to their armies." Car'mi. These are the families of 27 They were the ones speaking to Phar'aoh, Egypt's king, to bring 15 And the sons of Sim'e on the sons of Israel out from Egypt.

28 And it came about on the day that Jehovah spoke to Moses in the went on to speak to Moses, saying: 16 And these are the names of "I am Jehovah. Speak to Phar'aoh the sons of Le'vi, according to king of Egypt everything I am

speaking to you." 30 Then Moses | not listen to them, just as Jehovah said before Jehovah: "Look! I am had spoken. uncircumcised in lips, so how will Phar'aoh ever listen to me?"

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Consequently Jehovah said to Moses: "See, I have made you God to Phar'aoh, and Aaron your own brother will become your prophet. 2 You—you will speak all that I shall command you; and Aaron your brother will do the speaking to Phar'aoh, and he must send the sons of Israel away from his land. 3 As for me, I shall let Phar'aoh's heart become obstinate, and I shall certainly multiply my signs and my miracles in the land of Egypt. 4 And Phar'aoh will not listen to you men; and I shall have to lay my hand upon Egypt and bring my armies, my people, the sons of Israel, out from the land of Egypt with great judgments. 5 And the Egyptians will certainly know that I am Jehovah when I stretch out my hand against Egypt, and I shall indeed bring the sons of Israel out from their midst." 6 And Moses and Aaron went ahead doing as Jehovah had commanded them. They did just so. 7 And Moses was eighty years old Moses: "Say to Aaron, 'Take your and Aaron was eighty-three years old at the time of their speaking to Phar'aoh.

8 Jehovah now said to Moses and Aaron: 9 "In case that Phar'aoh

speaks to you, saying, 'Produce a miracle for yourselves,' then you must say to Aaron, 'Take your rod and throw it down before Phar'aoh.' It will become a big snake." 10 So Moses and Aaron went on in to Phar'aoh and did exactly as Jehovah had commanded. Accordingly Aaron threw his rod down before Phar'aoh and his servants and it became a big snake. 11 However, Phar'aoh also called for the wise men and the sorcerers; and the magic-practicing priests of Egypt themselves also proceeded to do the same thing with their magic arts. 12 So they threw down each one his rod, and they became big snakes: but Aaron's rod swallowed

14 Then Jehovah said to Moses: "Phar'aoh's heart is unresponsive. He has refused to send the people away. 15 Go to Phar'aoh in the morning. Look! He is going out to the water! And you must put yourself in position to meet him by the edge of the Nile River, and the rod that turned into a serpent you are to take in your hand. 16 And you must say to him, 'Jehovah the God of the Hebrews has sent me to you, saying: "Send my people away that they may serve me in the wilderness," but here you have not obeyed until now. 17 This is what Jehovah has said: "By this you will know that I am Jehovah. Here I am striking with the rod that is in my hand upon the water that is in the Nile River, and it will certainly turn into blood. 18 And the fish that are in the Nile River will die, and the Nile River will actually stink, and the Egyptians will simply have no stomach for drinking water from the Nile River."'"

19 Subsequently Jehovah said to rod and stretch your hand out over the waters of Egypt, over their rivers, over their Nile canals and over their reedy pools and over all their impounded waters, that they may become blood.' And there will certainly be blood in all the land of Egypt and in the wooden vessels and in the stone vessels." 20 Immediately Moses and Aaron did so, just as Jehovah had commanded. and he lifted up the rod and struck the water that was in the Nile River under the eyes of Phar'aoh and his servants, and all the water that was in the Nile River was turned into blood. 21 And the fish that were in the Nile River died. and the Nile River began to stink: and the Egyptians were unable to drink water from the Nile River: and the blood came to be in all the land of Egypt.

22 Nevertheless, the magicup their rods. 13 Still, Phar'aoh's practicing priests of Egypt proheart became obstinate, and he did | ceeded to do the same thing with

their secret arts; so that Phar'aoh's | River will they be left." 10 To heart continued to be obstinate, this he said: "Tomorrow." So he and he did not listen to them, just said: "It will be according to your as Jehovah had spoken. 23 Hence word, in order that you may know Phar'aoh turned and went into his house, and he did not set his heart hovah our God, 11 in that the to have any regard for this either. frogs will certainly turn away from 24 And all the Egyptians went digging round about the Nile River servants and your people. Only in for water to drink, because they were unable to drink any water of the Nile River. 25 And seven days came to be fulfilled after Jehovah's striking the Nile River.

Q Then Jehovah said to Moses: must say to him, 'This is what Je-hovah has said: "Send my people them away, here I am plaguing all up and enter into your house and just as Jehovah had spoken. your inner bedroom and upon your couch and into the house of your servants and on your people and into your ovens and into your kneading troughs. 4 And on you and on your people and on all your servants the frogs will come up." '"

5 Later on Jehovah said to Moses: "Say to Aaron, 'Stretch your hand with your rod out over the rivers, the Nile canals and the reedy pools and make the frogs come up over the land of Egypt." 6 At that Aaron stretched his hand out over the waters of Egypt, and the frogs began to come up and to cover the land of Egypt. 7 However, the magic-practicing priests did the same thing by their secret arts and made the frogs come up over the land of Egypt. 8 In time Phar'aoh called Moses and Aaron and said: "Entreat Jehovah that spoken. he may remove the frogs from me and my people, as I want to send the people away that they may sacrifice to Jehovah." 9 Then Moses said to Phar'aoh: "You take the glory over me to say when I shall make entreaty for you and your servants and your people in may serve me. 21 But if you are order to cut the frogs off from you not sending my people away, here and your houses. Only in the Nile I am sending upon you and your

that there is no one else like Jeyou and your houses and your the Nile River will they be left."

Blow 2, frogs. Blow 3, dust to gnats

12 Accordingly Moses and Aaron went out from Phar'aoh, and Moses cried out to Jehovah because of the frogs that He had put upon Phar'aoh. 13 Then Jehovah did accord-"Go in to Phar'aoh, and you ing to Moses' word, and the frogs began to die off from the houses, the courtyards and the fields. away that they may serve me. 14 And they went piling them up, 2 And if you keep refusing to send heaps upon heaps, and the land began to stink. 15 When Phar'aoh your territory with frogs. 3 And got to see that relief had taken the Nile River will fairly teem with place, he made his heart unresponfrogs, and they will certainly come sive; and he did not listen to them,

> 16 Jehovah now said to Moses: "Say to Aaron, Stretch your rod out and strike the dust of the earth. and it must become gnats in all the land of Egypt." 17 And they proceeded to do this. So Aaron stretched out his hand with his rod and struck the dust of the earth, and the gnats came to be on man and beast. All the dust of the earth became gnats in all the land of Egypt. 18 And the magicpracticing priests tried to do the same by their secret arts, in order to bring forth gnats, but they were unable. And the gnats came to be on man and beast. 19 Hence the magic-practicing priests said to Phar'aoh: "It is the finger of God!" But Phar'aoh's heart continued to be obstinate, and he did not listen to them, just as Jehovah had

> 20 Then Jehovah said to Moses: "Get up early in the morning and take a position in front of Phar'aoh. Look! He is coming out to the water! And you must say to him. 'This is what Jehovah has said: "Send my people away that they

servants and your people and into aoh made his heart unresponsive your houses the gadfly; and the houses of Egypt will simply be full people away. of the gadfly, and also the ground upon which they are. 22 And on that day I shall certainly make the land of Go'shen upon which my people are standing distinct, that no gadfly may exist there; in order that you may know that I am Jehovah in the midst of the earth. 23 And I shall indeed set a demarcation between my people and your people. Tomorrow this sign will take place."'"

so: and heavy swarms of gadflies began to invade the house of Phar'ach and the houses of his servants and all the land of Egypt. The land came to ruin as a result of the gadflies. 25 Finally Phar'ach called Moses and Aaron and said: "Go, sacrifice to your God in the land." 26 But Moses said: "It is not admissible to do so, because we land." would sacrifice to Jehovah our God a thing detestable to the Egyptians. Suppose we would sacrifice a thing detestable to the Egyptians before their eyes; would they not stone us? 27 We shall go a journey of three days into the wilderness and we shall definitely sacrifice to Jehovah our God just as he has tinued to be unresponsive, and he said to us."

28 Phar'aoh now said: "I-I shall send you away, and you will indeed sacrifice to Jehovah your God selves both hands full of soot from in the wilderness. Only do not a kiln, and Moses must toss it make it quite so far away that you toward the heavens in Phar'aoh's are going. Make entreaty in my behalf." 29 Then Moses said: "Here I am going forth from you. and I shall indeed make entreaty to Jehovah, and the gadflies will certainly turn away from Phar'aoh, his servants and his people tomorrow. Only let not Phar'aoh trifle again in not sending the people away to sacrifice to Jehovah." 30 After that Moses went out from Phar'aoh and made entreaty to Jehovah. 31 So Jehovah did according to Moses' word, and the gadflies turned away from Phar'aoh, practicing priests and on all the his servants and his people. Not Egyptians. 12 But Jehovah let

this time also and did not send the

O Consequently Jehovah said to Moses: "Go in to Phar'aoh and you must state to him, 'This is what Jehovah the God of the Hebrews has said: "Send my people away that they may serve me. 2 But if you continue refusing to send them away and you are still keeping hold of them. 3 look! Jehovah's hand is coming upon your livestock that is in the field. On the horses, the asses, the camels, the 24 And Jehovah proceeded to do herd and the flock there will be a very heavy pestilence. 4 And Jehovah will certainly make a distinction between the livestock of Israel and the livestock of Egypt, and not a thing of all that belongs to the sons of Israel will die." 5 Moreover, Jehovah set an appointed time, saying: "Tomorrow Jehovah will do this thing in the

> 6 Accordingly Jehovah did this thing on the next day, and all sorts of livestock of Egypt began to die; but not one of the livestock of the sons of Israel died. 7 Then Phar'aoh sent, and, look! not so much as one of Israel's livestock had died. Nevertheless, Phar'aoh's heart condid not send the people away.

8 After that Jehovah said to Moses and Aaron: "Take for yoursight. 9 And it must become a powder upon all the land of Egypt, and it must become boils breaking out with blisters upon man and beast in all the land of Egypt."

10 So they took the soot of a kiln and stood before Phar'aoh, and Moses tossed it toward the heavens, and it became boils with blisters, breaking out on man and beast. 11 And the magic-practicing priests were unable to stand before Moses as a result of the boils, because the boils had developed on the magicone was left. 32 However, Phar'- Phar'aoh's heart become obstinate, and he did not listen to them, | down to the earth, and Jehovah just as Jehovah had stated to kept making it rain down hail upon Moses.

13 Then Jehovah said to Moses: "Get up early in the morning and take a position in front of Phar'ach, and you must say to him, like it in all the land of Egypt from 'This is what Jehovah the God of the time it became a nation. the Hebrews has said: "Send my people away that they may serve me. 14 For at this time I am struck everything that was in the sending all my blows against your heart and upon your servants and your people, to the end that you may know that there is none like field. 26 Only in the land of Go'me in all the earth. 15 For by now I could have thrust my hand out that I might strike you and your people with pestilence and earth. 16 But, in fact, for this Jehovah is righteous, and I and my cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth. 17 Are you still behaving haughtily against my people in not sending them away? 18 Here I am Moses said to him: "As soon as I causing it to rain down tomorrow about this time a very heavy hail, the like of which has never occurred in Egypt from the day it was tinue any longer, in order that you founded until now, 19 And now send, bring all your livestock and Jehovah. 30 As for you and your all that is yours in the field under shelter. As for any man and beast will not even then show fear bethat will be found in the field and not gathered into the house. the hail will have to come down upon them, and they will have to die."'"

20 Anyone who feared Jehovah's word among Phar'aoh's servants because they were seasonally late. caused his own servants and his 33 Moses now went out of the city livestock to flee into the houses. 21 but whoever did not set his heart hands up to Jehovah, and the to have any regard for Jehovah's thunders and the hail began to stop word left his servants and his livestock in the field.

22 Jehovah now said to Moses: "Stretch out your hand toward the the thunders had stopped, he went heavens, that hail may come on all the land of Egypt, upon man and unresponsive, he as well as his beast and all vegetation of the field servants. 35 And Phar'aoh's heart in the land of Egypt." 23 So Moses continued obstinate, and he did not stretched out his rod toward the send the sons of Israel away, just heavens; and Jehovah gave thun- as Jehovah had stated by means of ders and hail, and fire would run Moses.

the land of Egypt. 24 Thus there came hail, and fire quivering in among the hail. It was very heavy, so that there had not occurred any 25 And the hail went striking at all the land of Egypt. The hail field, from man to beast, and all sorts of vegetation of the field; and it shattered all sorts of trees of the shen, where the sons of Israel were. there occurred no hail.

27 Eventually Phar'aoh sent and called Moses and Aaron and said to that you might be effaced from the them: "I have sinned this time. people are in the wrong. 28 Entreat Jehovah that this may be enough of the occurring of God's thunders and hail. Then I am willing to send you away, and you will not stay any longer." 29 So go out of the city I shall spread my hands up to Jehovah. The thunders will stop and the hail will not conmay know that the earth belongs to servants, I know already that you cause of Jehovah God."

31 As it was, the flax and the barley had been struck, because the barley was in the ear and the flax had flower buds. 32 But the wheat and the spelt had not been struck. from Phar'aoh and spread his and rain did not pour down on the earth. 34 When Phar'aoh got to see that the rain and the hail and sinning again and making his heart

I-I have let his heart and the little ones away! See, on the conhearts of his servants become unresponsive, in order that I may set | 11 Not so! Go, please, you who are these signs of mine right before him. 2 and in order that you may declare in the ears of your son and your son's son how severely I have they were driven out from before dealt with Egypt and my signs that I have established among them; and you will certainly know that I am Jehovah."

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Phar'aoh and said to him: "This is of Egypt and eat up all the vegetawhat Jehovah the God of the Hebrews has said, 'How long must the hail has let remain." 13 At you refuse to submit yourself to once Moses stretched his rod out me? Send my people away that over the land of Egypt, and Jehothey may serve me. 4 For if you vah caused an east wind to blow continue refusing to send my people away, here I am bringing locusts night. The morning came and the within your boundaries tomorrow, east wind carried the locusts. 5 And they will actually cover the 14 And the locusts began to come visible surface of the earth and it up over all the land of Egypt and will not be possible to see the to settle down upon all the terriearth: and they will simply eat up tory of Egypt. They were very burthe rest of what has escaped, what densome. Before them there had has been left to you people by the never turned up in this way locusts hail, and they will certainly eat like them, and there will never every sprouting tree of yours out turn up any in this way after of the field. 6 And your houses them. 15 And they went covering and the houses of all your servants and the houses of all Egypt will be filled to an extent that your fathers and your fathers' fathers have not seen it from the day of their existing upon the ground left; and there was left nothing until this day," With that he turned and went out from Phar'aoh.

7 After that Phar'aoh's servants said to him: "How long will this man prove to be as a snare to us? Send the men away that they may sinned against Jehovah your God serve Jehovah their God. Do you and against you. 17 And now not yet know that Egypt has per- pardon, please, my sin just this ished?" 8 So Moses and Aaron once and ENTREAT Jehovah YOUR were brought back to Phar'aoh, and he said to them: "Go, serve this deadly plague from upon me." Jehovah your God. Who in 18 So he went out from Phar'aoh particular are the ones going?" 9 Then Moses said: "With our 19 Then Jehovah made a shift to young people and our old people a very stiff west wind, and it carwe shall go. With our sons and ried the locusts away and drove our daughters, with our sheep and them into the Red Sea, Not a single our cattle we shall go, for we have locust was let remain in all the a festival to Jehovah." 10 In turn territory of Egypt. 20 However,

Then Jehovah said to Moses: | be so, that Jehovah is with you "Go in to Phar'aoh, because when I shall send you and your trary, something evil is your aim. able-bodied men, and serve Jehovah, because that is what you are seeking to secure." With that Phar'aoh.

EXODUS 10: 1-20

12 Jehovah now said to Moses: "Stretch your hand out over the land of Egypt for the locusts, that 3 So Moses and Aaron went in to they may come up over the land upon the land all that day and all the visible surface of the entire land, and the land grew dark; and they went on eating up all the vegetation of the land and all the fruit of the trees that the hail had green on the trees or on the vegetation of the field in all the land of Egypt.

16 So Phar'aoh hurriedly called Moses and Aaron and said: "I have God that he may turn away just and made entreaty to Jehovah. he said to them: "Let it prove to Jehovah let Pharaoh's heart beBlow 9, darkness, Blow 10 threatened

send the sons of Israel away.

21 Jehovah then said to Moses: and in the eyes of the people. "Stretch your hand out toward the heavens, that darkness may occur over the land of Egypt and the 'About midnight I am going out darkness may be felt." 22 Moses into the midst of Egypt, 5 and immediately stretched his hand out every first-born in the land of toward the heavens, and a gloomy | Egypt must die, from the first-born darkness began to occur in all the of Phar'aoh who is sitting on his land of Egypt for three days, throne to the first-born of the 23 They did not see one another, maidservant who is at the hand and none of them got up from his own place three days; but for all 6 And there will certainly occur a the sons of Israel there proved to be light in their dwellings. 24 Aft- Egypt, the like of which has never er that Phar'aoh called Moses and vet occurred, and the like of which said: "Go, serve Jehovah, Only your sheep and your cattle will be detained. Your little ones also may go with you." 25 But Moses said: "You yourself will also give into our hands sacrifices and burnt offerings, as we must render them to Jehovah our God. 26 And our livestock will also go with us. Not a hoof will be allowed to remain, because it is from them that we shall take some to worship Jehovah our God, and we ourselves do not know what we shall render in worship to Jehovah until our arriving there." 27 At this Jehovah let Phar'aoh's heart become obstinate, and he did not consent to send them away. 28 So Phar'aoh said to him: "Get out from me! Watch yourself! Do not try to see my face again, because on the day of your seeing my face you will die." 29 To this Moses said: "That is the way you have spoken. I shall not try to see your face any more."

And Jehovah proceeded to say I am going to bring upon Phar'aoh start of the months for you. It will and Egypt. After that he will send be the first of the months of the you away from here. At the time he sends you away altogether, he tire assembly of Israel, saying, 'On will literally drive you out from the tenth day of this month they here. 2 Speak, now, in the ears of the people, that they should ask a sheep for the ancestral house, a every man of his companion and sheep to a house. 4 But if the every woman of her companion household proves to be too small articles of silver and articles of for the sheep, then he and his gold." 3 Accordingly Jehovah gave neighbor close by must take it into the people favor in the eyes of the his house according to the number

come obstinate, and he did not very great in the land of Egypt, in the eyes of Phar'aoh's servants

4 And Moses went on to say: "This is what Jehovah has said, mill and every first-born of beast. great outcry in all the land of will never be brought about again. 7 But against any of the sons of Israel will no dog move eagerly its tongue, from man to beast; in order that you people may know that Jehovah can make a distinction between the Egyptians and the sons of Israel.' 8 And all these servants of yours will certainly come down to me and prostrate themselves to me, saying, 'Go, you and all the people who follow your steps.' And after that I shall go out." With that he went out from Phar'aoh in the heat of anger.

9 Then Jehovah said to Moses: "Phar'aoh will not listen to you men, in order for my miracles to be increased in the land of Egypt." 10 And Moses and Aaron performed all these miracles before Phar'aoh: but Jehovah would let Phar'aoh's heart become obstinate, so that he did not send the sons of Israel

away from his land.

12 Jehovah now said to Moses and Aaron in the land of to Moses: "One plague more Egypt: 2 "This month will be the year for you. 3 Speak to the enare to take for themselves each one Egyptians. The man Moses too was of souls: you should compute each regards the sheep. 5 The sheep you a holy convention, and on the should prove to be sound, a male, a seventh day a holy convention. No year old, for you. You may pick work is to be done on them. Only from the young rams or from the what every soul needs to eat, that goats. 6 And it must continue alone may be done for you. under safeguard by you until the fourteenth day of this month, and the whole congregation of the assembly of Israel must slaughter it your armies out from the land of between the two evenings. 7 And Egypt. And you must keep this day they must take some of the blood and splash it upon the two doorposts and the upper part of the the first month, on the fourteenth doorway belonging to the houses in day of the month, in the evening which they will eat it.

8 "'And they must eat the flesh on this night. They should eat it roasted with fire and with unfermented cakes along with bitter found in your houses, because greens. 9 Do not eat any of it anyone tasting what is leavened, raw or boiled, cooked in water, but roast with fire, its head together a native of the land, that soul with its shanks and its interior must be cut off from the assembly parts. 10 And you must not leave of Israel. 20 Nothing leavened are any of it over till morning, but what is left over of it till morning you should burn with fire. 11 And in this way you should eat it, with older men of Israel and said to your hips girded, sandals on your feet and your staff in your hand: and you must eat it in haste. It is your families, and slaughter the Jehovah's passover. 12 And I must pass through the land of Egypt on this night and strike every firstborn in the land of Egypt, from upon the upper part of the doorway man to beast; and on all the gods and upon the two doorposts some of Egypt I shall execute judgments. of the blood that is in the basin; I am Jehovah. 13 And the blood and none of you should go out of must serve as your sign upon the the entrance of his house until houses where you are; and I must morning. 23 Then when Jehovah see the blood and pass over you, does pass through to plague the and the plague will not come on Egyptians and does see the blood you as a ruination when I strike upon the upper part of the doorway at the land of Egypt.

a memorial for you, and you must celebrate it as a festival to Jehovah throughout your generations. As a statute to time indefinite you should celebrate it. 15 Seven days thing as a regulation for you and you are to eat unfermented cakes your sons to time indefinite. only. On the first day you are to 25 And it must occur that when take away sour dough from your you come into the land that Jehohouses, because anyone eating what vah will give you, just as he has is leavened, from the first day down stated, then you must keep this to the seventh, that soul must be service. 26 And it must occur that cut off from Israel. 16 And on the when your sons say to you, 'What

one proportionate to his eating as first day there is to take place for

17 "'And you must keep the festival of unfermented cakes, because on this very day I must bring throughout your generations as a statute to time indefinite. 18 In you are to eat unfermented cakes down till the twenty-first day of the month in the evening. 19 Seven days no sour dough is to be whether he is an alien resident or you to eat. In all your dwellings you are to eat unfermented cakes.

21 Promptly Moses called all the them: "Draw out and take for vourselves small cattle according to passover victim. 22 And you must take a bunch of hyssop and dip it into the blood in a basin and strike and upon the two doorposts, Jeho-14 "'And this day must serve as vah will certainly pass over the entrance, and he will not allow the ruination to enter into your houses to plague you.

24 "And you must keep this

does this service mean to you?' | hundred thousand able-bodied men 27 then you must say, 'It is the on foot, besides little ones. 38 And sacrifice of the passover to Jehovah, a vast mixed company also went who passed over the houses of the up with them, as well as flocks sons of Israel in Egypt when he and herds, a very numerous stock plagued the Egyptians, but he de- of animals, 39 And they began to livered our houses."

prostrated themselves. 28 Subse- cakes, unfermented cakes, because quently the sons of Israel went and it had not leavened, for they had did just as Jehovah had commanded Moses and Aaron. They not been able to linger and too

did just so.

29 And it came about that at sions for themselves. midnight Jehovah struck every first-born in the land of Egypt, of Israel, who had dwelt in Egypt. from the first-born of Phar aoh was four hundred and thirty years. sitting on his throne to the first- 41 And it came about at the end born of the captive who was in the of the four hundred and thirty prison hole, and every first-born of years, it even came about on this beast. 30 Then Phar'aoh got up at very day that all the armies of night, he and all his servants and Jehovah went out of the land of all other Egyptians; and there be- Egypt. 42 It is a night for obgan arising a great outcry among servance with regard to Jehovah the Egyptians, because there was for bringing them out of the land not a house where there was not of Egypt. With regard to Jehovah one dead. 31 At once he called this night is one for observance on Moses and Aaron by night and the part of all the sons of Israel said: "Get up, get out from the midst of my people, both you and the [other] sons of Israel, and go, me besides."

35 And the sons of Israel did acarticles of gold and mantles. tians.

37 And the sons of Israel pro- alien in your midst." ceeded to depart from Ram'e ses for Suc'coth, to the number of six just as Jehovah had commanded

bake the flour dough that they had Then the people bowed low and brought out from Egypt into round been driven out of Egypt and had they had not prepared any provi-

40 And the dwelling of the sons throughout their generations.

43 And Jehovah went on to say to Moses and Aaron: "This is the serve Jehovah, just as you have statute of the passover: No foreignstated. 32 Take both your flocks er may eat of it. 44 But where and your herds, just as you have there is any slave man purchased stated, and go. Also, you must bless with money, you must circumcise him. Then first he may share in 33 And the Egyptians began to eating it. 45 A settler and a hired urge the people in order to send laborer may not eat of it. 46 In them away quickly out of the land, one house it is to be eaten. You "because," they said, "we are all must not take any of the flesh out as good as dead!" 34 Consequently of the house to some place outside. the people carried their flour dough | And you must not break a bone in before it was leavened, with their it. 47 All the assembly of Israel kneading troughs wrapped up in are to celebrate it. 48 And in case their mantles upon their shoulder. | an alien resident resides as an alien with you and he will actually celecording to the word of Moses in brate the passover to Jehovah, let that they went asking from the there be a circumcising of every Egyptians articles of silver and male of his. First then he may come near to celebrate it: and he 36 And Jehovah gave the people must become like a native of the favor in the eyes of the Egyptians, land. But no uncircumcised man so that these granted what was may eat of it. 49 One law is to asked; and they stripped the Egyp- exist for the native and for the alien resident who is residing as an

50 So all the sons of Israel did

Moses and Aaron, They did just so, young of a beast, which will come 51 And it came about on this very day that Jehovah brought the sons of Israel together with their armies out of the land of Egypt.

13 And Jehovah spoke further to Moses, saying: 2 "Sanctify to me every male first-born that opens each womb among the sons of Israel, among men and beasts. It is mine."

3 And Moses went on to say to the people: "Let there be a remembering of this day on which you went out of Egypt, from the house of slaves, because by strength of hand Jehovah brought you out from here. So nothing leavened may be eaten. 4 Today you are going out in the month of A'bib. 5 And it must occur that when Jehovah will have brought you into the land of the Ca'naan-ites and the Hit'tites and the Am'or ites and the Hi'vites and the Jeb'usites, which he swore to your forefathers to give you, a land flowing with milk and honey, then you must render this service in this month. 6 Seven days you are to eat unfermented cakes, and on the time of Phar'aoh's sending the seventh day is a festival to Jehovah. 7 Unfermented cakes are to be eaten for the seven days; and Phi·lis'tines just because it was nothing leavened is to be seen with near, for God said: "It might be you, and no sour dough is to be seen with you within all your boundaries. 8 And you must tell turn to Egypt." 18 Hence God your son on that day, saying, 'It is made the people go round about by because of that which Jehovah has the way of the wilderness of the done to me when I came out of Red Sea. But it was in battle for-Egypt.' 9 And it must serve for you as a sign upon your hand and as a memorial between your eyes, in order that Jehovah's law may prove to be in your mouth; because by a strong hand Jehovah brought you out of Egypt. 10 And you must keep this statute at its appointed time from year to year.

11 "And it must occur that when of the Ca'naan ites, just as he has edge of the wilderness. sworn to you and to your fore-

to be yours. The males belong to Jehovah. 13 And every firstling ass you are to redeem with a sheep, and if you will not redeem it, then you must break its neck. And every first-born of man among your sons you are to redeem.

14 "And it must occur that in case your son should inquire of you later on, saying, 'What does this mean?' then you must say to him, 'By strength of hand Jehovah brought me out of Egypt, from the house of slaves. 15 And it came about that Phar'aoh showed obstinacy toward sending us away, and Jehovah proceeded to kill every first-born in the land of Egypt. from the first-born of man to the first-born of beast. That is why I am sacrificing to Jehovah all the males that open the womb, and every first-born of my sons I redeem.' 16 And it must serve as a sign upon your hand and as a frontlet band between your eyes, because by strength of hand Jehovah brought us out of Egypt."

17 And it came about at the people away that God did not lead them by the way of the land of the the people will feel regret when they see war and will certainly remation that the sons of Israel went up out of the land of Egypt. 19 And Moses was taking Joseph's bones with him, because he had made the sons of Israel solemnly swear, saying: "God will without fail turn his attention to you, and you must take my bones up out of here with you." 20 And they proceeded to depart from Suc'coth Jehovah brings you into the land and to encamp at E'tham at the

21 And Jehovah was going ahead fathers, and when he does give it of them in the daytime in a pillar to you, 12 then you must devote of cloud to lead them by the way, everyone that opens the womb to and in the nighttime in a pillar of Jehovah, and every firstling, the fire to give them light to go in the

daytime and nighttime. 22 The 11 And they proceeded to say to pillar of cloud would not move Moses: "Is it because there are no away from before the people in the daytime nor the pillar of fire in the nighttime.

Jehovah now spoke to Moses, saving: 2 "Speak to the sons of Israel, that they should turn back and encamp before Pi-ha-hi'roth between Mig'dol and the sea in view of Ba'al-ze'phon. In front of it you are to encamp by the sea. 3 Then Phar'aoh will certainly say respecting the sons of Israel, "They are wandering in confusion in the land. The wilderness has closed in upon them.' 4 So I shall indeed let Phar'aoh's heart become obstinate, and he will certainly chase after them and I shall get glory for myself by means of Phar'aoh and all his military forces; and the Egyptians will certainly know that I am Jehovah." Accordingly they

did just that.

5 Later it was reported to the king of Egypt that the people had run away. Immediately the heart of Phar'aoh as well as his servants was changed regarding the people, so that they said: "What is this that we have done, in that we have sent Israel away from slaving for us?" 6 So he proceeded to make his war chariots ready, and he took his people with him. 7 And he proceeded to take six hundred chosen chariots and all the other chariots of Egypt and warriors upon every one of them. 8 Thus Jehovah let the heart of Phar'aoh the king of Egypt become obstinate, and he went chasing after the sons of Israel, while the sons of Israel were going out with uplifted hand. 9 And the Egyptians went chasing after them, and all the chariot horses of Phar'aoh and his cavalrymen and his military forces were overtaking them while camping by the sea, by Pi·ha·hi'roth in view of Ba'al-ze'phon.

10 When Phar'aoh got close by, the sons of Israel began to raise their eyes and here the Egyptians were marching after them; and the

burial places at all in Egypt that you have taken us here to die in the wilderness? What is this that you have done to us in leading us out of Egypt? 12 Is this not the word we spoke to you in Egypt, saying, 'Let us alone, that we may serve the Egyptians'? For it is better for us to serve the Egyptians than for us to die in the wilderness.' 13 Then Moses said to the people: "Do not be afraid. Stand firm and see the salvation of Jehovah, which he will perform for you today. For the Egyptians whom you do see today you will not see again, no, never again. 14 Jehovah will himself fight for you, and you yourselves will be silent."

15 Jehovah now said to Moses: "Why do you keep crying out to me? Speak to the sons of Israel that they should break camp. 16 As for you, lift up your rod and stretch your hand out over the sea and split it apart, that the sons of Israel may go through the midst of the sea on dry land. 17 As for me, here I am letting the hearts of the Egyptians become obstinate, that they may go in after them and that I may get glory for myself by means of Phar'aoh and all his military forces, his war chariots and his cavalrymen. 18 And the Egyptians will certainly know that I am Jehovah when I get glory for

19 Then the angel of the [true] God who was going ahead of the camp of Israel departed and went to their rear, and the pillar of cloud departed from their van and stood in the rear of them. 20 So it came in between the camp of the Egyptians and the camp of Israel. On the one hand it proved to be a cloud together with darkness. On the other hand it kept lighting up the night. And this group did not come near that group all night long.

myself by means of Phar'aoh, his

war chariots and his cavalrymen."

21 Moses now stretched his hand out over the sea; and Jehovah besons of Israel got quite afraid and gan making the sea go back by a began to cry out to Jehovah, strong east wind all night long and converting the sea basin into dry | fear Jehovah and to put faith in split apart. 22 At length the sons of Israel went through the midst of the sea on dry land, while the waters were a wall to them on their right hand and on their left. 23 And the Egyptians took up the pursuit, and all the horses of Phar'aoh, his war chariots and his cavalrymen began going in after them, into the midst of the sea. 24 And it came about during the morning watch that Jehovah began to look out upon the camp of the Egyptians from within the pillar of fire and cloud, and he went throwing the camp of the Egyptians into confusion. 25 And he kept taking wheels off their chariots so that they were driving them with difficulty; and the Egyptians began to say: "Let us flee from any contact with Israel, because Jehovah certainly fights for them against the Egyptians."

26 Finally Jehovah said to Moses: "Stretch your hand out over the sea, that the waters may come back over the Egyptians, their war chariots and their cavalrymen." 27 Moses at once stretched his hand out over the sea, and the sea began to come back to its normal condition at the approaching of morning. All the while the Egyptians were fleeing from encountering it, but Jehovah shook the Egyptians off into the midst of the sea. 28 And the waters kept coming back. Finally they covered the war chariots and the cavalrymen belonging to all of Phar'aoh's military forces and who had gone into the sea after them. Not so much as one among them was let remain.

29 As for the sons of Israel, they walked on dry land in the midst of the seabed, and the waters were for them a wall on their right hand and on their left. 30 Thus on that day Jehovah saved Israel from the hand of the Egyptians, and Israel got to see the Egyptians dead hand will drive them away! on the seashore. 31 Israel also 10 You blew with your breath, got to see the great hand that Jehovah put in action against the Egyptians; and the people began to

ground, and the waters were being Jehovah and in Moses his servant.

15 At that time Moses and the sons of Israel proceeded to sing this song to Jehovah and to say the following:

"Let me sing to Jehovah, for he has become highly exalted. The horse and its rider he has pitched into the sea.

2 My strength and my might is Jah, since he serves for my salvation.

> This is my God, and I shall laud him: my father's God. and I shall raise him on high.

3 Jehovah is a manly person of war. Jehovah is his name.

4 Phar'aoh's chariots and his military forces he has cast into the sea.

And the choice of his warriors have been sunk in the Red

5 The surging waters proceeded to cover them; down they went into the depths like a stone.

6 Your right hand, O Jehovah, is proving itself powerful in ability.

Your right hand, O Jehovah, can shatter an enemy.

7 And in the abundance of your superiority you can throw down those who rise up against you;

You send out your burning anger, it eats them up like

stubble.

8 And by a breath from your nostrils waters were heaped up; They stood still like a dam of floods:

The surging waters were congealed in the heart of the

9 The enemy said, 'I shall pursue! I shall overtake!

I shall divide spoil! My soul will be filled with them! I shall draw my sword! My

the sea covered them;

They sank like lead in majestic waters.

11 Who among the gods is like you. O Jehovah?

Who is like you, proving yourself mighty in holiness? The One to be feared with

songs of praise, the One doing marvels.

12 You stretched out your right hand, the earth proceeded to swallow them up.

13 You in your loving-kindness have led the people whom you have recovered:

You in your strength will cerholy abiding place.

14 Peoples must hear, they will be agitated:

Birth pangs must take hold on the inhabitants of Philis'ti·a.

15 At that time the sheiks of E'dom will indeed be disturbed;

As for the despots of Mo'ab, trembling will take hold on

will indeed be disheartened.

them. Because of the greatness of your arm they will be mo-

tionless like a stone, Until your people pass by. O Jehovah.

have produced pass by.

17 You will bring them and plant them in the mountain of your inheritance.

An established place that you have made ready for you to inhabit, O Jehovah,

A sanctuary, O Jehovah, that your hands have established.

18 Jehovah will rule as king to time indefinite, even forever."

19 When Phar'aoh's horses with his war chariots and his cavalrymen went into the sea, then Jehovah brought back the waters of the sea upon them, while the sons of Israel walked on dry land through the midst of the sea.

tambourine in her hand; and all the women began going out with her with tambourines and in dances. 21 And Mir'i am kept responding to the men:

"Sing to Jehovah, for he has become highly exalted.

The horse and its rider he has pitched into the sea."

22 Later Moses caused Israel to depart from the Red Sea and they went out to the wilderness of Shur and marched on for three days in the wilderness, but they did not tainly conduct them to your find water. 23 In time they came to Ma'rah, but they were not able to drink the water from Ma'rah because it was bitter. That is why he called its name Ma'rah. 24 And the people began to murmur against Moses, saying: "What are we to drink?" 25 Then he cried out to Jehovah. So Jehovah directed him to a tree, and he threw it into the water and the water became sweet.

There He established for them a All the inhabitants of Ca'naan regulation and a case for judgment and there he put them to the test. 16 Fright and dread will fall upon 26 And he went on to say: "If you will strictly listen to the voice of Jehovah your God and will do what is right in his eyes and will indeed give ear to his commandments and keep all his regulations, I shall put none of the maladies upon you that Until the people whom you I put upon the Egyptians; because I am Jehovah who is healing you."

27 After that they came to E'lim, where there were twelve springs of water and seventy palm trees. So they went camping there by the water.

16 Later they departed from E'lim, and the entire assembly of the sons of Israel finally came to the wilderness of Sin, which is between E'lim and Si'nai, on the fifteenth day of the second month after their coming out of the land of Egypt.

2 And the entire assembly of the sons of Israel began to murmur against Moses and Aaron in the wilderness. 3 And the sons of Israel kept saying to them: "If only we 20 And Mir'i am the prophetess, had died by Jehovah's hand in the Aaron's sister, proceeded to take a land of Egypt while we were sitting

by the pots of meat, while we were come up and cover the camp, and eating bread to satisfaction, be- in the morning there had developed cause you have brought us out into a layer of dew round about the this wilderness to put this whole congregation to death by famine."

4 Then Jehovah said to Moses: "Here I am raining down bread for you from the heavens; and the frost upon the earth. 15 When the people must go out and pick up each his amount day for day, in order that I may put them to the test as to whether they will walk in my law or not. 5 And it must occur on the sixth day that they must prepare what they will bring in, and it must prove double what they keep picking up day by day."

6 So Moses and Aaron said to all the sons of Israel: "At evening you will certainly know that it is Jehovah who has brought you out from the land of Egypt. 7 And in the morning you will indeed see Jehovah's glory, because he has heard YOUR murmurings against Jehovah. And what are we that you should murmur against us?" 8 And Moses continued: "It will be when Jehovah gives you in the evening meat to eat and in the morning bread to satisfaction, because Jehovah has heard your murmurings that you are murmuring against him. And what are we? Your murmurings are not against us, but against men would leave some of it until Jehovah."

9 And Moses went on to say to Aaron: "Say to the entire assembly of the sons of Israel, 'Come near before Jehovah, because he has heard your murmurings." 10 Then it occurred that as soon as Aaron had spoken to the entire assembly of the sons of Israel, they turned and faced toward the wilderness, and, look! Jehovah's glory

appeared in the cloud.

11 And Jehovah spoke further to Moses, saying: 12 "I have heard the murmurings of the sons of Israel. Speak to them, saying, 'Between the two evenings you will eat meat and in the morning you will be satisfied with bread; and you will certainly know that I am Jehovah your God.'"

in the evening the quails began to ingly they saved it up until the

camp. 14 In time the layer of dew evaporated and here upon the surface of the wilderness there was a fine flaky thing, fine like hoarsons of Israel got to see it, they began to say to one another: "What is it?" For they did not know what it was. Hence Moses said to them: "It is the bread that Jehovah has given you for food. 16 This is the word that Jehovah has commanded, 'Pick up some of it, each one in proportion to his eating. You are to take an omer measure for each individual according to the number of the souls that each of you has in his tent.'" 17 And the sons of Israel began to do so; and they went picking it up, some gathering much and some gathering little. 18 When they would measure it by the omer, he that had gathered much had no surplus and he that had gathered little had no shortage. They picked it up each one in proportion to his eating.

19 Then Moses said to them: "Let nobody leave any of it until the morning." 20 But they did not listen to Moses. When some the morning, it would breed worms and stink: so that Moses became indignant at them. 21 And they would pick it up morning by morning, each one in proportion to his eating. When the sun got hot, it melted.

22 And it came about on the sixth day that they picked up twice as much bread, two omer measures for one person. So all the chieftains of the assembly came and reported it to Moses. 23 At that he said to them: "It is what Jehovah has spoken. Tomorrow there will be a sabbath observance of a holy sabbath to Jehovah. What you can bake, bake, and what you can boil, boil, and all the surplus that there is save it up for you as something to be kept 13 Accordingly it occurred that until the morning." 24 AccordEXODUS 16: 25-17: 11 Sabbath law, Second water complaint

manded; and it did not stink nor ing to the order of Jehovah, and did maggots develop in it. 25 Then | went camping at Reph'i dim. But today is a sabbath to Jehovah. Today you will not find it in the field. 26 Six days you will pick it ing with Moses and saying: "Give up, but on the seventh day is a us water that we may drink." But sabbath. On it none will form." 27 However, it came about on the quarreling with me? Why do you seventh day that some of the people did go out to pick [it] up, but 3 And the people went on thirsting they found none.

Moses: "How long must you people refuse to keep my commandments that Jehovah has given you the sabbath. That is why he is giving you on the sixth day the bread of his own place. Let nobody go out me!" from his locality on the seventh day." 30 And the people proceed-

seventh day.

to call its name "manna." And it was white like coriander seed, and walk on, 6 Look! I am standing its taste was like that of flat cakes with honey. 32 Then Moses said: "This is the word that Jehovah rock, and water must come out of has commanded, 'Fill an omer it, and the people must drink it." measure of it as something to be Subsequently Moses did so under kept throughout your generations, the eyes of the older men of Israel. in order that they may see the 7 So he called the name of the bread that I made you eat in the place Mas'sah and Mer'i bah, bewilderness when I was bringing you cause of the quarreling of the sons out of the land of Egypt.'" 33 So of Israel and because of their Moses said to Aaron: "Take a jar putting Jehovah to the test, say-and put in it an omerful of manna ing: "Is Jehovah in our midst and deposit it before Jehovah as or not?" something to be kept throughout Your generations." 34 Just as ed to come and fight against Israel Jehovah had commanded Moses, in Reph'i-dim. 9 At this Moses Aaron proceeded to deposit it before the Testimony as something to us and go out, fight against the be kept. 35 And the sons of Israel ate the manna forty years, tioning myself upon the top of the until their coming to a land inhabited. The manna was what they in my hand." 10 Then Joshua did ate until their coming to the fron- just as Moses had said to him, in tier of the land of Ca'naan. order to fight against the A-mal'-36 Now an omer is a tenth of an ek-ites; and Moses, Aaron and Hur e'phah measure.

And the entire assembly of depart from the wilderness of Sin the Israelites proved superior; but

morning, just as Moses had com- by stages, which they took accord-Moses said: "Eat it today, because there was no water for the people to drink.

2 And the people fell to quarrel-Moses said to them: "Why are you keep putting Jehovah to the test?" there for water, and the people 28 Consequently Jehovah said to kept murmuring against Moses and saying: "Why is it that you have brought us up out of Egypt to put and my laws? 29 Mark the fact us and our sons and our livestock to death by thirst?" 4 Finally Moses cried out to Jehovah, saying: "What shall I do with this people? two days. Keep sitting each one in A little longer and they will stone

5 Then Jehovah said to Moses: "Pass in front of the people and ed to observe the sabbath on the take with you some of the older men of Israel and your rod with 31 And the house of Israel began which you struck the Nile River. Take it in your hand and you must before you there on the rock in Ho'reb. And you must strike on the

8 And the A-mal'ek-ites proceedsaid to Joshua: "Choose men for A mal'ek ites. Tomorrow I am stahill, with the rod of the [true] God went up to the top of the hill.

11 And it occurred that as soon the sons of Israel proceeded to as Moses would lift his hand up,

as soon as he would let down his! hand, the A·mal'ek·ites proved his father-in-law all that Jehovah superior, 12 When the hands of Moses were heavy, then they took a stone and put it under him, and he sat upon it; and Aaron and Hur supported his hands, one on this side and the other on that side, so that his hands held steady until the sun set. 13 Hence Joshua vanquished Am'a lek and his people with the edge of the sword.

14 Jehovah now said to Moses: "Write this as a memorial in the book and propound it in Joshua's ears, 'I shall completely wipe out the remembrance of Am'a lek from under the heavens." 15 And Moses proceeded to build an altar and to call its name Je-ho'vah-nis'si. 16 saving: "Because a hand is against the throne of Jah, Jehovah will have war with Am'a-lek from generation to generation."

18 Now Jeth'ro the priest of Mid'i an, Moses' father-inlaw, got to hear about all that God had done for Moses and for Israel his people, how Jehovah had brought Israel out of Egypt. 2 So Jeth'ro. Moses' father-in-law, took Zip po'rah, Moses' wife, after the sending of her away, 3 and her two sons, the name of one of whom was Ger'shom, "because," he said, "an alien resident I have come to be in a foreign land": 4 and the name of the other was E·li·e'zer, "because," to quote him, "the God of my father is my helper in that he delivered me from Phar'aoh's sword."

5 So Jeth'ro. Moses' father-inlaw, and his sons and his wife came to Moses into the wilderness where he was camping, at the mountain of the [true] God. 6 Then he sent word to Moses: "I, your father-in-law, Jeth'ro, am come to you, and also your wife and her two sons with her." 7 At once Moses went on out to meet his father-in-law, and he proceeded to prostrate himself and to kiss him; and they each one began asking how the other was getting along. you. You are unable to do it by

8 And Moses went to relating to had done to Phar'aoh and Egypt on account of Israel, and all the hardship that had befallen them in the way, and yet Jehovah was delivering them. 9 Then Jeth'ro felt glad over all the good that Jehovah had done for Israel in that he had delivered them from the hand of Egypt. 10 Consequently Jeth'ro said: "Blessed be Jehovah, who has delivered you from the hand of Egypt and from the hand of Phar'aoh, and who has delivered the people from under the hand of Egypt. 11 Now I do know that Jehovah is greater than all the other gods by reason of this affair in which they acted presumptuously against them." 12 Then Jeth'ro. Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron and all the older men of Israel came to eat bread with Moses' father-in-law, before the [true] God.

13 And it came about on the next day that Moses sat down as usual to serve as judge for the people, and the people kept standing before Moses from the morning till the evening. 14 And Moses' father-in-law got to see all that he was doing for the people. So he said: "What kind of business is this that you are doing for the people? Why do you alone continue sitting and all the people continue taking their stand before you from morning till evening?" 15 Then Moses said to his father-in-law: "Because the people keep coming to me to inquire of God. 16 In the event that they have a case arise, it must come to me and I must judge between the one party and the other, and I must make known the decisions of the [true] God and his laws."

17 At this Moses' father-in-law said to him: "It is not good the way you are doing. 18 You will surely wear out, both you and this people who are with you, because this business is too big a load for After that they went into the tent, yourself, 19 Now listen to my voice, I shall advise you, and God | will prove to be with you. You [true] God, and Jehovah began to yourself serve as representative for call to him out of the mountain. the people before the [true] God, saying: "This is what you are to and you yourself must bring the say to the house of Jacob and to cases to the [true] God. 20 And tell the sons of Israel, 4 You you must warn them of what the yourselves have seen what I did to regulations and the laws are, and you must make known to them the way in which they should walk and the work that they should do. 21 But you yourself should select out of all the people capable men. fearing God, trustworthy men, hating unjust profit; and you must set these over them as chiefs over thousands, chiefs over hundreds. chiefs over fifties and chiefs over tens. 22 And they must judge the people on every proper occasion: and it must occur that every big case they will bring to you, but every small case they themselves will handle as judges. So make it lighter for yourself, and they must carry the load with you. 23 If you do this very thing, and God has commanded you, you will then cer-

24 Immediately Moses listened to the voice of his father-in-law and did all that he had said. 25 And Moses proceeded to choose capable men out of all Israel and to give them positions as heads over the people, as chiefs of thousands, chiefs of hundreds, chiefs of fifties and chiefs of tens. 26 And they judged the people on every proper occasion. A hard case they would bring to Moses, but every small case they themselves would handle as judges. 27 After that Moses saw his father-in-law off, and he went his way to his land.

tainly be able to stand it and, be-

sides, this people will all come to their own place in peace."

19 In the third month after the sons of Israel came out of the land of Egypt, on the same day, they came into the wilderness of Si'nai. 2 And they proceeded to pull away from Reph'i-dim and to come into the wilderness of Si'nai and to encamp in the wilderness; and Israel went camping there in front of the mountain.

3 And Moses went up to the the Egyptians, that I might carry you on wings of eagles and bring you to myself. 5 And now if you will strictly obey my voice and will indeed keep my covenant, then you will certainly become my special property out of all [other] peoples, because the whole earth belongs to me. 6 And you yourselves will become to me a kingdom of priests and a holy nation.' These are the words that you are to say to the sons of Israel."

Appoint judges, Israel God's property

7 So Moses came and called the older men of the people and set before them all these words that Jehovah had commanded him. 8 After that all the people answered unanimously and said: "All that Jehovah has spoken we are willing to do." Immediately Moses took back the words of the people to Jehovah. 9 At this Jehovah said to Moses: "Look! I am coming to you in a dark cloud, in order that the people may hear when I speak with you, and that in you also they may put faith to time indefinite." Then Moses reported the words of the people to Jehovah.

10 And Jehovah went on to say to Moses: "Go to the people, and you must sanctify them today and tomorrow, and they must wash their mantles. 11 And they must prove ready for the third day, because on the third day Jehovah will come down before the eyes of all the people upon Mount Si'nai. 12 And you must set bounds for the people round about, saying, 'Guard yourselves against going up into the mountain, and do not touch the edge of it. Anybody touching the mountain will positively be put to death. 13 No hand is to touch him, because he will positively be stoned or will positively be shot through. Whether beast or man, he will not live.' At

the blowing of the ram's horn they | 25 Accordingly Moses descended to themselves may come up to the the people and told them. mountain."

the mountain to the people, and he set about sanctifying the people; and they engaged in washing their mantles. 15 Accordingly he 3 You must not have any other said to the people: "Get ready during the three days. Do not you men come near a woman."

16 And on the third day when it became morning it came about that thunders and lightnings began occurring, and a heavy cloud upon the mountain and a very loud sound of a horn, so that all the people who were in the camp began to tremble, 17 Moses now brought the people out of the camp to meet the [true] God, and they went taking their stand at the base of the mountain. 18 And Mount Si'-nai smoked all over, due to the fact that Jehovah came down upon it in fire; and its smoke kept ascending like the smoke of a kiln. and the whole mountain was trembling very much. 19 When the sound of the horn became continually louder and louder, Moses began to speak, and the [true] God began to answer him with a voice.

20 So Jehovah came down upon Mount Si'nai to the top of the mountain. Then Jehovah called Moses to the top of the mountain, and Moses went on up. 21 Jehovah now said to Moses: "Go down. warn the people, that they do not try to break through to Jehovah to take a look and many of them have to fall. 22 And let the priests also who regularly come near to Jehovah sanctify themselves, that Jehovah may not break out upon them." 23 At this Moses said to Jehovah: "The people are not able to come up to Mount Si'nai, because you yourself already warned us, saying, 'Set bounds for the mountain and make it sacred.' 24 However, Jehovah said to him: "Go, descend, and you must come up, you and Aaron with you; but let not the mother in order that your days priests and the people break through to come up to Jehovah, that he that Jehovah your God is giving you. may not break out upon them." | 13 "You must not murder.

14 Then Moses went down from 20 And God proceeded to speak all these words, saving:

2 "I am Jehovah your God, who have brought you out of the land of Egypt, out of the house of slaves. gods against my face.

4 "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. 5 You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation, in the case of those who hate me; 6 but exercising loving-kindness toward the thousandth generation in the case of those who love me and keen my commandments.

7 "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless

8 "Remembering the sabbath day to hold it sacred, 9 you are to render service and you must do all your work six days. 10 But the seventh day is a sabbath to Jehovah your God. You must not do any work, you nor your son nor your daughter, your slave man nor your slave girl nor your domestic animal nor your alien resident who is inside your gates. 11 For in six days Jehovah made the heavens and the earth, the sea and everything that is in them, and he proceeded to rest on the seventh day. That is why Jehovah blessed the sabbath day and proceeded to make it sacred.

may prove long upon the ground

14 "You must not commit adultery.

15 "You must not steal.

EXODUS 20: 14-21: 15

16 "You must not testify falsely as a witness against your fellow man.

17 "You must not desire your fellow man's house. You must not desire your fellow man's wife, nor his slave man nor his slave girl nor his bull nor his ass nor anything that belongs to your fellow man.

18 Now all the people were seeing the thunders and the lightning the people got to see it, then they quivered and stood at a distance. 19 And they began to say to Moses: "You speak with us, and let us listen; but let not God speak with us for fear we may die." 20 So Moses said to the people: "Do not be afraid, because for the sake of putting you to the test the [true] God has come, and in order that the fear of him may continue before YOUR faces that YOU may not sin." 21 And the people kept standing at a distance, but Moses went near to [true] God was.

22 And Jehovah went on to say to Moses: "This is what you are to say to the sons of Israel, 'You yourselves have seen that it was from the heavens I spoke with you. 23 You must not make along with me gods of silver, and you must not make gods of gold for yourselves. 24 An altar of ground you are to make for me, and you must sacrifice upon it your burnt offerings and your communion sacrifices, your flock and your herd. In every place where I shall cause my name to be remembered I shall come to you and shall certainly bless you. 25 And if you should make an altar of stones for me, you must not build them as hewn stones. In the event that you do will profane it. 26 And you must not go up by steps to my altar, that your private parts may not be exposed upon it.'

21 "And these are the judicial decisions that you are to get decisions that you are to set before them:

2 "In case you should buy a Hebrew slave, he will be a slave six years, but in the seventh he will go out as one set free without charge. 3 If he should come in by himself, by himself he will go out. If he is the owner of a wife, then his wife must go out with him. 4 If his master should give him a wife and she does bear him sons or daughters, the wife and her children will become her master's and he will go flashes and the sound of the horn and the mountain smoking. When my master, my wife and my sons: I do not want to go out as one set free,' 6 then his master must bring him near to the [true] God and must bring him up against the door or the doorpost; and his master must pierce his ear through with an awl, and he must be his slave to time indefinite.

7 "And in case a man should sell his daughter as a slave girl, she will not go out in the way that the slave men go out. 8 If she is displeasing in the eyes of her masthe dark cloud mass where the ter so that he does not designate her as a concubine but causes her to be redeemed, he will not be entitled to sell her to a foreign people in his treacherously dealing with her. 9 And if it should be to his son that he designates her, he is to do to her according to the due right of daughters. 10 If he should take another wife for himself, her sustenance, her clothing and her marriage due are not to be diminished. 11 If he will not render these three things to her, then she must go out for nothing, without money.

12 "One who strikes a man so that he actually dies is to be put to death without fail. 13 But where one does not lie in wait and the [true] God lets it occur at his hand, then I must fix for you a place where he can flee. 14 And wield your chisel upon it, then you in case a man becomes heated against his fellow to the point of killing him with craftiness, you are to take him even from being at my altar to die. 15 And one who strikes his father and his mother | stoned without fail, but its flesh is is to be put to death without fail. not to be eaten; and the owner of 16 "And one who kidnaps a man

and who actually sells him or in whose hand he has been found is to be put to death without fail.

upon his father and his mother is to be put to death without fail.

18 "And in case men should get into a quarrel and one does strike his fellow with a stone or a hoe and he does not die but must keep to his bed: 19 if he gets up and does walk about out of doors upon some support of his, then the one who struck him must be free from punishment; he will make compensation only for the time lost from that one's work until he gets him completely healed.

20 "And in case a man strikes his slave man or his slave girl with a stick and that one actually dies under his hand, that one is to be avenged without fail. 21 However. if he lingers for a day or two days, he is not to be avenged, because

he is his money.

22 "And in case men should struggle with each other and they really hurt a pregnant woman and her children do come out but no fatal accident occurs, he is to have damages imposed upon him without fail according to what the owner of the woman may lay upon him: and he must give it through the justices. 23 But if a fatal accident should occur, then you must give soul for soul, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 branding for branding, wound for wound, blow for blow.

strike the eve of his slave man or the eye of his slave girl and he really ruins it, he is to send him away as one set free in compensaman or the tooth of his slave girl him away as one set free in compensation for his tooth.

gore a man or a woman and that then he must be sold for the things one actually dies, the bull is to be he stole. 4 If there should be un-

the bull is free from punishment. 29 But if a bull was formerly in the habit of goring and warning was served on its owner but he 17 "And one who calls down evil | would not keep it under guard, and it did put a man or a woman to death, the bull is to be stoned and also its owner is to be put to death. 30 If a ransom should be imposed upon him, then he must give the redemption price for his soul according to all that may be imposed upon him. 31 Whether it gored a son or gored a daughter, it is to be done to him according to this judicial decision. 32 If it was a slave man or a slave girl that the bull gored, he will give the price of thirty shekels to that one's master. and the bull will be stoned.

> 33 "And in case a man should open a pit, or in case a man should excavate a pit and should not cover it, and a bull or an ass does fall into it. 34 the owner of the pit is to make compensation. The price he is to return to its owner, and the dead animal will become his own. 35 And in case a man's bull should hurt another's bull and it does die, then they must sell the live bull and divide the price paid for it; and also the dead one they should divide. 36 Or if it was known that a bull was in the habit of goring formerly but its owner would not keep it under guard, he should without fail make compensation with bull for bull, and the dead one will become his own.

22 "In case a man should steal a bull or a sheep and he does 26 "And in case a man should slaughter it or sell it, he is to compensate with five of the herd for the bull and four of the flock for the sheep.

2 ("If a thief should be found in tion for his eye. 27 And if it the act of breaking in and he does should be the tooth of his slave get struck and die, there is no bloodguilt for him. 3 If the sun that he knocks out, he is to send has shone forth upon him, there is bloodguilt for him.)

"He is to make compensation 28 "And in case a bull should without fail. If he has nothing, mistakably found in his hand what | while its owner is not with it, he is was stolen, from bull to ass and to sheep, alive, he is to make double

compensation.

5 "If a man causes a field or a vineyard to be grazed over and he does send out his beasts of burden and cause a consuming in another field, he is to make compensation with the best of his own field or with the best of his own vineyard.

6 "In case a fire should spread out and it does catch thorns, and sheaves or standing grain or a field gets consumed, the one who started the fire is to make compensation without fail for what was burned.

7 "In case a man should give his fellow money or articles to keep. and it gets stolen from the man's house, if the thief should be found. he is to make double compensation. 8 If the thief should not be found. then the owner of the house must be brought near to the [true] God to see whether he did not put his hand upon the goods of his fellow. 9 As regards any case of transgression, concerning a bull, an ass, a sheep, a garment, anything lost of which he may say, "This is it!" the case of them both is to come to the [true] God. The one whom God will pronounce wicked is to make double compensation to his fellow.

10 "In case a man should give his fellow an ass or bull or sheep or any domestic animal to keep, and it does die or get maimed or gets led off while nobody is looking. 11 an oath by Jehovah is to take place between them both that he garment of your fellow as a pledge, did not put his hand on the goods you are to return it to him at the of his fellow; and their owner must setting of the sun. 27 For it is accept it, and the other is not his only covering. It is his mantle to make compensation, 12 But if for his skin, In what will he lie they should for a fact be stolen down? And it must occur that he from him, he is to make compensation to their owner. 13 If it certainly hear, because I am grashould for a fact be torn by a cious. wild beast, he is to bring it as evidence. For something torn by a upon God nor curse a chieftain wild beast he is not to make com- among your people. pensation.

to make compensation without fail. 15 If its owner is with it, he is not to make compensation. If it is hired, it must come in its hire.

16 "Now in case a man seduces a virgin who is not engaged, and he actually lies down with her, he is to obtain her without fail as his wife for the purchase price. 17 If her father flatly refuses to give her to him, he is to pay over the money at the rate of purchase money for

18 "You must not preserve a sorceress alive.

19 "Anyone lying down with a beast is positively to be put to death.

20 "One who sacrifices to any gods but Jehovah alone is to be devoted to destruction.

21 "And you must not maltreat an alien resident or oppress him. for you people became alien residents in the land of Egypt.

22 "You people must not afflict any widow or fatherless boy. 23 If you should afflict him at all, then if he cries out to me at all. I shall unfailingly hear his outcry: 24 and my anger will indeed blaze, and I shall certainly kill you with the sword, and your wives must become widows and your sons fatherless boys.

25 "If you should lend money to my people, to the afflicted alongside you, you must not become like a usurer to him. You must not lav interest upon him.

26 "If you should at all seize the will cry out to me, and I shall

28 "You must not call down evil

29 "Your full produce and the 14 "But in case anybody should overflow of your press you must not ask for something of his fellow, give hesitantly. The first-born of and it does get maimed or die your sons you are to give to me.

30 The way you are to do with with your vineyard and your olive your bull and your sheep is this: Seven days it will continue with its mother. On the eighth day you are to give it to me.

31 "And you should prove yourselves holy men to me: and you must not eat flesh in the field that is something torn by a wild beast. You should throw it to the dogs.

"You must not take up an untrue report. Do not cooperate with a wicked one by becoming a witness who schemes violence. 2 You must not follow after the crowd for evil ends; and you must not testify over a controversy so as to turn aside with the crowd in order to pervert justice. 3 As for the lowly one, you must not show preference in a controversy of his.

4 "Should you come upon your enemy's bull or his ass going astray, you are to return it without fail to him. 5 Should you see the ass of someone who hates you lying down under its load, then you must refrain from leaving him. With him you are without fail to get it loose.

6 "You are not to pervert the judicial decision of your poor man in his controversy.

7 "You are to keep far from a false word. And do not kill the innocent and the righteous, for I shall not declare the wicked one my sacrifice. And the fat of my righteous.

8 "You are not to accept a bribe, for the bribe blinds clear-sighted righteous men.

9 "And you must not oppress an alien resident, as you yourselves have known the soul of the alien resident, because you became alien residents in the land of Egypt.

10 "And for six years you are you must gather its produce. 11 But the seventh year you are must let it lie fallow, and the poor ones of your people must eat of it;

grove.

12 "Six days you are to do your work; but on the seventh day you are to desist, in order that your bull and your ass may rest and the son of your slave girl and the alien resident may refresh themselves.

13 "And you are to be on your guard respecting all that I have said to you: and you must not mention the name of other gods. It should not be heard upon your mouth.

14 "Three times in the year you are to celebrate a festival to me. 15 You will keep the festival of unfermented cakes. You will eat unfermented cakes seven days, just as I have commanded you, at the appointed time in the month of A'bib, because in it you came out of Egypt. And they must not appear before me empty-handed. 16 Also, the festival of harvest of the first ripe fruits of your labors. of what you sow in the field: and the festival of ingathering at the outgoing of the year, when you gather in your labors from the field. 17 On three occasions in the year every male of yours will appear before the face of the [true] Lord, Jehovah.

18 "You must not sacrifice along with what is leavened the blood of festival should not stay overnight until morning.

19 "The best of the first ripe men and can distort the words of fruits of your ground you are to bring to the house of Jehovah your God.

"You must not boil a kid in its

mother's milk.

20 "Here I am sending an angel ahead of you to keep you on the road and to bring you into to sow your land with seed and the place that I have prepared. 21 Watch yourself because of him and obey his voice. Do not behave to leave it uncultivated and you rebelliously against him, for he will not pardon your transgression; because my name is within him. and what is left over by them the 22 However, if you strictly obey wild beasts of the field are to eat. his voice and really do all that I That is the way you are to do shall speak, then I shall certainly be hostile to your enemies and 24 And to Moses he said: "Go up harass those who harass you." 23 For my angel will go ahead of Na'dab and A bi'hu and seventy you and will indeed bring you to of the older men of Israel, and the Am'or-ites and the Hit'tites and the Per'iz-zites and the Ca'naan ites, the Hi'vites and the Jeb'u sites, and I shall certainly efface should not approach, and the them. 24 You must not bow down to their gods or be induced to serve them, and you must not make anything like their works, but you hoveh and all the judicial decisions, will without fail throw them down and you will without fail break down their sacred pillars. 25 And that Jehovah has spoken we are you must serve Jehovah your God. and he will certainly bless your bread and your water; and I shall indeed turn malady away from your midst. 26 Neither a woman the mountain an altar and twelve suffering an abortion nor a barren pillars corresponding with the woman will exist in your land, I shall make the number of your that he sent young men of the days full.

EXODUS 23: 23-24: 12

of me ahead of you, and I shall the people among whom you come, and I shall indeed give the back of the neck of all your enemies to you. 28 And I will send the feeling of dejection ahead of you, and it will simply drive the Hi'vites, the Ca'naan ites and the Hit'tites out from before you. 29 I shall not drive them out from before you in one year, that the land may not become a desolate waste and the wild beasts of the field really multiply against you. 30 Little by little I shall drive them out from before you, until you become fruitful and really take possession of the land.

31 "And I will fix your boundary from the Red Sea to the sea of the Phi-lis'tines and from the wildercovenant with them or their gods. and drank. 33 They should not dwell in your land, that they may not cause you to sin against me. In case you become a snare to you."

you must bow down from a distance. 2 And Moses by himself must approach Jehovah; but they people should not go up with him."

3 Then Moses came and related to the people all the words of Jeand all the people answered with one voice and said: "All the words willing to do." 4 Accordingly Moses wrote down all the words of Jehovah. Then he got up early in the morning and built at the foot of twelve tribes of Israel. 5 After sons of Israel and they offered up 27 "And I shall send the fright burnt offerings and sacrificed bulls as sacrifices, as communion sacricertainly throw into confusion all fices to Jehovah. 6 Then Moses took half the blood and put it in bowls, and half the blood he sprinkled upon the altar. 7 Finally he took the book of the covenant and read it in the ears of the people. Then they said: "All that Jehovah has spoken we are willing to do and be obedient." 8 So Moses took the blood and sprinkled it upon the people and said: "Here is the blood of the covenant that Jehovah has concluded with you as respects all these words."

9 And Moses and Aaron, Na'dab and A.bi'hu and seventy of the older men of Israel proceeded to go up. 10 and they got to see the God of Israel. And under his feet there was what seemed like a work of sapphire flagstones and like the ness to the River; because I shall very heavens for purity. 11 And give into your hand the inhabitants he did not put out his hand of the land, and you will certainly against the distinguished men of drive them out from before your- the sons of Israel, but they got a self. 32 You are not to conclude a vision of the [true] God and ate

12 Jehovah now said to Moses: "Come up to me in the mountain and stay there, as I want to give should serve their gods, it would you the stone tablets and the law and the commandment that I must

write in order to teach them." | half its height. 11 And you must 13 So Moses and Joshua his minister got up and Moses went up into and outside you are to overlay it, the mountain of the [true] God. 14 But to the older men he had said: "You wait for us in this place until we return to you. And, look! Aaron and Hur are with you. Whoever has a case at law, let him approach them." 15 Thus Moses went up into the mountain while the cloud was covering the mountain.

16 And Jehovah's glory continued to reside upon Mount Si'nai, and the cloud continued to cover the rings of the Ark the poles are it for six days. At length on the seventh day he called to Moses from the midst of the cloud. 17 And to the eves of the sons of Israel the sight of Jehovah's glory was like a devouring fire on the mountaintop. 18 Then Moses entered into the midst of the cloud its width. 18 And you must make and went on up the mountain. And Moses continued in the mountain forty days and forty nights.

25 And Jehovah proceeded to speak to Moses, saying: 2 "Speak to the sons of Israel, that they may take up a contribution for me: From every man whose heart incites him you people are to take up the contribution of mine. 3 And this is the contribution that you are to take up from them: gold and silver and copper, 4 and blue thread, and wool dyed reddish purple, and coccus scarlet material, and fine linen, and goat's hair. 5 and ram skins dyed red, and sealskins, and acacia wood; 6 oil for the luminary, balsam oil for the anointing oil and for perfumed incense; 7 and onyx stones upon the ark of the testimony. and setting stones for the eph'od and for the breastpiece. 8 And they must make a sanctuary for me, as I must tabernacle in the of acacia wood, two cubits its midst of them. 9 According to all length and a cubit its width and a that I am showing you as the cubit and a half its height. 24 And pattern of the tabernacle and pat- you must overlay it with pure gold, tern of all its furnishings, that is and you must make for it a border the way you are to make it.

a half its width and a cubit and a rim round about. 26 And you

overlay it with pure gold. Inside and you must make a border of gold round about upon it. 12 And you must cast four rings of gold for it and put them above its four feet, with two rings upon the one side of it and two rings upon its other side. 13 And you must make poles of acacia wood and overlay them with gold, 14 And you must put the poles through the rings upon the sides of the Ark in order to carry the Ark with them. 15 In to stay. They are not to be removed from it. 16 And you must place in the Ark the testimony that I shall give you.

17 "And you must make a cover of pure gold, two and a half cubits its length and a cubit and a half two cherubs of gold. Of hammered work you are to make them on both ends of the cover. 19 And make one cherub on this end and one cherub on that end. On the cover you are to make the cherubs at its two ends. 20 And the cherubs must be spreading out their two wings upward, screening over the cover with their wings, with their faces one toward the other. Toward the cover the faces of the cherubs should be. 21 And you must place the cover above upon the Ark, and in the Ark you will place the testimony that I shall give you. 22 And I will present myself to you there and speak with you from above the cover, from between the two cherubs that are even all that I shall command you for the sons of Israel.

23 "And you must make a table of gold round about. 25 And you 10 "And they must make an must make for it a rim of a hand-Ark of acacia wood, two and a half | breadth round about, and you must cubits its length and a cubit and make the border of gold for its

must make for it four rings of gold | pattern that was shown to you in and place the rings on the four the mountain. corners that are for the four feet. 26 "And the tabernacle you are 27 The rings should be close by the 26 to make of ten tent cloths of rim as supports for the poles to carry the table. 28 And you must make the poles of acacia wood and overlay them with gold, and they must carry the table with them.

29 "And you must make its dishes and its cups and its pitchers and its bowls with which they will pour libations. You are to make them out of pure gold. 30 And you must put the showbread upon the table before me constantly.

31 "And you must make a lampstand of pure gold. Of hammered work the lampstand is to be made. Its base, its branches, its cups, its knobs and its blossoms are to proceed out from it. 32 And six upon the edge of the outermost branches are running out from its sides, three branches of the lampstand from its one side and three branches of the lampstand from its other side. 33 Three cups shaped like flowers of almond are on the one set of branches, with knobs and blossoms alternating, and three cups shaped like flowers of almond on the other set of branches, with knobs and blossoms alternating. This is the way it is with the six branches running out from the lampstand. 34 And on the lampstand are four cups shaped like flowers of almond, with its knobs and its blossoms alternating. 35 And the knob under two branches is out of it and the knob under the two other branches is out of it and the knob under two more branches is out of it, for the six branches running out from the lampstand. 36 Their knobs and their branches are to proceed out from it. All of it is one piece of hammered work, of pure gold, edge of the one tent cloth, the for it: and the lamps must be lit up, and they must shine upon the area in front of it. 38 And its snuffers and its fire holders are of

Utensils, lampstand, tabernacle cloths

fine twisted linen and blue thread and wool dved reddish purple and coccus scarlet material. With cherubs, the work of an embroiderer, you will make them. 2 The length of each tent cloth is twenty-eight cubits and the width of each tent cloth is four cubits. There is one measure for all the tent cloths. 3 Five tent cloths are to form a series with the one joined to the other, and five tent cloths a series with the one joined to the other. 4 And you must make loops of blue thread upon the edge of the one tent cloth at the end of the series; and you are to do the same tent cloth at the other place of junction. 5 You will make fifty loops on the one tent cloth, and fifty loops you will make on the extremity of the tent cloth that is at the other place of junction, the loops being opposite one to the other. 6 And you must make fifty hooks of gold and join the tent cloths one to the other by means of the hooks, and it must become one tabernacle.

7 "And you must make cloths of goat's hair for the tent upon the tabernacle. You will make eleven tent cloths. 8 The length of each tent cloth is thirty cubits, and the width of each tent cloth is four cubits. There is one measure for the eleven tent cloths. 9 And you must join five tent cloths by themselves and six tent cloths by themselves, and you must fold double the sixth tent cloth at the forefront of the tent. 10 And you must make fifty loops upon the 37 And you must make seven lamps outermost one in the series, and fifty loops upon the edge of the tent cloth at the other place of junction. 11 And you must make fifty hooks of copper and put the pure gold. 39 Of a talent of pure hooks in the loops and join the gold he should make it with all tent together, and it must become these utensils of it. 40 And see one. 12 And what remains over that you make them after their of the cloths of the tent is an overhanging. Half of the tent cloth | panel frame and two socket pedesthat remains over is to hang over the back of the tabernacle. 13 And the cubit on this side and the cu-bit on that side in what remains frames of the one side of the over in the length of the cloths of the tent will serve as an overhanging on the sides of the tabernacle. to cover it on this side and on that.

14 "And you must make a covering for the tent of ram skins dyed red and a covering of sealskins up is running through from end to end,

15 "And you must make the panel frames for the tabernacle of acacia wood, standing on end. 16 Ten cubits is the length of a panel frame, and a cubit and a half is the width of each panel frame. 17 Each panel frame has two tenons joined one to the other. That is the way you will do with all the panel frames of the tabernacle. 18 And you must make the panel frames for the tabernacle, twenty panel frames for the side toward the Neg'eb, to the south.

19 "And you will make forty socket pedestals of silver under the twenty panel frames; two socket pedestals under the one panel frame with its two tenons, and two socket pedestals under the other panel frame with its two tenons. 20 And for the other side of the tabernacle, the northern side, twenty panel frames, 21 and their forty socket pedestals of silver, two socket pedestals under the one panel frame and two socket pedestals under the other panel frame. 22 And for the rear sections of the tabernacle to the west you will make six panel frames. 23 And you will make two panel frames as corner posts of the tabernacle on its two rear sections, 24 And they should be duplicates at the bottom, and together they should be duplicates up to the top of each one at the first ring. That is the way it should be for the two of them. They will serve as two corner posts. 25 And there must be eight panel frames and their socket pedestals of silver, sixteen pedestals, two

tals under the other panel frame.

26 "And you must make bars of tabernacle, 27 and five bars for the panel frames of the other side of the tabernacle and five bars for the panel frames of the side of the tabernacle for the two rear sections to the west. 28 And the middle bar at the center of the panel frames

29 "And you will overlay the panel frames with gold, and their rings you will make of gold as supports for the bars; and you must overlay the bars with gold. 30 And you must set up the tabernacle according to the plan of it that you have been shown in the mountain.

31 "And you must make a curtain of blue thread and wool dved reddish purple and coccus scarlet material and fine twisted linen. He will make it with cherubs, the work of an embroiderer. 32 And you must put it upon four pillars of acacia overlaid with gold. Their pegs are of gold. They are upon four socket pedestals of silver. 33 And you must put the curtain under the hooks and bring the ark of the testimony there within the curtain; and the curtain must make a division for you between the Holy and the Most Holy. 34 And you must put the cover upon the ark of the testimony in the Most Holy.

35 "And you must set the table outside the curtain, and the lampstand opposite the table on the side of the tabernacle toward the south; and the table you will put on the north side. 36 And you must make a screen for the entrance of the tent of blue thread and wool dyed reddish purple and coccus scarlet material and fine twisted linen, the work of a weaver. 37 And you must make for the screen five pillars of acacia and overlay them with gold. Their pegs are of gold. And you must cast for them five socket pedestals of copper.

27 "And you must make the altar of acacia wood, five cubits its socket pedestals under the one length and five cubits its width.

The altar should be foursquare, three and their socket pedestals and its height three cubits. 2 And you must make its horns upon its four corners. Its horns will proceed out of it, and you must overlay it with copper. 3 And you must make its cans for clearing away its fatty ashes, and its shovels, and its bowls, and its forks, and its fire holders; and you will make all its utensils of copper. 4 And you must make a grating for it, a network of copper; and you must make upon the net four rings of copper at its four extremities. 5 And you must put it under the altar's rim down within, and the net must be toward the center of the altar. 6 And you must make poles for the altar, its poles being of acacia wood, and you must overlay them with copper. 7 And its poles must be put into the rings, and the poles must be upon the two

sides of the altar when carrying it.

8 A hollow chest of planks you will

make it. Just as he showed you in

the mountain, so they will make

9 "And you must make the courtvard of the tabernacle. For the side toward the Neg'eb, to the south, the courtyard has hangings of fine twisted linen, a hundred cubits being the length for the one side. 10 And its twenty pillars and their twenty socket pedestals are of copper. The pegs of the pillars and their joints are of silver. 11 So, too, it is for the north side in length, the hangings being for a the pegs of the pillars and their joints being of silver. 12 As for the width of the courtvard, on the west side the hangings are of fifty cubits, their pillars being ten and their socket pedestals ten. 13 And the width of the courtyard on the as priest to me. east side toward the sunrising is fifty cubits. 14 And there are fifteen cubits of hangings to one side, bits of hangings, their pillars being Aaron your brother and his sons,

three.

16 "And for the gate of the courtyard there is a screen twenty cubits long, of blue thread and wool dyed reddish purple and coccus scarlet material and fine twisted linen, the work of a weaver, their pillars being four and their socket pedestals four. 17 All the pillars of the courtvard round about have fastenings of silver, and their pegs are of silver but their socket pedestals of copper. 18 The length of the courtyard is a hundred cubits, and the width fifty cubits, and the height five cubits, of fine twisted linen, and their socket pedestals being of copper. 19 And all the utensils of the tabernacle in all its service, and all its tent pins, and all the pins of the courtyard are of copper.

20 "As for you, you are to command the sons of Israel that they get for you pure, beaten olive oil for the luminary, in order to light up the lamps constantly. 21 In the tent of meeting, outside the curtain that is by the Testimony, Aaron and his sons will set it in order from evening till morning before Jehovah. It is a statute to time indefinite for their generations, to be performed by the sons of Israel.

28 "And as for you, bring near to yourself Aaron your brother yourself Aaron your brother and his sons with him from the midst of the sons of Israel that he may act as priest to me, Aaron, Na'dab and A.bi'hu, E.le.a'zar and hundred cubits of length, and its Ith'a-mar, the sons of Aaron. twenty pillars and their twenty 2 And you must make holy garsocket pedestals being of copper, ments for Aaron your brother, for glory and beauty. 3 And you your-self are to speak to all the ones wise with a heart that I have filled with the spirit of wisdom, and they must make Aaron's garments for sanctifying him, that he may act

4 "And these are the garments that they will make: a breastpiece. and an eph'od and a sleeveless coat their pillars being three and their and a robe of checker work, a socket pedestals three. 15 And for turban and a sash; and they must the other side there are fifteen cu- make the holy garments for 5 And they themselves will take topaz and emerald is the first row. the gold and the blue thread and 18 And the second row is turquoise. the wool dyed reddish purple and coccus scarlet material and the third row is lesh'em stone, agate fine linen.

6 "And they must make the eph'od of gold, blue thread and jade. Sockets of gold should be in wool dyed reddish purple, coccus scarlet material and fine twisted linen, the work of an embroiderer. 7 And it is to have two shoulder pieces to be joined at its two extremities, and it must be joined. 8 And the girdle, which is upon it for tying it close, according to its workmanship should be of its materials, of gold, blue thread and wool dved reddish purple and coccus scarlet material and fine twisted linen.

9 "And you must take two onyx stones and engrave upon them the names of the sons of Israel. 10 six of their names upon the one stone and the names of the six remaining ones upon the other stone in the order of their births. 11 With the work of a craftsman in stones, with the engravings of a seal, you are to engrave the two stones with the names of the sons of Israel. Set in settings of gold is how you will make them. 12 And you must put the two stones upon the shoulder pieces of the eph'od as memorial stones for the sons of Israel; and Aaron must carry their names before Jehovah upon his two shoulder pieces as a memorial. 13 And you must make settings of gold. 14 and two chains of pure gold. As cords you will make them, with the workmanship of a rope; and you must attach the ropelike chains to the settings.

15 "And you must make the breastpiece of judgment with the workmanship of an embroiderer. Like the workmanship of the eph'od vou will make it. Of gold, blue thread and wool dved reddish purple and coccus scarlet material and fine twisted linen you will make it. 16 It should be foursquare when doubled, a span of the hand being its length and a span of the hand its width. 17 And you must fill it when he comes in before Jehovah:

that he may act as priest to me. four rows of stones. A row of ruby. sapphire and jasper. 19 And the and amethyst. 20 And the fourth row is chrys'o lite and onyx and their fillings. 21 And the stones should be according to the names of the sons of Israel, the twelve according to their names. With the engravings of a seal they should be, each one according to its name, for the twelve tribes.

22 "And you must make upon the breastpiece wreathed chains, in rope work, of pure gold. 23 And you must make upon the breastpiece two rings of gold, and you must put the two rings upon the two extremities of the breastpiece. 24 And you must put the two ropes of gold through the two rings at the extremities of the breastpiece. 25 And you will put the two ends of the two ropes through the two settings, and you must put them upon the shoulder pieces of the eph'od, at the forefront of it. 26 And you must make two rings of gold and set them at the two extremities of the breastpiece upon its edge that is on the side toward the eph'od inward. 27 And you must make two rings of gold and put them upon the two shoulder pieces of the eph'od from below. on its forefront, near its place of joining, above the girdle of the eph'od. 28 And they will bind the breastpiece by its rings to the rings of the eph'od with a blue string, that it may continue above the girdle of the eph'od and the breastpiece may not get displaced from on top the eph'od.

29 "And Aaron must carry the names of the sons of Israel on the breastpiece of judgment over his heart when he comes into the Holy as a memorial before Jehovah constantly, 30 And you must put the U'rim and the Thum'mim into the breastpiece of judgment, and they must prove to be over Aaron's heart with a filling of stones, there being and Aaron must carry the judg-

ments of the sons of Israel over his | them, and they must act as priests heart before Jehovah constantly.

sleeveless coat of the eph'od completely of blue thread, 32 And there must be an opening at its top in the middle of it. Its opening should have a border round about, the product of a loom worker. Like the opening of a coat of mail place, that they may not incur it should be for it, that it may not error and certainly die. It is a be torn. 33 And you must make upon the hem of it pomegranates of blue thread and wool dyed reddish purple and coccus scarlet material, upon its hem round about, and bells of gold in between them round about; 34 a bell of gold and a pomegranate, a bell of gold and a pomegranate upon the hem of the sleeveless coat round about. 35 And it must be upon Aaron that he may minister, and the sound from him must be heard when he goes into the sanctuary before Jehovah and when he comes out, that he may not die.

36 "And you must make a shin-ing plate of pure gold and engrave upon it with the engravings of a seal. 'Holiness belongs to Jehovah.' 37 And you must fasten it with a blue string, and it must come to be upon the turban. On the forefront of the turban it should come to be. 38 And it must come to be upon Aaron's forehead, and Aaron must answer for the error committed against the holy objects, which the sons of Israel will sanctify, that is to say, all their holy gifts; and it must stay upon his forehead constantly, to gain approval for

them before Jehovah.

39 "And you must weave in checker work the robe of fine linen and make a turban of fine linen,

work of a weaver.

40 "And for Aaron's sons you will make robes, and you must make nite. So you must fill the hand of sashes for them, and you will make headgears for them for glory and with power. beauty. 41 And with them you must clothe Aaron your brother bull before the tent of meeting,

to me. 42 And make drawers of 31 "And you must make the linen for them to cover the naked flesh. From the hips and to the thighs they are to extend. 43 And they must be upon Aaron and his sons when they come into the tent of meeting or when they go near to the altar to minister in the holy statute to time indefinite for him and his offspring after him.

Coat, plate, robes. Priests installed

29 "And this is the thing that you are to do to them to sanctify them for acting as priests to me: Take a young bull, and two rams, sound ones, 2 and unfermented bread and unfermented ring-shaped cakes moistened with oil and unfermented wafers smeared with oil. Out of fine wheat flour you will make them. 3 And you must put them upon a basket and present them in the basket, and also the bull and the two rams.

4 "And you will present Aaron and his sons at the entrance of the tent of meeting, and you must wash them with water. 5 Then you must take the garments and clothe Aaron with the robe and the sleeveless coat of the eph'od and with the eph'od and the breastpiece, and you must tie it closely to him with the girdle of the eph'od. 6 And you must set the turban upon his head and put the holy sign of dedication upon the turban. 7 And you must take the anointing oil and pour it upon his head and anoint him.

8 "Then you will bring his sons near and you must clothe them with the robes. 9 And you must gird them with the sashes, Aaron as well as his sons, and you must and you will make a sash, the wrap the headgear upon them; and the priesthood must become theirs as a statute to time indefi-Aaron and the hand of his sons

10 "You must now present the and his sons with him, and you and Aaron and his sons must lay must anoint them and fill their their hands upon the bull's head. hand with power and sanctify 11 And you must slaughter the bull

before Jehovah, at the entrance of the two kidneys and the fat that the tent of meeting. 12 And you is upon them, and the right leg, for must take some of the bull's blood it is a ram of installation; 23 also and put it with your finger upon a round loaf of bread and a ringthe horns of the altar, and all the shaped cake of oiled bread and a rest of the blood you will pour out wafer out of the basket of unat the base of the altar. 13 And fermented cakes that is before Jeyou must take all the fat that hovah. 24 And you must place covers the intestines, and the appendage upon the liver, and the and upon the palms of his sons, two kidneys and the fat that and you must wave them to and is upon them, and you must fro as a wave offering before Jemake them smoke upon the altar. 14 But the bull's flesh and its skin and its dung you will burn with fire outside the camp. It is a sin the burnt offering as a restful odor offering.

15 "Then you will take the one ram, and Aaron and his sons must lay their hands upon the ram's head. 16 And you must slaughter the ram and take its blood and sprinkle it round about upon the altar. 17 And you will cut up the ram into its pieces, and you must wash its intestines and its shanks and put its pieces to one another and up to its head. 18 And you must make the entire ram smoke upon the altar. It is a burnt offering to Jehovah, a restful odor. It is an offering made by fire to Jehovah.

19 "Next you must take the other ram, and Aaron and his sons must lay their hands upon the ram's head. 20 And you must slaughter the ram and take some of its blood and put it upon the lobe of Aaron's right ear and upon the lobe of his sons' right ear and upon the thumb of their right hand and the big toe of their right foot, and you must sprinkle the blood round about upon the altar. 21 And you must take some of the blood that is upon the altar and some of the anointing oil, and you must spatter it upon Aaron and his garments and upon his sons and the garments of his sons with him, that he and his garments and his sons and the garments of his sons with him may indeed be holy.

22 "And you must take from the ram the fat and the fat tail and must eat the things with which the fat that covers the intestines, atonement has been made to fill and the appendage of the liver, and their hand with power, in order to

hovah. 25 And you must take them off their hands and make them smoke upon the altar upon before Jehovah. It is an offering made by fire to Jehovah.

26 "And you must take the breast of the ram of installation, which is for Aaron, and wave it to and fro as a wave offering before Jehovah. and it must become your portion. 27 And you must sanctify the breast of the wave offering and the leg of the sacred portion that was waved and that was contributed from the ram of installation, from what was for Aaron and from what was for his sons. 28 And it must become Aaron's and his sons' by a regulation to time indefinite to be performed by the sons of Israel, because it is a sacred portion; and it will become a sacred portion to be rendered by the sons of Israel. From their communion sacrifices it is their sacred portion for Jehovah.

29 "And the holy garments that are Aaron's will serve for his sons after him to anoint them in them and to fill their hand with power in them. 30 Seven days the priest who succeeds him from among his sons and who comes into the tent of meeting to minister in the holy

place will wear them.

31 "And you will take the ram of installation, and you must boil its flesh in a holy place. 32 And Aaron and his sons must eat the flesh of the ram and the bread that is in the basket at the entrance of the tent of meeting. 33 And they

not eat them, because they are will prove to be their God. 46 And something holy. 34 And if any of the flesh of the installation sacrifice and of the bread should be them out of the land of Egypt that left over until the morning, then I may tabernacle in the midst of you must burn what is left over them. I am Jehovah their God. with fire. It must not be eaten, because it is something holy.

35 "And you must do this way to Aaron and his sons according to You will take seven days to fill their hand with power. 36 And offering daily for an atonement, and you must purify the altar from sin by your making atonement over it, and you must anoint it to sanctify it. 37 You will take seven days to make atonement over the altar, and you must sanctify it that it may indeed become a most holy altar. Anyone who touches the altar is to be holv.

38 "And this is what you will offer upon the altar: young rams each a year old, two a day constantly. 39 And you will offer the one young ram in the morning, and you will offer the other young ram between the two evenings. 40 And a tenth part of an e'phah measure of fine flour moistened with the fourth of a hin of beaten oil, and a drink offering of the fourth of a two evenings. With a grain offering like that of the morning and with a drink offering like its, you will render it as a restful odor, an offering made by fire to Jehovah. 42 It is a constant burnt offering throughout your generations at the entrance of the tent of meeting before Jehovah, where I shall present myself to you people to speak to

you there. 43 "And I will present myself there to the sons of Israel, and it will certainly be sanctified by my glory. 44 And I will sanctify the tent of meeting and the altar; and I shall sanctify Aaron and his sons for them to act as priests to me.

sanctify them. But a stranger may | midst of the sons of Israel, and I they will certainly know that I am Jehovah their God, who brought

30 "And you must make an altar as a place for burning incense; out of acacia wood you will make it. 2 A cubit in length and a cubit all that I have commanded you. in width, it should be foursquare, and its height two cubits. Its horns extend out of it. 3 And you must you will offer the bull of the sin overlay it with pure gold, its top surface and its sides round about and its horns; and you must make a border of gold round about for it. 4 You will also make for it two rings of gold. Down below its border upon two of its sides you will make them, upon two opposite sides of it, as they must serve as supports for the poles with which to carry it. 5 And you must make the poles of acacia wood and overlay them with gold. 6 And you must put it before the curtain that is near the ark of the testimony, before the cover that is over the Testimony, where I shall present myself to you.

7 "And Aaron must make perfumed incense smoke upon it. Morning by morning, when he dresses the lamps, he will make it smoke. hin of wine, will go for the first 8 And when Aaron lights up the young ram. 41 And you will offer lamps between the two evenings, 8 And when Aaron lights up the the second young ram between the he will make it smoke. It is an incense constantly before Jehovah during your generations. 9 You must not offer upon it illegitimate incense or a burnt offering or a grain offering; and you must not pour a drink offering upon it. 10 And Aaron must make atonement upon its horns once a year. With some of the blood of the sin offering of the atonement he will make atonement for it once a year during your generations. It is most holy to Jehovah."

11 And Jehovah went on to speak to Moses, saying: 12 "Whenever you take the sum of the sons of Israel as a census of them, then they must each give a ransom for his 45 And I will tabernacle in the soul to Jehovah when taking a census of them, that there may come ointment, a mixture that is the taking a census of them. 13 This to be a holy anointing oil. is what all those will give who pass over to those numbered: a half shekel by the shekel of the holy place. Twenty ge'rahs equal a shekel. A half shekel is the contribution to Jehovah. 14 Everyone passing over to those registered from twenty years old and upward will give Jehovah's contribution. 15 The rich should not give more. and the lowly must not give less than the half shekel, in order to give Jehovah's contribution so as to make atonement for your souls. 16 And you must take the silver money of the atonement from the sons of Israel and give it in behalf sons of Israel, saying, 'This is to of the service of the tent of meeting, that it may indeed serve as a memorial before Jehovah for the sons of Israel, to make atonement flesh of mankind, and with its for your souls."

17 And Jehovah spoke further to Moses, saying: 18 "You must make a basin of copper and its stand of copper for washing, and you must put it between the tent of meeting and the altar and put water into it. 19 And Aaron and his sons must wash their hands and their feet at it. 20 When they go into the tent of meeting they will wash with water that they may not die, or when they go near the altar to minister in order to make an offering made by fire smoke to Jehovah. 21 And they must wash their hands and their feet that they may not die, and it must serve as a regulation to time indefinite for them, for him and his offspring throughout their generations."

22 And Jehovah continued to speak to Moses, saying: 23 "As for you, take to yourself the choicest perfumes: myrrh in congealed drops five hundred units, and sweet cinnamon in half that amount, two hundred and fifty units, and sweet calamus two hundred and fifty units, 24 and cassia five hundred units by the shekel of the holy place, and olive oil a hin. 25 Then you must make

to be no plague upon them when work of an ointment maker. It is

26 "And you must anoint with it the tent of meeting and the ark of the testimony, 27 and the table and all its utensils and the lampstand and its utensils and the altar of incense, 28 and the altar of burnt offering and all its utensils and the basin and its stand. 29 And you must sanctify them that they may indeed become most holy. Anyone touching them is to be holy. 30 And you will anoint Aaron and his sons, and you must sanctify them for acting as priests to me.

31 "And you will speak to the continue as a holy anointing oil to me during your generations. 32 It is not to be rubbed in the composition you must not make any like it. It is something holy. It is to continue as something holy for you. 33 Anyone who makes an ointment like it and who puts some of it upon a stranger must be cut off from his people."

34 And Jehovah went on to say to Moses: "Take to yourself perfumes: stacte drops and onycha and perfumed galbanum and pure frankincense. There should be the same portion of each. 35 And you must make it into an incense, a spice mixture, the work of an ointment maker, salted, pure, some-thing holy. 36 And you must pound some of it into fine powder and put some of it before the Testimony in the tent of meeting, where I shall present myself to you. It should be most holy to you people. 37 And the incense that you will make with this composition, you must not make for yourselves. For you it is to continue as something holy to Jehovah. 38 Whoever makes any like it to enjoy its smell must be cut off from his people."

31 And Jehovah continued to speak to Moses, saying: 2 "See, I do call by name Bez'al el out of it a holy anointing oil, an the son of U'ri the son of Hur of

the tribe of Judah. 3 And I shall to time indefinite, because in six fill him with the spirit of God in days Jehovah made the heavens wisdom and in understanding and and the earth and on the seventh in knowledge and in every kind of craftsmanship, 4 for designing devices, for working in gold and silver and copper, 5 and in working of stones to set them and in working of wood to make products of every kind. 6 As for me, look! I do put with him O.ho'li.ab the son of A.his'a.mach of the tribe of Dan, and in the heart of everyone wise of heart I do put wisdom, that they may indeed make everything I have commanded you: 7 the tent of meeting and the Ark for the testimony and the cover that is upon it, and all the utensils of the tent. 8 and the table and its utensils, and the lampstand of pure gold and all its utensils, and the altar of incense, 9 and the altar of burnt offering and all its utensils, and the basin and its stand, 10 and the garments of knitted work and the holy garments for Aaron the priest and the garments of his sons for acting as priests; 11 and the anointing oil and the perfumed incense for the sanctuary. According to everything I have commanded you they will do."

12 And Jehovah said further to Moses: 13 "As for you, speak to the sons of Israel, saying, 'Especially my sabbaths you are to keep, for it is a sign between me and you during your generations that you may know that I Jehovah am sanctifying you. 14 And you must keep the sabbath, for it is something holy to you. A profaner of it will positively be put to death. In case there is anyone doing work on it, then that soul must be cut off from the midst of his people. 15 Six days may work be done, but on the seventh day is a sabbath of complete rest. It is something holy to Jehovah. Anyone doing work on the sabbath day will positively be Israel must keep the sabbath, so as to carry out the sabbath during their generations. It is a covenant

day he rested and proceeded to refresh himself."

18 Now as soon as he had finished speaking with him on Mount Si'nai he proceeded to give Moses two tablets of the Testimony, tablets of stone written on by God's finger.

29 Meanwhile the people got to see that Moses was taking a long time about coming down from the mountain. So the people congregated themselves about Aaron and said to him: "Get up, make for us a god who will go ahead of us, because as regards this Moses, the man who led us up out of the land of Egypt, we certainly do not know what has happened to him." 2 At this Aaron said to them: "Tear off the gold earrings that are in the ears of your wives, of your sons and of your daughters and bring them to me." 3 And all the people began tearing off the gold earrings that were in their ears and bringing them to Aaron. 4 Then he took the gold from their hands, and he formed it with a graving tool and proceeded to make it into a molten statue of a calf. And they began to say: "This is your God, O Israel, who led you up out of the land of Egypt."

5 When Aaron got to see this, he went to building an altar before it. Finally Aaron called out and said: "There is a festival to Jehovah tomorrow." 6 So on the next day they were early in rising, and they began offering up burnt offerings and presenting communion sacrifices. After that the people sat down to eat and drink. Then they got up to have a good time.

7 Jehovah now said to Moses: "Go, descend, because your people whom you led up out of the land of Egypt have acted ruinously. 8 They have turned aside in a put to death. 16 And the sons of hurry from the way I have commanded them to go. They have made a molten statue of a calf for themselves and keep bowing down to time indefinite. 17 Between me to it and sacrificing to it and sayand the sons of Israel it is a sign ing. "This is your God, O Israel,

who led you up out of the land of ! Egypt." 9 And Jehovah went on as he got near the camp and could to say to Moses: "I have looked at this people and here it is a stiffnecked people. 10 So now let me be, that my anger may blaze against them and I may exterminate them. and let me make you into a great nation."

11 And Moses proceeded to soften the face of Jehovah his God and to say: "Why, O Jehovah, should your anger blaze against your people whom you brought out of the land of Egypt with great power and with a strong hand? 12 Why should the Egyptians sav. 'With evil intent he brought them out in order to kill them among the mountains and to exterminate them from the surface of the ground'? Turn from your burning anger and feel regret over the evil against your people. 13 Remember Abraham, Isaac and Israel your servants, to whom you swore by yourself, in that you said to them, 'I shall multiply your seed like the stars of the heavens, and all this land that I have designated I shall give to your seed, that they may indeed take possession of it to time indefinite."

14 And Jehovah began to feel regret over the evil that he had spoken of doing to his people.

15 After that Moses turned and went down from the mountain with the two tablets of the Testimony in his hand, tablets written upon on both their sides. On this side and on that they were written upon. 16 And the tablets were the workmanship of God, and the writing was the writing of God engraved upon the tablets. 17 And Joshua began to hear the noise of the people because of their shouting, and he proceeded to say to Moses: "There is a noise of battle in the camp." 18 But he said:

"It is not the sound of the singing over mighty performance. And it is not the sound of the singing of defeat;

that I am hearing."

19 So it came about that as soon see the calf and the dances, Moses' anger began to blaze, and he at once threw the tablets from his hands and shattered them at the foot of the mountain. 20 Then he took the calf that they had made and he burnt it with fire and crushed it till it was fine, after which he scattered it upon the surface of the waters and made the sons of Israel drink it. 21 After that Moses said to Aaron: "What did this people do to you that you have brought a great sin upon it?" 22 To this Aaron said: "Do not let the anger of my lord blaze. You yourself well know the people, that they are evil-inclined. 23 So they said to me, 'Make for us a god who will go ahead of us, because as regards this Moses, the man who led us up out of the land of Egypt, we certainly do not know what has happened to him.' 24 Hence I said to them, 'Who have any gold? They must tear it off themselves that they may give it to me.' And I proceeded to throw it into the fire and this calf came on out."

25 And Moses got to see that the people went unrestrained, because Aaron had let them go unrestrained for a disgrace among their opposers. 26 Then Moses took his stand in the gate of the camp and said: "Who is on Jehovah's side? To me!" And all the sons of Le'vi began gathering themselves to him. 27 He now said to them: "This is what Jehovah the God of Israel has said, 'Put each one of you his sword on his side. Pass through and return from gate to gate in the camp and kill each one his brother and each one his fellow and each one his intimate acquaintance." 28 And the sons of Le'vi proceeded to do as Moses had said, so that there fell of the people on that day about three thousand men. 29 And Moses went on to say: "Fill your hand today with power for Jehovah, because each one of you is against his own son and his own It is the sound of other singing brother, and that he may confer a blessing upon you today."

30 And it came about on the off themselves from Mount Ho'reb very next day that Moses proceeded onward. to say to the people: "You-you have sinned with a great sin, and now I shall go up to Jehovah. Perhaps I can make amends for your sin." 31 So Moses returned to Jehovah and said: "Ah, but this peothat they made a god of gold for will pardon their sin,-and if not, wipe me out, please, from your book that you have written." 33 However, Jehovah said to Moses: "Whoever has sinned against me, I shall wipe him out of my book. 34 And now, come, lead the people to where I have spoken to you of. Look! My angel will go ahead of you, and on the day of my bringing punishment I shall certainly bring punishment upon them for their sin." 35 And Jehovah began plaguing the people because they had made the calf, which Aaron had made.

33 And Jehovah said further to Moses: "Go, move up from here, you and the people whom you led up out of the land of Egypt, to Abraham, Isaac and Jacob, saying, "To your seed I shall give it." 2 And I will send an angel ahead of you and drive out the Ca'naan ites, the Am'or-ites, and the Hit'tites and the Per'iz zites, the Hi'vites and the Jeb'u sites; 3 to a land flowing with milk and honey, for I you on the way."

midst of you and certainly exter-

7 As for Moses, he proceeded to take his tent away and he pitched it outside the camp, far away from the camp; and he called it a tent of meeting. And it occurred that everyone inquiring of Jehovah would ple has sinned with a great sin, in go out to the tent of meeting, which was outside the camp. themselves! 32 But now if you 8 And it occurred that as soon as Moses went out to the tent, all the people would rise, and they stationed themselves each one at the entrance of his own tent, and they gazed after Moses until he went into the tent. 9 It also occurred that as soon as Moses had gone into the tent, the pillar of cloud would come down, and it stood at the entrance of the tent and he spoke with Moses. 10 And all the people saw the pillar of cloud standing at the entrance of the tent, and all the people rose and bowed down each one at the entrance of his own tent. 11 And Jehovah spoke to Moses face to face, just as a man would speak to his fellow. When he returned to the camp, his minister Joshua, the son the land about which I swore to of Nun, as attendant, would not withdraw from the midst of the tent, of remedian avoidable briefs M

12 Now Moses said to Jehovah: "See, you are saving to me, 'Lead this people up,' but you yourself have not let me know whom you will send with me. Moreover, you vourself have said, 'I do know you shall not go up in the midst of by name and, besides, you have you, because you are a stiff-necked found favor in my eyes.' 13 And people, that I may not exterminate now, if, please, I have found favor in your eyes, make me know, please, 4 When the people got to hear your ways, that I may know you, this evil word, they began to in order that I may find favor in mourn; and none of them put his your eyes. And consider that this ornaments on himself. 5 And Je- nation is your people." 14 So he hovah went on to say to Moses: said: "My own person will go along "Say to the sons of Israel, 'You and I shall certainly give you are a stiff-necked people. In one rest." 15 At this he said to him: moment I could go up into the "If your own person is not going along, do not lead us up from here. minate you. So now put down your 16 And by what, now, will it be ornaments off yourself, as I want to known that I have found favor in know what I am going to do to your eyes, I and your people? Is it you." 6 And the sons of Israel not by your going along with us, went stripping their ornaments in that I and your people have been made distinct from all the other | the name of Jehovah. 6 And Jepeople who are upon the surface hovah went passing by before his

of the ground?"

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17 And Jehovah went on to say to Moses: "This thing, too, of which you have spoken, I shall do, because you have found favor in my eyes and I know you by name." 18 At this he said: "Cause me to see, please, your glory." 19 But he said: "I myself shall cause all my goodness to pass before your face, and I will declare the name and upon grandsons, upon the of Jehovah before you; and I will favor the one whom I may favor, and I will show mercy to the one to whom I may show mercy." 20 And he added: "You are not himself. 9 Then he said: "If, now, able to see my face, because no man may see me and yet live."

21 And Jehovah said further: "Here is a place with me, and you must station yourself upon the rock. 22 And it has to occur that while my glory is passing by I must place you in a hole in the rock, and I must put my palm Before all your people I shall do over you as a screen until I have passed by. 23 After that I must take my palm away, and you will indeed see my back. But my face

may not be seen."

tablets of stone like the first ones, and I must write upon the tablets the words that appeared on the first tablets, which you shattered. am driving out from before you the 2 And get ready for the morning, Am'or-ites and the Ca'naan-ites as you must go up in the morning and the Hit'tites and the Per'izinto Mount Si'nai and station your- zites and the Hi'vites and the Jeb'self by me there on the top of the u-sites. 12 Watch yourself that mountain. 3 But nobody may go you do not conclude a covenant up with you and, too, let nobody with the inhabitants of the land else be seen in all the mountain. What is more, no flock or herd it may prove itself a snare in your should be pasturing in front of that midst. 13 But their altars you mountain."

two tablets of stone like the first and their sacred poles you are to ones and got up early in the morn- cut down. 14 For you must not ing and went on up into Mount prostrate yourself to another god, Si'nai, just as Jehovah had commanded him, and he was taking the Jealous, he is a jealous God; two tablets of stone in his hand. 15 for fear that you may conclude a 5 And Jehovah proceeded to come covenant with the inhabitants of the down in the cloud and station him- land, as they will certainly have

face and declaring: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, 7 preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons third generation and upon the fourth generation."

8 Moses at once hurried to bow low to the earth and prostrate I have found favor in your eyes, O Jehovah, let Jehovah, please, go along in the midst of us, because it is a stiff-necked people, and you have to forgive our error and our sin, and you must take us as your possession." 10 In turn he said: "Here I am concluding a covenant: wonderful things that have never been created in all the earth or among all the nations; and all the people in the midst of whom you are will indeed see the work of Jehovah, because it is a fear-34 Then Jehovah said to Moses: Jehovah, because it is a fear-"Carve out for yourself two inspiring thing that I am doing

with you.

11 "For your part keep what I am commanding you today. Here I to which you are going, for fear people are to pull down, and their 4 Accordingly Moses carved out sacred pillars you are to shatter. because Jehovah, whose name is self with him there and declare immoral intercourse with their gods

and sacrifice to their gods, and someone will be certain to invite mother's milk." you, and you will certainly eat some of his sacrifice. 16 Then to Moses: "Write down for yourself you will have to take some of their these words, because it is in acdaughters for your sons, and their daughters will be certain to have immoral intercourse with their gods and make your sons have immoral there with Jehovah forty days and intercourse with their gods.

idol gods for yourself.

cakes you are to keep. You will Ten Words. eat unfermented cakes, just as I have commanded you, seven days at the appointed time in the month of A'bib, because it was in the month of A'bib that you came out of Egypt.

19 "Everything that first opens the womb is mine, and, as regards all your livestock, the male firstling of bull and of sheep. 20 And the firstling of an ass you are to redeem with a sheep. But if you will not redeem it, then you must break its neck. Every first-born of your sons you are to redeem. And they must not appear before me emptyhanded.

21 "Six days you are to labor. but on the seventh day you will keep sabbath. In plowing time and in harvest you will keep sabbath.

22 "And you will carry on your festival of weeks with the first ripe fruits of the wheat harvest, and the festival of ingathering at the turn of the year.

23 "Three times in the year every male of yours is to appear before the [true] Lord, Jehovah, the God of Israel. 24 For I shall drive the nations away from before you, and I will make your territory spacious; and nobody will desire your land while you are going up to see the face of Jehovah your God three times in the year.

25 "You must not slaughter along with what is leavened the blood of my sacrifice. And the sacrifice of the festival of the passover should not stay overnight until the morning.

26 "The best of the first ripe

"You must not boil a kid in its

Covenant terms repeated, Moses veiled

27 And Jehovah went on to say cordance with these words that I do conclude a covenant with you and Israel." 28 And he continued forty nights. He ate no bread and 17 "You must not make molten he drank no water. And he proceeded to write upon the tablets 18 "The festival of unfermented the words of the covenant, the

> 29 Now it came about when Moses came down from Mount Si'nai that the two tablets of the Testimony were in the hand of Moses when he came down from the mountain, and Moses did not know that the skin of his face emitted rays because of his having spoken with him. 30 When Aaron and all the sons of Israel got to see Moses. why, look! the skin of his face emitted rays and they grew afraid of coming near to him.

> 31 And Moses proceeded to call them. So Aaron and all the chieftains among the assembly came back to him, and Moses began to speak to them. 32 First after that all the sons of Israel came near to him, and he began commanding them all that Jehovah had spoken with him on Mount Si'nai. 33 When Moses would finish speaking with them, he would put a veil over his face. 34 But when Moses would go in before Jehovah to speak with him, he would take away the veil until his going out. And he went out and spoke to the sons of Israel what he would be commanded. 35 And the sons of Israel saw Moses' face, that the skin of Moses' face emitted rays: and Moses put the veil back over his face until he went in to speak with him.

Later Moses called the entire assembly of the sons of Israel together and said to them: "These are the words that Jehovah has commanded, to do them: 2 Six fruits of your soil you are to bring days may work be done, but on the to the house of Jehovah your God. seventh day it will become some-

complete rest to Jehovah. Anybody of the sons of Israel went out doing work on it will be put to from before Moses. 21 Then they death. 3 You must not light a came, everyone whose heart imfire in any of your dwelling places pelled him, and they brought, everyon the sabbath day."

4 And Moses went on to say to the entire assembly of the sons of Israel: "This is the word that Jehovah has commanded, saving, 5 'From among yourselves take up the men along with the women. a contribution for Jehovah, Let every willing-hearted one bring it as Jehovah's contribution, namely, gold and silver and copper 6 and blue thread and wool dved reddish purple and coccus scarlet material and fine linen and goat's hair 7 and ram skins dyed red and sealskins and acacia wood 8 and oil for the luminary and balsam oil for the anointing oil and for the goat's hair and ram skins dved perfumed incense 9 and onvx stones and setting stones for the eph'od and for the breastpiece.

10 "'And let all the wise-hearted ones among you come and make all that Jehovah has commanded. 11 namely, the tabernacle with its tent and its covering, its hooks and its panel frames, its bars, its pillars and its socket pedestals: 12 the Ark and its poles, the cover and the curtain of the screen; 13 the table and its poles and all its utensils and the showbread; 14 and the lampstand of illumination and its utensils and its lamps and the oil for illumination; 15 and the altar of incense and its poles; and the anointing oil and the perfumed incense; and the screen of the entrance for the tabernacle's entrance; 16 the altar of burnt offering and the copper grating that is for it, its poles and all its utensils: the basin and its stand: 17 the hangings of the courtyard. its pillars and its socket pedestals; and the screen of the gate of the of Israel brought a voluntary ofcourtyard; 18 the tent pins of the tabernacle and the tent pins of the courtyard and their cords; 19 the garments of knitted work by name Bez'al·el the son of U'ri for ministering in the sanctuary. the holy garments for Aaron the priest and the garments of his sons him with the spirit of God in wisfor acting as priests."

thing holy to you, a sabbath of | 20 Accordingly all the assembly one whose spirit incited him. Jehovah's contribution for the work of the tent of meeting and for all its service and for the holy garments. 22 And they kept coming. every willing-hearted one. They brought brooches and earrings and rings and female ornaments, all sorts of articles of gold, that is, everyone who presented the wave offering of gold to Jehovah. 23 And all those with whom there were found blue thread and wool dyed reddish purple and coccus scarlet material and fine linen and red and sealskins, brought them. 24 All those contributing the contribution of silver and copper brought Jehovah's contribution, and all those with whom there was found acacia wood for all the work of the service brought it.

> 25 And all the women who were wise of heart spun with their hands. and they kept bringing as yarn the blue thread and the wool dved reddish purple, the coccus scarlet material and the fine linen. 26 And all the women whose hearts impelled them with wisdom spun the goat's hair.

> 27 And the chieftains brought onyx stones and setting stones for the eph'od and the breastpiece. 28 and the balsam oil and the oil for illumination and for the anointing oil and for the perfumed incense. 29 Every man and woman whose hearts incited them to bring something for all the work that Jehovah had commanded to make by means of Moses did so: the sons fering to Jehovah.

> 30 Then Moses said to the sons of Israel: "See, Jehovah has called the son of Hur of the tribe of Judah. 31 And he proceeded to fill dom, in understanding and in

knowledge and in every sort of | 8 And all the wise-hearted among craftsmanship 32 and for design- those doing the work went making ing devices, for working in gold and the tabernacle, the ten tent cloths silver and copper, 33 and in work- of fine twisted linen and blue ing of stones to set them and in thread and wool dyed reddish purworking of wood to make ingenious ple and coccus scarlet material; products of every sort. 34 And he has put it into his heart that he should teach, he and O.ho'li ab the length of each tent cloth was son of A.his'a.mach of the tribe of Dan. 35 He has filled them with wisdom of heart to do all the work of a craftsman and an embroiderer and of a weaver in blue thread and wool dyed reddish purple, in coccus scarlet material and fine linen, and of a loom worker, men doing every sort of work and designing devices.

36 "And Bez'al el must work, also O ho'li ab and every wise-hearted man to whom Jehovah has given wisdom and understanding in these things in order to know how to do all the work of the holy service according to all that Jehovah has commanded."

2 And Moses proceeded to call Bez'al·el and O·ho'li·ab and every wise-hearted man into whose heart Jehovah had put wisdom, everyone whose heart impelled him to approach the work in order to do it. 3 Then they took from before Moses all the contribution that the sons of Israel had brought for the work of the holy service so as to do it, and, as for the latter, they still brought to him a voluntary offering morning after morning.

4 And all the wise ones who were doing all the holy work began to come, one man after another, from their work that they were doing, 5 and to say to Moses: "The people are bringing much more than what the service needs for the work that Jehovah has commanded to be done." 6 So Moses commanded that they should cause an announcement to pass through the camp, saying: "Men and women, do not produce any more stuff for the holy contribution." With that the people were restrained from bringing it in. 7 And the stuff proved to be enough for all the enough.

with cherubs, the work of an embroiderer, he made them. 9 The twenty-eight cubits, and the width of each tent cloth four cubits. There was one measure for all the tent cloths, 10 Then he joined five tent cloths one to another, and the five other tent cloths he joined one to another. 11 After that he made loops of blue thread upon the edge of the one tent cloth at the junction end. He did the same on the edge of the outermost tent cloth at the other place of junction. 12 He made fifty loops on the one tent cloth, and he made fifty loops on the extremity of the tent cloth that was at the other place of junction, the loops being opposite one another. 13 Finally he made fifty hooks of gold and joined the tent cloths to one another by the hooks, so that it became one tabernacle.

14 And he went on to make tent cloths of goat's hair for the tent upon the tabernacle. Eleven tent cloths were what he made. 15 The length of each tent cloth was thirty cubits, and the width of each tent cloth four cubits. There was one measure for the eleven tent cloths. 16 Then he joined five tent cloths together by themselves and the six other tent cloths by themselves. 17 Next he made fifty loops upon the edge of the outermost tent cloth at the place of junction, and he made fifty loops upon the edge of the other tent cloth that joined with it. 18 After that he made fifty hooks of copper for joining the tent together to become one piece.

19 And he proceeded to make a covering for the tent out of ram skins dved red and a covering out of sealskins up on top.

20 Then he made the panel frames for the tabernacle out of work to be done, and more than acacia wood, standing on end. 21 Ten cubits was the length of a panel frame, and one cubit and a dyed reddish purple and coccus half the width of each panel scarlet material and fine twisted frame. 22 Each panel frame had linen. With the work of an emtwo tenons fitted one to the other. broiderer he made it with cherubs. That is the way he did to all the 36 Then he made for it four acacia panel frames of the tabernacle. for the tabernacle, twenty panel four socket pedestals of silver for frames for the side toward the them. 37 And he went on to make Neg'eb, to the south, 24 And he a screen for the entrance of the made forty socket pedestals of tent out of blue thread and wool silver for beneath the twenty panel dyed reddish purple and coccus frames, two socket pedestals betwo tenons and two socket pedes- 38 and its five pillars and their tals beneath the other panel frame pegs. And he overlaid their tops with its two tenons. 25 And for and their joints with gold. but the other side of the tabernacle, their five socket pedestals were of the northern side, he made twenty copper. panel frames 26 and their forty socket pedestals of silver, two socket pedestals beneath the one panel frame and two socket pedestals beneath the other panel frame.

Panel frames, bars, Ark, cover made

27 And for the rear sections of the tabernacle to the west he made six panel frames. 28 And he made gold round about for it. 3 After two panel frames as corner posts that he cast four rings of gold for of the tabernacle on its two rear it, for above its four feet, with two sections. 29 And they proved to be duplicates at the bottom and together they came to be twins to the top of each one at the first ring. That is what he did to them both, to the two corner posts. 30 So they amounted to eight panel Ark. frames and their socket pedestals of silver to sixteen, two socket pedestals next to two socket pedestals a half was its length, and a cubit beneath each panel frame.

31 And he went on to make bars of acacia wood, five for the panel hammered work he made them on frames of the one side of the tabernacle 32 and five bars for the cherub was on the end over there, panel frames of the other side of and the other cherub on the end the tabernacle and five bars for over here. He made the cherubs on the panel frames of the tabernacle the cover on both of its ends. for the two rear sections to the 9 And they came to be cherubs west. 33 Then he made the middle spreading out two wings upward. bar to run through at the middle of the panel frames from one end wings, and their faces were one to to the other. 34 And he overlaid the other. The faces of the cherubs the panel frames with gold, and he proved to be toward the cover. made their rings of gold as supports for the bars, and he went on table of acacia wood. Two cubits to overlay the bars with gold.

curtain of blue thread and wool height. 11 Then he overlaid it

pillars and overlaid them with gold. 23 So he made the panel frames their pegs being of gold, and cast scarlet material and fine twisted neath the one panel frame with its linen, the work of a weaver,

> 37 Bez'al el now made the Ark of acacia wood. Two cubits and a half was its length, and a cubit and a half its width, and a cubit and a half its height. 2 Then he overlaid it with pure gold inside and outside and made a border of rings on its one side and two rings on its other side. 4 He next made poles of acacia wood and overlaid them with gold. 5 Then he put the poles through the rings on the sides of the Ark for carrying the

6 And he went on to make the cover of pure gold. Two cubits and and a half its width. 7 He further made two cherubs of gold. Of both ends of the cover. 8 One screening over the cover with their

10 And he proceeded to make the was its length, and a cubit its 35 And he proceeded to make a width, and a cubit and a half its

Courtyard, screen made. Inventory taken

with pure gold and made a border of gold round about for it. 12 Next he made for it a rim of a handbreadth round about and made a border of gold for its rim round about. 13 Further, he cast four rings of gold for it and put the rings upon the four corners that were for the four feet. 14 The rings proved to be near the rim, as supports for the poles for carrying the table. 15 Then he made the poles of acacia wood and overlaid them with gold for carrying the table. 16 After that he made the utensils that are upon the table. its dishes and its cups and its bowls and its pitchers with which libations would be poured, out of pure gold.

17 Then he made the lampstand of pure gold. Of hammered work he made the lampstand. Its sides and its branches, its cups, its knobs and its blossoms proceeded out of it. 18 And six branches were running out from its sides, three branches of the lampstand out from its one side and three branches of the lampstand out from its other side, 19 Three cups shaped like flowers of almond were on the one set of branches. with knobs and blossoms alternating; and three cups shaped like flowers of almond were on the other set of branches, with knobs and blossoms alternating. That is the way it was for the six branches running out from the lampstand. 20 And on the lampstand there were four cups shaped like flowers of almond, with its knobs and its blossoms alternating. 21 And the knob under two branches was out of it, and the knob under two other branches was out of it, and the knob under two more branches was out of it, for the six branches running out from the lampstand. 22 Their knobs and their branches proceeded out from it. All of it was one piece of hammered work of pure gold. 23 Then he made its seven lamps and its snuffers and its fire holders out of pure gold. 24 Of a talent of pure gold he twisted linen, for a hundred cubits. made it and all its utensils.

25 He now made the altar of incense out of acacia wood. A cubit was its length and a cubit its width. it being foursquare, and two cubits was its height. Its horns proceeded out of it. 26 Then he overlaid it with pure gold, its top surface and its sides round about and its horns. and he made a border of gold round about for it. 27 And he made for it two rings of gold down below its border upon two of its sides, upon two opposite sides of it, as supports for the poles with which to carry it. 28 After that he made the poles of acacia wood and overlaid them with gold. 29 He made additionally the holy anointing oil and the pure, perfumed incense, the work of an ointment maker. 38 And he went on to make the altar of burnt offering out of acacia wood. Five cubits was its length, and five cubits its width, it being foursquare, and three cubits was its height. 2 Then he made its horns upon its four corners. Its horns proceeded out of it. Next he overlaid it with copper. 3 After that he made all the utensils of the altar, the cans and the shovels and the bowls, the forks and the fire holders. All its utensils he made of copper. 4 He further made for the altar a grating, a network of copper, under its rim, down toward its center. 5 Then he cast four

rings on the four extremities near the grating of copper, as supports for the poles. 6 After that he made the poles of acacia wood and overlaid them with copper. 7 Then he put the poles into the rings on the sides of the altar for carrying it with them. He made it a hollow chest of planks.

8 Then he made the basin of copper and its stand of copper, by the use of the mirrors of the women servants who did organized service at the entrance of the tent of meeting.

9 And he proceeded to make the courtyard. For the side toward the Neg'eb, to the south, the hangings of the courtvard were of fine 10 Their twenty pillars and their

twenty socket pedestals were of 22 And Bez'al el the son of U'ri the copper. The pegs of the pillars and son of Hur of the tribe of Judah for the north side there were a manded Moses, 23 And with him hundred cubits. Their twenty pil- was O.ho'li ab the son of A.his'alars and their twenty socket pedestals were of copper. The pegs of the pillars and their joints were in the blue thread and the wool of silver. 12 But for the west side the hangings were for fifty cubits. Their pillars were ten and their socket pedestals ten. The pegs of the pillars and their joints were of silver. 13 And for the east side toward the sunrising there were fifty cubits. 14 The hangings were for fifteen cubits to the one wing. Their pillars were three and their socket pedestals three. 15 And for the other wing, on this as well as that side, of the gate of the courtyard, the hangings were for fifteen cubits. Their pillars were three and their socket pedestals three. 16 All the hangings of the courtvard round about were of fine twisted linen. 17 And the socket pedestals for the pillars were of copper. The pegs of the pillars and their joints were of silver and the overlaying of their tops was of silver, and there were silver joinings for all the pillars of the courtvard.

18 And the screen of the gate of the courtvard was the work of a weaver, of blue thread and wool dyed reddish purple and coccus scarlet material and fine twisted linen, and twenty cubits was the length, and the height throughout its extent was five cubits equally with the hangings of the courtvard. 19 And their four pillars and their four socket pedestals were of copper. Their pegs were of silver and the overlaying of their heads and their joints were of silver. 20 And all the tent pins for the tabernacle and for the courtyard round about were of copper.

21 The following are the things inventoried of the tabernacle, the the socket pedestals of the courttabernacle of the Testimony, which yard round about, and the socket was inventoried at the command of Moses, as the service of the Levites under the guidance of Ith'a- tabernacle and all the tent pins of mar the son of Aaron the priest. the courtyard round about.

their joints were of silver. 11 Also, did all that Jehovah had commach of the tribe of Dan, a craftsman and embroiderer and weaver dyed reddish purple and coccus scarlet material and fine linen.

24 All the gold that was used for the work in all the work of the holy place came to the amount of the gold of the wave offering. twenty-nine talents and seven hundred and thirty shekels by the shekel of the holy place. 25 And the silver of the ones registered of the assembly was a hundred talents and one thousand seven hundred and seventy-five shekels by the shekel of the holy place. 26 The half shekel for an individual was the half of a shekel by the shekel of the holy place, for every man who was passing over to those who were registered from twenty years of age and upward. amounting to six hundred and three thousand five hundred and fifty.

27 And a hundred talents of silver went into the casting of the socket pedestals of the holy place and the socket pedestals of the curtain. A hundred socket pedestals equaled a hundred talents, a talent to a socket pedestal. 28 And out of the thousand seven hundred and seventy-five shekels he made pegs for the pillars and overlaid their tops and joined them together.

29 And the copper of the wave offering was seventy talents and two thousand four hundred shekels. 30 And with this he proceeded to make the socket pedestals of the entrance of the tent of meeting and the copper altar and the copper grating that belonged to it, and all the utensils of the altar, 31 and pedestals of the gate of the courtyard, and all the tent pins of the

39 And out of the blue thread in their fillings. 14 And the stones and coccus scarlet material they sons of Israel. They were twelve made garments of knitted work for according to their names, with the ministering in the holy place. So they made the holy garments that were for Aaron, just as Jehovah had commanded Moses.

2 Accordingly he made the eph'od der pieces for it that were joined. It was joined at its two extremities. it for tying it close, was of the workmanship, of gold, blue thread, and wool dyed reddish purple and coccus scarlet material and fine twisted linen, just as Jehovah had commanded Moses.

6 Then they made the onyx stones set with settings of gold. engraved with the engravings of a seal according to the names of the sons of Israel, 7 So he placed them upon the shoulder pieces of the eph'od as memorial stones for the sons of Israel, just as Jehovah had commanded Moses. 8 Then he made the breastpiece with the workmanship of an embroiderer, like the workmanship of the eph'od, out of gold, blue thread and wool dyed reddish purple and coccus scarlet material and fine twisted linen. 9 It proved to be foursquare when doubled. They made the breastpiece, when doubled, a span of the hand in its length and a span in its width. 10 Then they filled it with four rows of stones. A row of ruby, topaz and emerald second row was turquoise, sapphire and jasper. 12 And the third row

and wool dved reddish purple were according to the names of the engravings of a seal, each according to its name for the twelve tribes.

15 And they proceeded to make upon the breastpiece wreathed chains, in rope work, of pure gold. of gold, blue thread and wool dved 16 Then they made two settings of reddish purple and coccus scarlet gold and two rings of gold and material and fine twisted linen, put the two rings upon the 3 Then they beat plates of gold to two extremities of the breastpiece. thin sheets, and he cut out threads 17 After that they put the two to work in among the blue thread ropes of gold through the two rings and the wool dyed reddish purple at the extremities of the breastand the coccus scarlet material and piece. 18 And they put the two the fine linen, as the work of an ends of the two ropes through the embroiderer. 4 They made shoul- two settings. Then they put them upon the shoulder pieces of the eph'od, at the forefront of it. 5 And the girdle, which was upon 19 Next they made two rings of gold and set them at the two exsame material according to its tremities of the breastpiece upon its edge that is on the side toward the eph'od inward. 20 Then they made two rings of gold and put them upon the two shoulder pieces of the eph'od from below, on its forefront, near its place of joining. above the girdle of the eph'od. 21 Finally they bound the breastpiece by its rings to the rings of the eph'od with a blue string, that it might continue above the girdle of the eph'od and the breastpiece might not get displaced from on top the eph'od, just as Jehovah had commanded Moses.

22 Then he made the sleeveless coat of the eph'od, the workmanship of a loom worker, all of blue thread. 23 And the opening of the sleeveless coat was in the middle of it, like the opening of a coat of mail. Its opening had a border round about that it might not be torn. 24 Then they made upon the hem of the sleeveless coat pomegranates of blue thread and wool dyed reddish purple and cocwas the first row. 11 And the cus scarlet material, twisted together. 25 Further, they made bells of pure gold and put the bells was lesh'em stone, agate and ame- in between the pomegranates upon thyst. 13 And the fourth row was the hem of the sleeveless coat chrys'o-lite and onyx and jade. round about, in between the pome-They were set with settings of gold granates; 26 a bell and a pomegranate, a bell and a pomegranate | yard, its tent cords and its tent upon the hem of the sleeveless coat pins and all the utensils for the round about, for ministering, just service of the tabernacle, for the as Jehovah had commanded Moses.

27 Next they made the robes of fine linen, the workmanship of a loom worker, for Aaron and his sons, 28 and the turban of fine linen and the ornamental headgears of fine linen and the linen drawers of fine twisted linen. 29 and the sash of fine twisted linen and blue thread and wool dyed reddish purple and coccus scarlet material, the work of a weaver, just as Jehovah had commanded Moses

30 Finally they made the shining plate, the holy sign of dedication, out of pure gold and inscribed upon it an inscription with the engravings of a seal: "Holiness belongs to Jehovah." 31 Then they put a string of blue thread to it in order to put it upon the turban up above, just as Jehovah had commanded Moses.

32 So the work for the tabernacle of the tent of meeting all came to its completion, in that the sons of Israel kept doing according to all that Jehovah had commanded Moses. They did just so.

33 And they proceeded to bring the tabernacle to Moses, the tent and all its utensils, its hooks, its panel frames, its bars and its pillars and its socket pedestals. 34 and its covering of ram skins dyed red and its covering of sealskins and the curtain of the screen. 35 and the ark of the testimony and its poles and the cover. 36 the table, all its utensils and the showbread, 37 the lampstand of pure gold, its lamps, the row of lamps, and all its utensils and the oil of illumination, 38 and the altar of must sanctify it and all its utengold and the anointing oil and the perfumed incense and the screen for the entrance of the tent. 39 the altar of copper and the and all its utensils and sanctify grating of copper that belonged to it, its poles and all its utensils, the most holy altar. 11 And you must basin and its stand, 40 the hangings of the courtyard, its pillars sanctify it. and its socket pedestals and the

tent of meeting, 41 the garments of knitted work for ministering in the sanctuary, the holy garments for Aaron the priest and the garments of his sons for acting as priests.

42 According to all that Jehovah had commanded Moses, that was the way the sons of Israel did all the service. 43 And Moses got to see all the work, and, look! they had done it just as Jehovah had commanded. That was the way they had done. Consequently Moses blessed them.

40 Then Jehovah spoke to Moses, saying: 2 "On the day of the first month, on the first of the month, you are to set up the tabernacle of the tent of meeting. 3 And you must place the ark of the testimony in it and shut off approach to the Ark with the curtain. 4 And you must bring the table in and set its arrangement in order, and you must bring in the lampstand and light up its lamps. 5 And you must put the golden altar for incense before the ark of the testimony and put the screen of the entrance for the tabernacle in place.

6 "And you must put the altar of burnt offering before the entrance of the tabernacle of the tent of meeting, 7 and you must put the basin between the tent of meeting and the altar and put water in it. 8 And you must place the courtyard round about and put up the screen of the gate of the courtyard. 9 And you must take the anointing oil and anoint the tabernacle and all that is in it, and you sils, and so it must become something holy. 10 And you must anoint the altar of burnt offering the altar, and so it must become a anoint the basin and its stand and

12 "Then you must bring Aaron screen for the gate of the court- and his sons near to the entrance of the tent of meeting and wash | vah, just as Jehovah had comthem with water. 13 And you must manded Moses. clothe Aaron with the holy garments and anoint him and sanctify him, and so he must act as the curtain, 27 that he might priest to me. 14 After that you make perfumed incense smoke upon will bring his sons near and you it, just as Jehovah had commanded must clothe them with robes. 15 And you must anoint them just as you anointed their father, and the entrance of the tabernacle in so they must act as priests to me, place. and their anointing must serve continually for them as a priesthood to time indefinite during their generations."

16 And Moses proceeded to do according to all that Jehovah had commanded him. He did just so. ing upon it, just as Jehovah had commanded Moses.

17 Accordingly it came about that in the first month, in the second year, on the first day of the month, the tabernacle was set up. 18 When Moses proceeded to set up the tabernacle, he went putting its socket pedestals down and placing its panel frames and putting its bars in and setting up its pillars. 19 Then he spread out the tent had commanded Moses. over the tabernacle and placed the covering of the tent above upon it. just as Jehovah had commanded Moses.

20 After that he took the Testiplaced the poles on the Ark and put the cover above upon the Ark. 21 Then he brought the Ark into of the screen in place and shut off approach to the ark of the testimony, just as Jehovah had commanded Moses.

22 Next he put the table in the tent of meeting on the side of the tabernacle to the north outside the curtain, 23 and he arranged the row of bread upon it before Jehovah, just as Jehovah had com-manded Moses.

24 Then he placed the lampthen lit up the lamps before Jeho- journey.

26 He next placed the golden altar in the tent of meeting before Moses.

28 Finally he put the screen of

29 And he placed the altar of burnt offering at the entrance of the tabernacle of the tent of meeting, that he might offer up the burnt offering and the grain offer-

30 Then he placed the basin between the tent of meeting and the altar and put water in it for washing. 31 And Moses and Aaron and his sons washed their hands and their feet at it. 32 When they went into the tent of meeting and when they went near to the altar they would wash, just as Jehovah

33 Finally he set up the courtyard round about the tabernacle and the altar and put up the screen of the gate of the courtyard.

So Moses finished the work. mony and put it into the Ark and 34 And the cloud began to cover the tent of meeting, and Jehovah's glory filled the tabernacle. 35 And Moses was not able to go the tabernacle and put the curtain into the tent of meeting, because the cloud resided over it and Jehovah's glory filled the tabernacle.

36 And when the cloud lifted itself up from over the tabernacle the sons of Israel would break camp during all their stages of journey. 37 However, if the cloud did not lift itself up, then they would not break camp until the day when it lifted itself up. 38 For Jehovah's cloud was over the tabernacle by day, and a fire stand in the tent of meeting in continued upon it by night in front of the table, on the side of the sight of all the house of the tabernacle to the south. 25 He Israel during all their stages of

## LEVITICUS

of the tent of meeting, saying: that is on the fire that is on the 2 "Speak to the sons of Israel, and altar. 13 And he will wash the you must say to them, 'In case intestines and the shanks with some man of you would present an water; and the priest must present offering to Jehovah from the domestic animals, you should present altar. It is a burnt offering, an YOUR offering from the herd and offering made by fire of a restful from the flock.

3 "'If his offering is a burnt offering from the herd, a male, a sound one, is what he should present. At the entrance of the tent offering from the turtledoves or the of meeting he should present it of male pigeons. 15 And the priest his own free will before Jehovah. 4 And he must lay his hand upon the head of the burnt offering, and it must be graciously accepted for be drained out upon the side of the him to make atonement for him, altar. 16 And he must remove its

5 "Then the young bull must be slaughtered before Jehovah; and the sons of Aaron, the priests, must present the blood and sprinkle the blood round about upon the altar, which is at the entrance of the tent of meeting. 6 And the burnt offering must be skinned and cut up into its parts. 7 And the sons of Aaron, the priests, must put fire on the altar and set wood in order on the fire. 8 And the sons of Aaron, the priests, must set the offering to Jehovah, his offering pieces in order with the head and should prove to be fine flour; and the suet over the wood that is on the fire that is on the altar. frankincense upon it. 2 And he 9 And its intestines and its shanks must bring it to the sons of Aaron, will be washed with water; and the the priests, and the priest must priest must make all of it smoke grasp from it his handful of its on the altar as a burnt offering, an fine flour and its oil along with all offering made by fire of a restful its frankincense; and he must make odor to Jehovah.

10 "'And if his offering for a burnt offering is from the flock, by fire of a restful odor to Jehovah. from the young rams or the goats, 3 And what is left of the grain a male, a sound one, is what he offering belongs to Aaron and his will present. 11 And it must be sons, as something most holy from slaughtered at the side of the altar Jehovah's offerings made by fire. to the north before Jehovah, and the sons of Aaron, the priests, sent as an offering a grain offermust sprinkle its blood round about ing in the way of something baked upon the altar. 12 And he must in the oven, it should be of fine

And Jehovah proceeded to call | and its suet, and the priest must Moses and speak to him out set them in order over the wood all of it and make it smoke on the odor to Jehovah.

14 "'However, if his offering as a burnt offering to Jehovah is from the fowls, then he must present his must present it at the altar and nip off its head and make it smoke upon the altar, but its blood must crop with its feathers and throw it beside the altar, to the east, to the place for the fatty ashes. 17 And he must cleave it at its wings. He must not divide it. Then the priest must make it smoke on the altar over the wood that is on the fire. It is a burnt offering, an offering made by fire of a restful odor to Jehovah.

2 "'Now in case some soul would present as an offering a grain he must pour oil over it and put it smoke as a remembrancer of it upon the altar, as an offering made

4 "'And in case you would precut it up into its parts and its head flour, unfermented ring-shaped

cakes moistened with oil or unfermented wafers smeared with oil.

5 "'And if your offering is a grain offering from off the griddle, it should prove to be of fine flour moistened with oil, unfer-mented, 6 There should be a breaking of it up into pieces, and you must pour oil upon it. It is a

grain offering.
7 "And if your offering is a grain offering out of the deep-fat kettle, it should be made of fine flour with oil. 8 And you must bring the grain offering that was made of these to Jehovah: and it must be presented to the priest and he must bring it near to the altar. 9 And the priest must lift off some of the grain offering as a remembrancer of it and must make it smoke on the altar, as an offering made by fire of a restful odor to Jehovah. 10 And what is left of the grain offering belongs to Aaron and his sons, as something most holy of Jehovah's offerings by fire.

11 "'No grain offering that you will present to Jehovah should be made a leavened thing, because you must make no sour dough and no honey at all smoke as an offering made by fire to Jehovah.

12 "'As an offering of the first fruits, you will present them to Jehovah, and they must not come up onto the altar for a restful odor.

13 "'And every offering of your grain offering you will season with salt; and you must not allow the salt of the covenant of your God to be missing upon your grain of-fering. Along with every offering of yours you will present salt.

14 "'And if you would present the grain offering of the first ripe fruits to Jehovah, you should present green ears roasted with fire. the grits of new grain, as the grain offering of your first ripe fruits. 15 And you must put oil upon it and place frankincense upon it. It is a grain offering. 16 And the priest must make the remembrancer of it smoke, that is, some of its grits and oil, along with all its frankincense, as an offering made by fire to Jehovah.

3 "'And if his offering is a com-munion sacrifice, if he is presenting it from the herd, whether a male or a female, a sound one is what he will present before Jehovah. 2 And he must lay his hand upon the head of his offering, and it must be slaughtered at the entrance of the tent of meeting; and Aaron's sons, the priests, must sprinkle the blood round about upon the altar. 3 And he must present some of the communion sacrifice as an offering made by fire to Jehovah, namely, the fat that covers the intestines, even all the fat that is over the intestines. 4 and the two kidneys and the fat that is upon them, the same as that upon the loins. And as for the appendage upon the liver, he will remove it along with the kidneys. 5 And Aaron's sons must make it smoke on the altar, upon the burnt offering that is over the wood that is on the fire, as an offering made by fire of a restful odor to Jehovah.

Grain offering, Communion sacrifice

6 "'And if his offering is from the flock for a communion sacrifice to Jehovah, a male or a female, a sound one is what he will present. 7 If he is presenting a young ram as his offering, then he must present it before Jehovah. 8 And he must lay his hand upon the head of his offering, and it must be slaughtered before the tent of meeting; and Aaron's sons must sprinkle its blood round about upon the altar, 9 And from the communion sacrifice he must present its fat as an offering made by fire to Jehovah. The entire fatty tail is what he will remove near the backbone, and the fat that covers the intestines, even all the fat that is upon the intestines, 10 and the two kidneys and the fat that is upon them, the same as that upon the loins. And as for the appendage upon the liver, he will remove it along with the kidneys. 11 And the priest must make it smoke on the altar as food, an offering made by fire to Jehovah.

12 "'And if his offering is a goat, then he must present it be-

fore Jehovah. 13 And he must lay | at the entrance of the tent of his hand upon its head, and it meeting. must be slaughtered before the 8 "'As to all the fat of the bull tent of meeting; and Aaron's sons must sprinkle its blood round about upon the altar. 14 And from it he must present as his offering, as an offering made by fire to Jehovah, the fat that covers the intestines, even all the fat that is upon the intestines, 15 and the two kidneys and the fat that is upon them, the same as that upon the loins. And as for the appendage upon the liver, he will remove it along with the kidneys. 16 And the priest must make them smoke upon the altar as food, an offering made by fire for a restful odor. All

the fat belongs to Jehovah.

17 "'It is a statute to time indefinite for your generations, in all your dwelling places: You must not eat any fat or any blood at all!" at any bog reand aid offw

4 And Jehovah went on to speak to Moses, saying: 2 "Speak to the sons of Israel, saying, 'In case a soul sins by mistake in any of the things that Jehovah commands of Israel makes a mistake and the should not be done, and he actually matter has been hidden from the

does one of them:

one, sins so as to bring guiltiness upon the people, then he must present for his sin that he has committed a sound young bull to Jehovah as a sin offering. 4 And he must bring the bull to the entrance of the tent of meeting before Jehovah and must lay his hand upon the bull's head, and he must slaughter the bull before Jehovah. 5 And the priest, the anointed one. must take some of the bull's blood and bring it into the tent of meeting: 6 and the priest must dip his finger in the blood and spatter some of the blood seven times before Jehovah in front of the curtain of the holy place. 7 And the priest must put some of the blood and spatter it seven times before upon the horns of the altar of perfumed incense before Jehovah, which is in the tent of meeting, blood upon the horns of the altar and all the rest of the bull's blood that is before Jehovah, which is in he will pour at the base of the the tent of meeting; and all the

of the sin offering, he will lift up from it the fat that covers over the intestines, even all the fat that is over the intestines, 9 and the two kidneys and the fat that is upon them, the same as that upon the loins. And as for the appendage upon the liver, he will remove it along with the kidneys. 10 It will be the same as what is lifted up of a bull of the communion sacrifice. And the priest must make them smoke upon the altar of burnt offering.

11 "'But as for the skin of the bull and all its flesh along with its head and its shanks and its intestines and its dung, 12 he must have the entire bull taken out to the outskirts of the camp to a clean place where the fatty ashes are poured out, and he must burn it upon wood in the fire. Where the fatty ashes are poured out it should

be burned.

13 "'Now if the entire assembly eves of the congregation in that 3 "'If the priest, the anointed they have done one of all the things that Jehovah commands should not be done and so have become guilty. 14 and the sin that they have committed against it has become known, then the congregation must present a young bull for a sin offering and must bring it before the tent of meeting. 15 And the older men of the assembly must lay their hands upon the bull's head before Jehovah, and the bull must be slaughtered before Jehovah.

16 "Then the priest, the anointed one, must bring some of the bull's blood into the tent of meeting. 17 And the priest must dip his finger into some of the blood Jehovah in front of the curtain. 18 And he will put some of the altar of burnt offering, which is rest of the blood he will pour at

the base of the altar of burnt of- | burnt offering. 30 And the priest fering, which is at the entrance of must take some of its blood with the tent of meeting. 19 And he his finger and put it upon the will lift up all its fat from it, and horns of the altar of burnt offering, he must make it smoke on the altar. 20 And he must do to the bull just as he did to the other bull of the 31 And he will remove all its fat. sin offering. That is the way he just as the fat was removed from will do to it: and the priest must off the communion sacrifice: and make an atonement for them, and so it must be forgiven them. 21 And he must have the bull taken out to the outskirts of the camp and must burn it, just as he burned the first bull. It is a sin offering for the congregation.

22 "'When a chieftain sins and he does commit unintentionally one of all the things that Jehovah his God commands should not be done. and so has become guilty. 23 or his sin that he has committed against the commandment has been made known to him, then he must bring as his offering a male kid of the goats, a sound one. 24 And he must lay his hand upon the head of the young goat and slaughter it in the place where the burnt offering is regularly slaughtered before Jehovah. It is a sin offering. 25 And the priest must take some of the blood of the sin offering with his finger and put it upon the horns of the altar of burnt offering, and he will pour the rest of its blood at the base of the altar of burnt offering. 26 And he will make all its fat smoke on the altar like the fat of the communion sacrifice: and the priest must make an atonement for him for his sin, and so it must be forgiven him.

27 "'And if any soul of the people of the land sins unintentionally by his doing one of the things that Jehovah commands should not be done and he does become guilty, 28 or his sin that he has committed has been made known to him, then he must bring as his offering a female kid of the goats, a sound become guilty. 3 Or in case he one, for his sin that he has committed. 29 And he must lay his as respects any uncleanness of his hand upon the head of the sin with which he may become unoffering and slaughter the sin of- clean, although it had been hid-

and he will pour all the rest of its blood at the base of the altar. the priest must make it smoke on the altar as a restful odor to Jehovah: and the priest must make an atonement for him, and so it must be forgiven him.

32 "'But if he would bring a lamb as his offering for a sin offering, a sound female lamb is what he should bring. 33 And he must lay his hand upon the head of the sin offering and slaughter it as a sin offering in the place where the burnt offering is regularly slaughtered. 34 And the priest must take some of the blood of the sin offering with his finger and put it upon the horns of the altar of burnt offering, and he will pour all the rest of its blood at the base of the altar. 35 And he will remove all its fat the same as the fat of the young ram of the communion sacrifice is regularly removed, and the priest must make them smoke on the altar upon Jehovah's offerings made by fire; and the priest must make an atonement for him for his sin that he has committed, and so it must be forgiven him.

5 "'Now in case a soul sins in that he has heard public cursing and he is a witness or he has seen it or has come to know of it. if he does not report it, then he must answer for his error.

2 "'Or when a soul touches some unclean thing, whether the dead body of an unclean wild beast or the dead body of an unclean domestic animal or the dead body of an unclean swarming creature, although it has been hidden from him, still he is unclean and has touches the uncleanness of a man fering in the same place as the den from him, and yet he him-

self has come to know it, then he | 12 And he must bring it to the has become guilty.

that the man might speak thoughthim, and yet he himself has come to know it. then he has become guilty as respects one of these

5 "'And it must occur that in case he becomes guilty as respects one of these things, then he must confess in what way he has sinned. 6 And he must bring his guilt offering to Jehovah for his sin that then he must bring as his guilt he has committed, namely, a fe-male from the flock, a female lamb from the flock, according to the or a female kid of the goats, for a sin offering; and the priest must make an atonement for him for a guilt offering. 16 And he will his sin.

7 "'If, though, he cannot afford enough for a sheep, then he must place and he will add to it a fifth bring as his guilt offering for the sin that he has committed two priest, that the priest may make an turtledoves or two male pigeons to atonement for him with the ram Jehovah, one for a sin offering and of the guilt offering, and so it one for a burnt offering. 8 And he must bring them to the priest, who must present first the one for the sin offering and nip off its head at the front of its neck, but he should not sever it. 9 And he must spatter some of the blood of the sin offering upon the side of the altar, but the remainder of the flock according to the estimated blood will be drained out at the base of the altar. It is a sin offering. 10 And the other one he will handle as a burnt offering according to the regular procedure; and the priest must make an atonement for him for his sin that he has committed, and so it must be forgiven him.

11 "'Now if he does not have the means for two turtledoves or two male pigeons, then he must bring as his offering for the sin he has committed the tenth of an e'phah of fine flour for a sin offering. He must not put oil upon it and he must not place frankincense

priest, and the priest must grasp 4 "'Or in case a soul swears to from it his handful as a rememthe extent of speaking thoughtless- brancer of it and must make it ly with his lips to do evil or to do smoke on the altar upon Jehovah's good as respects anything at all offerings made by fire. It is a sin offering, 13 And the priest must lessly in a sworn statement, al- make an atonement for him for his though it had been hidden from sin that he has committed, any one of these sins, and so it must be forgiven him; and it must become the priest's the same as a grain offering."

14 And Jehovah continued to speak to Moses, saying: 15 "In case a soul behaves unfaithfully in that he actually sins by mistake against the holy things of Jehovah, estimated value in silver shekels. by the shekel of the holy place, as make compensation for the sin he has committed against the holy of it, and he must give it to the must be forgiven him.

17 "And if a soul sins in that he does do one of all the things that Jehovah commands should not be done, although he did not know it. yet he has become guilty and must answer for his error. 18 And he must bring a sound ram from the value, for a guilt offering, to the priest; and the priest must make an atonement for him for his mistake that he committed unintentionally, although he himself did not know it, and so it must be forgiven him. 19 It is a guilt offering. He has positively become guilty against Jehovah."

6 And Jehovah went on to speak to Moses, saying: 2 "In case a soul sins in that he does behave unfaithfully toward Jehovah and does deceive his associate about something in his charge or a deposit in hand or a robbery or he does defraud his associate, 3 or he upon it, for it is a sin offering. does find something lost and is ac-

LEVITICUS 6: 4-25

tually deceptive about it and does 14 "'Now this is the law of the swear falsely over any of all the grain offering: You sons of Aaron. things that the man might do to present it before Jehovah in front sin by them: 4 then it must occur of the altar. 15 And one of them that in case he sins and indeed be- must lift up by his handful some comes guilty, he must return the of the fine flour of the grain offerrobbed thing which he has robbed ing and some of its oil and all the or the extorted thing which he has frankingense that is upon the grain taken by fraud or the thing in his offering, and he must make it charge which was put in his charge smoke upon the altar as a restful or the thing lost that he has found, odor for a remembrancer of it to 5 or anything at all over which he Jehovah. 16 And what is left of might swear falsely, and he must it Aaron and his sons will eat. It make compensation for it in its will be eaten as unfermented cakes full amount, and he will add to it in a holy place. They will eat it a fifth of it. To the one whose it in the courtyard of the tent of is he will give it on the day his meeting. 17 It should not be baked guilt is proved. 6 And as his guilt with anything leavened. I have offering he will bring to Jehovah a given it as their share out of my sound ram from the flock accord- offerings made by fire. It is someing to the estimated value, for a thing most holy, like the sin offerguilt offering, to the priest. 7 And ing and like the guilt offering, the priest must make an atonement 18 Every male among the sons of for him before Jehovah, and so it Aaron will eat it. It is an allowance must be forgiven him regarding to time indefinite throughout your any of all the things that he might do resulting in guiltiness by it."

speak to Moses, saving: 9 "Comon it. It must not go out. And It must not be eaten." the priest must burn wood on it morning by morning and set the Moses, saying: 25 "Speak to Aarburnt offering in order over it, and on and his sons, saying, 'This is he must make the fatty pieces of the law of the sin offering: In the the communion sacrifices smoke place where the burnt offering is over it. 13 Fire will be kept con- regularly slaughtered the sin offerstantly burning on the altar. It ing will be slaughtered before Jemust not go out. hovah. It is a most holy thing.

generations from Jehovah's offerings made by fire. Everything that 8 And Jehovah continued to may touch them will become holy."

19 And Jehovah went on speakmand Aaron and his sons, saving, ing to Moses, saving: 20 "This 'This is the law of the burnt of- is the offering of Aaron and his fering: The burnt offering will be sons that they will present to Jeon the hearth upon the altar all hovah on the day of his being night long until the morning, and anointed: the tenth of an e'phah the fire of the altar will be kindled of fine flour as a grain offering in it. 10 And the priest must constantly, half of it in the mornclothe himself with his official ing and half of it in the evening. dress of linen, and he will put the 21 It will be made with oil upon linen drawers on over his flesh, a griddle. You will bring it well Then he must lift up the fatty mixed. You will present the pasashes of the burnt offering that tries of the grain offering in pieces the fire regularly consumes upon as a restful odor to Jehovah. the altar, and he must place them | 22 And the priest, the one anointed beside the altar. 11 And he must in place of him from among his strip off his garments and put on sons, will make it. It is a regulaother garments, and he must take tion to time indefinite: As a whole the fatty ashes out to a clean place offering it will be made. 23 And outside the camp. 12 And the fire every grain offering of a priest on the altar will be kept burning should prove to be a whole offering.

24 And Jehovah spoke further to

26 The priest who offers it for sin longs to the priest who presents it. will eat it. In a holy place it will It will become his. 10 But every be eaten in the courtyard of the grain offering that is moistened tent of meeting.

27 "'Everything that may touch its flesh will become holy, and when anyone spatters some of its blood upon the garment, you will wash what he spatters blood upon in a holy place. 28 And the earthenware vessel in which it may be boiled is to be shattered. But if it was boiled in a copper vessel, then it must be scoured and rinsed with water.

29 "Every male among the priests will eat it. It is something most holy. 30 However, no sin offering of which some of the blood will be brought into the tent of meeting to make atonement in the holy place must be eaten. It is to

be burned with fire.

7 "'And this is the law of the guilt offering: It is something most holy. 2 In the place where they regularly slaughter the burnt it will become his. 15 And the offering they will slaughter the guilt offering, and its blood one will sprinkle round about upon the altar. 3 As for all its fat, he will present of it the fatty tail and the fat that covers the intestines. 4 and the two kidneys and the fat that is upon them the same as that upon the loins. And as for the appendage upon the liver, he will remove it along with the kidneys. 5 And the priest must make them smoke on the altar as an offering made by fire to Jehovah. It is a guilt offering. 6 Every male among the priests will eat it. In a holy place it will be eaten. It is something most holy. 7 Like the sin it will not be accepted with apoffering, so is the guilt offering. There is one law for them. The priest who will make atonement with it, his it will become.

8 "'As for the priest who presents the burnt offering of any man, the skin of the burnt offering that he has presented to the priest will flesh, everybody clean may eat the

become his.

9 "'And every grain offering that may be baked in the oven and flesh of the communion sacrifice. every one made in the deep-fat which is for Jehovah, while his unkettle and upon the griddle be- cleanness is upon him, that soul

with oil or dry will come to be for all of Aaron's sons, for the one the same as for the other.

11 "'Now this is the law of the communion sacrifice that anyone will present to Jehovah: 12 If he would present it in expression of thanksgiving, then he must present along with the sacrifice of thanksgiving unfermented ring-shaped cakes moistened with oil and unfermented wafers smeared with oil and well-mixed fine flour as ringshaped cakes moistened with oil. 13 Along with ring-shaped cakes of leavened bread he will present his offering together with the thanksgiving sacrifice of his communion sacrifices. 14 And out of it he must present one of each offering as a sacred portion to Jehovah; as for the priest who sprinkles the blood of the communion sacrifices, flesh of the thanksgiving sacrifice of his communion sacrifices is to be eaten on the day of his offering. He must not save up any of it until morning.

16 "'And if the sacrifice of his offering is a vow or a voluntary offering, it is to be eaten on the day of his presenting his sacrifice. and on the next day what is left of it also may be eaten. 17 But what is left of the flesh of the sacrifice on the third day is to be burned with fire. 18 However, if any of the flesh of his communion sacrifice should at all be eaten on the third day, the one presenting proval. It will not be put to his account. It will become a foul thing, and the soul that eats some of it will answer for his error. 19 And the flesh that may touch anything unclean is not to be eaten. It is to be burned with fire. As for the

flesh.

20 "'And the soul who eats the

must be cut off from his people, a regulation to time indefinite, 21 And in case a soul touches any- from the sons of Israel. thing unclean, the uncleanness of a man or an unclean beast or any of Aaron and the priestly share of unclean loathsome thing, and actually eats some of the flesh of the made by fire, on the day that he communion sacrifice, which is for Jehovah, that soul must be cut off from his people."

22 And Jehovah continued to to the sons of Israel, saying, 'You statute to time indefinite for their must not eat any fat of a bull or a generations,'" young ram or a goat. 24 Now the fat of a body [already] dead and the fat of an animal torn to pieces may be used for anything else conceivable, but you must not eat it at all. 25 For anyone eating fat 38 just as Jehovah had commanded from the beast from which he presents it as an offering made by of his commanding the sons of fire to Jehovah, the soul that eats Israel to present their offerings must be cut off from his people.

26 "'And you must not eat any blood in any places where you dwell, whether that of fowl or that of beast, 27 Any soul who eats any blood, that soul must be cut

off from his people."

to the sons of Israel, saying, 'He who presents his communion sacrifice to Jehovah will bring his offering to Jehovah from his communion sacrifice. 30 His hands will bring as Jehovah's offerings breast. He will bring it with the breast to wave it to and fro as a wave offering before Jehovah. 31 And the priest must make the fat smoke upon the altar, but the breast must become Aaron's and his sons'.

leg as a sacred portion to the priest from your communion sacrifices. 33 That one of Aaron's sons who presents the blood of the communleg will become his as a portion. 34 For the breast of the wave offering and the leg of the sacred Israel from their communion sac-

Eat no fat, blood, Priestly portions

35 "'This was the priestly share his sons from Jehovah's offerings presented them to act as priests to Jehovah, 36 just as Jehovah had commanded to give it to them on the day of his anointing them from speak to Moses, saving: 23 "Speak among the sons of Israel, It is a

> 37 This is the law concerning the burnt offering, the grain offering and the sin offering and the guilt offering and the installation sacrifice and the communion sacrifice. Moses in Mount Si'nai in the day to Jehovah in the wilderness of

Si'nai.

8 And Jehovah proceeded to speak to Moses, saying: 2 "Take Aaron and his sons with him and the garments and the anointing oil and the bull of the sin offering and the 28 And Jehovah went on to two rams and the basket of unspeak to Moses, saying: 29 "Speak fermented cakes, 3 and make all the assembly congregate at the entrance of the tent of meeting."

4 Then Moses did just as Jehovah had commanded him, and the assembly congregated at the entrance of the tent of meeting. made by fire the fat upon the 5 Moses now said to the assembly: "This is the thing that Jehovah has given command to do." 6 So Moses brought Aaron and his sons near and washed them with water. 7 After that he put the robe upon him and girded him with the sash and clothed him with the sleeve-32 "'And you will give the right less coat and put the eph'od upon him and girded him with the girdle of the eph'od and bound it closely to him with it. 8 Next he placed the breastpiece upon him and put ion sacrifices and the fat, the right in the breastpiece the U'rim and the Thum'mim. 9 Then he placed the turban upon his head and placed upon the turban at the foreportion I do take from the sons of front of it the shining plate of gold, the holy sign of dedication, rifices, and I shall give them to just as Jehovah had commanded Aaron the priest and his sons, as Moses.

10 Moses now took the anointing | 22 Then he brought the second oil and anointed the tabernacle and ram, the ram of the installation. all that was in it and sanctified near, and Aaron and his sons laid them. 11 After that he spattered their hands upon the ram's head. some of it seven times upon the altar and anointed the altar and all its utensils and the basin and its stand so as to sanctify them. 12 Finally he poured some of the anointing oil upon Aaron's head and anointed him so as to sanctify him

13 Moses then brought Aaron's sons near and clothed them with robes and girded them with sashes and wrapped the headgear upon them, just as Jehovah had com-

manded Moses.

14 Then he led up the bull of the sin offering and Aaron and his sons laid their hands upon the head of the bull of the sin offering. 15 And Moses proceeded to slaughter it and take the blood and put it with his finger upon the horns of the altar round about and purify the altar from sin, but the ring-shaped cake and one ringrest of the blood he poured at the base of the altar, that he might sanctify it to make atonement upon it. 16 After that he took all the fat that was upon the intestines, and the appendage of the liver and the two kidneys and their fat and Moses made them smoke upon the altar. 17 And he had the bull and its skin and its flesh and its dung burned with fire outside the camp. just as Jehovah had commanded Moses.

18 He now brought the ram of the burnt offering near, and Aaron and his sons then laid their hands upon the head of the ram. 19 After that Moses slaughtered it and sprinkled the blood round about upon the altar. 20 And he cut up the ram into its pieces, and Moses proceeded to make the head and the pieces and the suet smoke. 21 And the intestines and the shanks he washed with water, and Moses then made the entire ram smoke upon the altar. It was a burnt offering for a restful odor. It was an offering made by fire to Jehovah, just as Jehovah had com- garments of his sons with him. manded Moses.

23 After that Moses slaughtered it and took some of its blood and put it upon the lobe of Aaron's right ear and upon the thumb of his right hand and upon the big toe of his right foot. 24 Next Moses brought Aaron's sons near and put some of the blood upon the lobe of their right ear and upon the thumb of their right hand and upon the big toe of their right foot: but Moses sprinkled the rest of the blood round about upon the altar.

25 Then he took the fat and the fat tail and all the fat that was upon the intestines, and the anpendage of the liver and the two kidneys and their fat and the right leg. 26 And out of the basket of unfermented cakes that was before Jehovah he took one unfermented shaped cake of oiled bread and one wafer. He then placed them upon the fatty pieces and the right leg. 27 After that he put all of them upon the palms of Aaron and the palms of his sons and began to wave them to and fro as a wave offering before Jehovah. 28 Then Moses took them off their palms and made them smoke upon the altar on top of the burnt offering. They were an installation sacrifice for a restful odor. It was an offering made by fire to Jehovah.

29 And Moses proceeded to take the breast and to wave it to and fro as a wave offering before Jehovah. From the installation ram it became the portion for Moses. just as Jehovah had commanded

Moses.

30 After that Moses took some of the anointing oil and some of the blood that was upon the altar and spattered it upon Aaron and his garments and upon his sons and the garments of his sons with him. Thus he sanctified Aaron and his garments and his sons and the

31 Then Moses said to Aaron and

his sons: "Boil the flesh at the offering and your burnt offering. entrance of the tent of meeting, and the bread that is in the installation basket, just as I was given the command, saying, 'Aaron their behalf, just as Jehovah has and his sons will eat it.' 32 And commanded." what is left over of the flesh and the bread you will burn with fire. the entrance of the tent of meeting fulfilling the days of your installa-34 Just as it has been done this and night for seven days, and you must keep the obligatory watch of Jehovah, that you may not die; for so I have been commanded."

36 And Aaron and his sons pro-

of Moses.

And it came about on the eighth day that Moses called Aaron and his sons and the older Aaron: "Take for yourself a young calf for a sin offering and a ram for a burnt offering, sound ones, 3 But to the sons of Israel you will speak, saying, 'Take a male goat for a sin offering and a calf and a young ram, each a year old, sound ones, for a burnt offering. 4 and a bull and a ram for communion sacrifices to sacrifice them before Jehovah, and a grain offering moistened with oil, because today is when Jehovah will certainly appear to you."

5 Accordingly they took what Moses had commanded before the tent of meeting. Then the whole assembly came near and stood before Jehovah. 6 And Moses went on to say: "This is the thing that Jehovah has commanded you

and make atonement in your own and there is where you will eat it | behalf and in behalf of your house; and render up the offering of the people and make atonement in

8 Aaron immediately went near to the altar and slaughtered the 33 And you must not go out from calf of the sin offering that was for him. 9 Then Aaron's sons prefor seven days, until the day of sented the blood to him and he dipped his finger in the blood and tion, because it will take seven days put it upon the horns of the altar. to fill your hand with power, and the rest of the blood he poured at the base of the altar. 10 And day, Jehovah has commanded to be he made the fat and the kidneys done so as to make atonement for and the appendage of the liver you. 35 And you will stay at the from the sin offering smoke upon entrance of the tent of meeting day the altar, just as Jehovah had commanded Moses. 11 And he burned the flesh and the skin with fire outside the camp.

12 Then he slaughtered the burnt offering and Aaron's sons handed ceeded to do all the things that him the blood and he sprinkled Jehovah had commanded by means it round about upon the altar. 13 And they handed him the burnt offering in its pieces and the head, and he proceeded to make them smoke upon the altar. 14 Further, men of Israel. 2 Then he said to he washed the intestines and the shanks and made them smoke upon the burnt offering on the altar.

15 He now went presenting the and present them before Jehovah. offering of the people and took the goat of the sin offering that was for the people and slaughtered it and made an offering for sin with it as with the first. 16 Then he presented the burnt offering and handled it according to the regular procedure. Mai morta arrow and

- 17 He next presented the grain offering and filled his hand with some of it and made it smoke upon the altar, apart from the burnt of-

fering of the morning.

18 After that he slaughtered the bull and the ram of the communion sacrifice that was for the people. Then Aaron's sons handed him the blood and he sprinkled it round about upon the altar. 19 As should do, that the glory of Jeho- for the fatty pieces of the bull and vah may appear to you." 7 Then the fat tail of the ram and the fat Moses said to Aaron: "Go near to covering and the kidneys and the the altar and render up your sin appendage of the liver. 20 they

now placed the fatty pieces upon the whole house of Israel will do the breasts, after which he made the weeping over the burning, the fatty pieces smoke upon the which Jehovah has made burn. altar. 21 But the breasts and the 7 And from the entrance of the right leg Aaron waved to and fro tent of meeting you must not go as a wave offering before Jehovah. just as Moses had commanded.

22 Then Aaron raised his hands toward the people and blessed them and came down from rendering the sin offering and the burnt offering and the communion sacrifices. 23 Finally Moses and Aaron went into the tent of meeting and came out and blessed the people.

Then Jehovah's glory appeared to all the people, 24 and fire came out from before Jehovah and began consuming the burnt offering and the fatty pieces upon the altar. When all the people got to see it, they broke out into shouting and went falling upon their faces.

Later on Aaron's sons Na'dab and A.bi'hu took up and brought each one his fire holder and put fire in them and placed incense upon it, and they began offering before Jehovah illegitimate fire, which he had not prescribed for them. 2 At this a fire came out from before Jehovah and consumed them, so that they died before Jehovah. 3 Then Moses said to Aaron: "This is what Jehovah has spoken, saying, 'Among those near to me let me be sanctified. and before the face of all the people let me be glorified." And Aaron kept silent.

4 So Moses called Mish'a el and El-za'phan, the sons of Uz'zi-el, Aaron's uncle, and said to them: "Come near, carry your brothers from in front of the holy place to outside the camp." 5 They accordingly came near and carried them in their robes to outside the camp, just as Moses had spoken.

6 Subsequently Moses said to Aaron and to E-le-a'zar and Ith'amar his [other] sons: "Do not let your heads go ungroomed, and you must not tear your garments, that you may not die and that he may not become indignant against all ly for the goat of the sin offering, the assembly; but your brothers of and, look! it had been burned up.

out for fear you may die, because Jehovah's anointing oil is upon you." So they did according to Moses' word.

8 And Jehovah proceeded to speak to Aaron, saying: 9 "Do not drink wine or intoxicating liquor, you and your sons with you, when you come into the tent of meeting. that you may not die. It is a statute to time indefinite for your generations. 10 both in order to make a distinction between the holy thing and the profane and between the unclean thing and the clean, 11 and in order to teach the sons of Israel all the regulations that Jehovah has spoken to them by means of Moses."

12 Then Moses spoke to Aaron and to E·le·a'zar and Ith'a·mar. his sons that were left: "Take the grain offering that was left over from Jehovah's offerings made by fire and eat it unfermented near the altar, because it is something most holy. 13 And you must eat it in a holy place, because it is your allowance and the allowance of your sons from Jehovah's offerings made by fire; for so I have been commanded, 14 And you will eat the breast of the wave offering and the leg of the sacred portion in a clean place, you and your sons and your daughters with you, because they have been given as your allowance and the allowance of your sons from the communion sacrifices of the sons of Israel. 15 They will bring the leg of the sacred portion and the breast of the wave offering along with the offerings made by fire, of the fatty pieces, in order to wave the wave offering to and fro before Jehovah: and it must serve as an allowance to time indefinite for you and your sons with you, just as Jehovah has commanded."

16 And Moses searched thorough-

So he grew indignant at E·le·a'zar | Everything that has fins and scales and Ith'a mar, Aaron's sons that in the waters, in the seas and in were left, saying: 17 "Why did you not eat the sin offering in the place that is holy, since it is something most holy and he has given scales, out of every swarming creait to you that you may answer for the error of the assembly so as to make atonement for them before Jehovah? 18 Look! Its blood has not been brought into the holy place within. You should have eaten it without fail in the holy place, just as I had been commanded." 19 At this Aaron spoke to Moses: "Look! Today they have presented their sin offering and their burnt offering before Jehovah. while such things as these began to befall me; and had I eaten the sin offering today, would it prove satisfactory in Jehovah's eyes?" 20 When Moses got to hear that, then it proved satisfactory in his eyes.

11 And Jehovah proceeded to speak to Moses and Aaron, saying to them: 2 "Speak to the sons of Israel, saying, 'This is the living creature that you may eat of all the beasts that are upon the earth: 3 Every creature that splits the hoof and forms a cleft in the hoofs and chews the cud among the beasts, that is what you may eat.

4 "'Only this is what you must not eat among the chewers of the cud and the splitters of the hoof: the camel, because it is a chewer of the cud but is no splitter of the hoof. It is unclean for you. 5 Also the rock badger, because it is a chewer of the cud but does not split the hoof. It is unclean for you. 6 Also the hare, because it is a chewer of the cud but it does not have the hoof split. It is unclean for you. 7 Also the pig, because it is a splitter of the hoof and a former of a cleft in the hoof, but it itself does not chew the cud. It is unclean for you. 8 You must not eat any of their flesh, and you must not touch their dead body. They are unclean for you.

of everything that is in the waters: clean until the evening.

the torrents, those you may eat. 10 And everything in the seas and the torrents that has no fins and ture of the waters and out of every living soul that is in the waters. they are a loathsome thing for you. 11 Yes, they will become a loathsome thing to you. You must not eat any of their flesh, and you are to loathe their dead body. 12 Everything in the waters that has no fins and scales is a loathsome thing to you.

13 "'And these are what you will loathe among the flying creatures. They should not be eaten. They are a loathsome thing: the eagle and the osprey and the black vulture, 14 and the red kite and the black kite according to its kind, 15 and every raven according to its kind, 16 and the ostrich and the owl and the gull and the falcon according to its kind, 17 and the little owl and the cormorant and the long-eared owl. 18 and the swan and the pelican and the vulture. 19 and the stork, the heron according to its kind, and the hoopoe and the bat. 20 Every winged swarming creature that goes on all fours is a loathsome thing to YOU.

21 "'Only this is what you may eat of all the winged swarming creatures that go upon all fours, those that have leaper legs above their feet with which to leap upon the earth. 22 These are the ones of them you may eat of: the migratory locust according to its kind. and the edible locust after its kind, and the cricket according to its kind, and the grasshopper according to its kind, 23 And every other winged swarming creature that does have four legs is a loathsome thing to you. 24 So by these you would make yourselves unclean. Everyone touching their dead bodies will be unclean until the evening, 25 And everyone carrying any of their dead bodies will wash 9 "This is what you may eat his garments, and he must be un-

26 "'As for any beast that is a water should be put upon seed and splitter of the hoof but is not a something of their dead bodies had chewer of the cud, they are unclean for you. Everyone touching them is yours for food should die, he will be unclean. 27 As for every who touches its dead body will be creature going upon its paws among all the living creatures that go on all fours, they are unclean to you. will wash his garments, and he Everyone touching their dead bodies will be unclean until the evening. 28 And he who carries their body will wash his garments, and dead bodies will wash his garments, and he must be unclean until the evening. They are unclean to you.

29 "'And this is what is unclean to you among the swarming creatures that swarm upon the earth: the mole rat and the jerboa and the lizard according to its kind. 30 and the gecko fanfoot and the large lizard and the newt and the sand lizard and the chameleon. 31 These are unclean to you among all the swarming creatures. Everyone touching them in their death state will be unclean until the evening.

32 "'Now anything upon which any of them should fall in its death state will be unclean, whether it be some wooden vessel or a garment or a skin or sackcloth. Any vessel of which some use is made will be put in water, and it must be unclean until the evening and then be clean. 33 As for any earthenware vessel into which any of them should fall, anything that is within it will be unclean, and you will smash it. 34 Any sort of food that may be eaten upon which water may come from it will be unclean, and any drink that may be drunk in any vessel will be unclean. 35 And everything upon which any of their dead bodies may fall will be unclean. Whether oven or jar stand, it is to be broken down. They are unclean, and they will become unclean to you. 36 Only a spring and a pit of impounded waters will continue clean, but to the sons of Israel, saying, 'In anyone touching their dead bodies case a woman conceives seed and will be unclean. 37 And should does bear a male, she must be unany of their dead bodies fall upon clean seven days; as in the days of any seed of a plant that is to be the impurity when she is menstru-

former of a cleft and is not a fallen upon it, it is unclean to you.

39 "'Now in case any beast that unclean until the evening. 40 And he who eats any of its dead body must be unclean until the evening; and he who carries off its dead he must be unclean until the evening. 41 And every swarming creature that swarms upon the earth is a loathsome thing. It must not be eaten. 42 As for any creature that goes upon the belly and any creature that goes on all fours or any great number of feet of all the swarming creatures that swarm upon the earth, you must not eat them, because they are a loathsome thing. 43 Do not make your souls loathsome with any swarming creature that swarms, and you must not make yourselves unclean by them and actually get unclean by them. 44 For I am Jehovah Your God; and you must sanctify yourselves and you must prove yourselves holy, because I am holy, So you must not make your souls unclean by any swarming creature that moves upon the earth. 45 For I am Jehovah who is leading you up out of the land of Egypt to prove myself God to you; and you must prove yourselves holy, because I am holv.

46 "This is the law about the beast and the flying creature and every living soul that moves about in the waters and concerning every soul that swarms upon the earth. 47 in order to make a distinction between the unclean and the clean and between the living creature that is eatable and the living creature that may not be eaten."

12 And Jehovah went on to speak to Moses, saying: 2 "Speak sown, it is clean. 38 But in case ating she will be unclean. 3 And

into the holy place until the fulfilling of the days of her purification.

5 "'Now if she should bear a female, she must then be unclean fourteen days, as during her menstruction. For sixty-six days more pronounce him clean. It was a she will stay with the blood of purification. 6 Then at the fulfilling of the days of her purification for a son or for a daughter she will bring a young ram in its first year for a burnt offering and a male pigeon or a turtledove for a sin offering to the entrance of the tent of meeting to the priest. a look; and if the scab has spread 7 And he must present it before in the skin, the priest must then Jehovah and make atonement for her, and she must be clean from the source of her blood. This is the law about her who bears either a male or a female. 8 But if she cannot afford enough for a sheep, she must then take two turtledoves or two male pigeons, one for a burnt offering and one for a sin offering, and the priest must make atonement for her, and she must be clean."

13 And Jehovah proceeded to speak to Moses and Aaron. saying: 2 "In case a man develops in the skin of his flesh an eruption or a scab or a blotch and flesh into the plague of leprosy, he priests. 3 And the priest must look at the plague in the skin of plague has turned white and the appearance of the plague is deeper than the skin of his flesh, it is the plague of leprosy. And the priest must look at it, and he must deblotch is white in the skin of his

on the eighth day the flesh of his seven days. 5 And the priest must foreskin will be circumcised. 4 For look at him on the seventh day, and thirty-three days more she will if in the way it looks the plague stay in the blood of purification, has stopped, the plague has not She should not touch any holy spread in the skin, the priest must thing, and she should not come also quarantine him another seven days.

> 6 "And the priest must look at him on the seventh day the second time and if the plague has grown dull and the plague has not spread in the skin, the priest must also scab. And he must wash his garments and be clean. 7 But if the scab has unquestionably spread in the skin after his appearing before the priest for the establishment of his purification, he must then appear the second time before the priest. 8 and the priest must take a look; and if the scab has spread declare him unclean. It is leprosy.

9 "In case the plague of leprosy develops in a man, he must then be brought to the priest. 10 And the priest must take a look; and if there is a white eruption in the skin and it has turned the hair white and the raw of the living flesh is in the eruption, 11 it is chronic leprosy in the skin of his flesh: and the priest must declare him unclean. He should not quarantine him, for he is unclean, 12 Now if the leprosy unquestionably breaks out in the skin, and the leprosy does cover all the skin of the one with the plague from his it does develop in the skin of his head to his feet to the full sight of the priest's eyes; 13 and the priest must then be brought to Aaron the has looked and there the leprosy priest or to one of his sons the has covered all his flesh, he must then pronounce the plague clean. All of it has turned white. He is the flesh. When the hair in the clean. 14 But on the day the living flesh appears in it, he will be unclean. 15 And the priest must see the living flesh, and he must declare him unclean. The living flesh is unclean. It is leprosy. clare him unclean. 4 But if the 16 Or in case the living flesh goes back and it does change to white, flesh and its appearance is not he must then come to the priest. deeper than the skin and its hair 17 And the priest must look at has not turned white, the priest him, and if the plague has been must then quarantine the plague changed to white, the priest must

then pronounce the plague clean, one on the head or on the chin. He is clean.

boil develops in its skin and it does deeper than the skin, and the hair get healed, 19 and in the place is yellow and scarce in it, the priest of the boil a white eruption has must then declare such one undeveloped or a reddish-white blotch. clean. It is an abnormal falling off he must then show himself to the of hair. It is leprosy of the head priest, 20 And the priest must look, and if its appearance is lower than the skin and its hair has turned white, the priest must then appearance is not deeper than the declare him unclean. It is the skin and there is no black hair in plague of leprosy. It has broken out in the boil. 21 But if the priest the plague of abnormal falling off looks at it, and, there now, there is of hair seven days, 32 And the no white hair in it and it is not deeper than the skin and it is dull, the priest must then quarantine mal falling off of hair has not him seven days. 22 And if it unmistakably spreads in the skin, the veloped in it and the appearance priest must then declare him unclean. It is a plague. 23 But if in its place the blotch should stand. it has not spread, it is the inflammation of the boil; and the priest falling off of hair shaved; and the must pronounce him clean.

a scar in the skin of the flesh from the fire, and the raw flesh of the scar does become a reddish-white blotch or a white one, 25 the priest must then look at it; and if mal falling off of hair has not the hair has been changed white in the blotch and its appearance is deeper than the skin, it is leprosv. It has broken out in the scar, and the priest must declare him unclean. It is the plague of leprosy. 26 But if the priest looks at it, and, there now, there is no white hair in the blotch and it is not lower than the skin and it is dull, the priest must then quarantine him seven days. 27 And the priest must look at him on the seventh day. If it unmistakably spreads in the skin, the priest must then declare him unclean. It is the plague of leprosy, 28 But if the blotch abnormal falling off of hair has stands in its place, it has not spread in the skin and it is dull, it is an eruption of the scar; and the priest must pronounce him clean, because it is an inflammation of the scar.

in case a plague develops in such flesh are dull white, it is a harm-

30 the priest must then see the 18 "As for the flesh, in case a plague; and if its appearance is or of the chin. 31 But in case the priest sees the plague of abnormal falling off of hair, and, look! its it, the priest must then quarantine priest must look at the plague on the seventh day; and if the abnorspread, and no vellow hair has deof the abnormal falling off of hair is not deeper than the skin, 33 he must then have himself shaved, but he will not have the abnormal priest must quarantine the abnor-24 "Or in case there comes to be mal falling off of hair seven days again.

34 "And the priest must look at the abnormal falling off of hair on the seventh day; and if the abnorspread in the skin, and its appearance is not deeper than the skin. the priest must then pronounce him clean, and he must wash his garments and be clean. 35 But if the abnormal falling off of hair unmistakably spreads in the skin after the establishment of his purification, 36 the priest must then see him: and if the abnormal falling off of hair has spread in the skin, the priest need not make examination for yellow hair; he is unclean. 37 But if in its look the abnormal falling off of hair has stood and black hair has grown in it, the been healed. He is clean, and the priest must pronounce him clean.

38 "As for a man or a woman, in case blotches develop in the skin of their flesh, white blotches, 39 the priest must then take a look; and if 29 "As for a man or a woman, the blotches in the skin of their

the skin. He is clean.

40 "As for a man, in case his head grows bald, it is baldness. He is clean. 41 And if his head grows bald up in front, it is forehead baldness. He is clean, 42 But in case a reddish-white plague develops in the baldness of the crown or of the forehead, it is leprosy breaking out in the baldness of his crown or of his forehead. 43 And the priest must look at him; and if there is an eruption of the reddishwhite plague in the baldness of his crown or of his forehead like the appearance of leprosy in the skin of the flesh, 44 he is a leper. He is unclean. Unclean is what the priest should declare him. His plague is on his head. 45 As for the leprous one in whom the plague is, his garments should be torn. and his head should become ungroomed, and he should cover over the mustache and call out, 'Unclean, unclean!' 46 All the days that the plague is in him he will be unclean. He is unclean. He should dwell isolated. Outside the camp is his dwelling place.

47 "As for a garment, in case the plague of leprosy develops in it, whether in a woolen garment or in a linen garment, 48 or in the warp or in the woof of the linen and of the wool, or in a skin or in anything made of skin, 49 and the vellowish-green or reddish plague does develop in the garment or in the skin or in the warp or in the woof or in any article of skin. it is the plague of leprosy, and it must be shown to the priest. 50 And the priest must see the plague, and he must quarantine the leper in the day for establishing plague seven days. 51 When he his purification, when he must be has seen the plague on the seventh brought to the priest. 3 And the day, that the plague has spread in priest must go forth outside the the garment or in the warp or in camp, and the priest must look; the woof or in the skin for any use and if the plague of leprosy has for which the skin may be made, been cured in the leprous one, the plague is malignant leprosy. It 4 the priest must then give comis unclean. 52 And he must burn mand; and he must take for cleansthe garment or the warp or the ing himself two live clean birds and woof in the wool or in the linen, cedar wood and coccus scarlet maor any article of skin in which the terial and hyssop. 5 And the priest

less eruption. It has broken out in | malignant leprosy. It should be burned in the fire.

Items unclean due to leprosy

53 "But if the priest takes a look, and, there now, the plague has not spread in the garment or in the warp or in the woof or in any article of skin, 54 the priest must also command that they should wash that in which the plague is. and he must quarantine it a second seven days. 55 And the priest must look at the plague after it has been washed out, and if the plague has not changed its look and yet the plague has not spread, it is unclean. You should burn it in the fire. It is a low spot in a threadbare patch on either its underside or its outside.

56 "But if the priest has taken a look, and, there now, the plague is dull after it has been washed out. he must then tear it out of the garment or the skin or the warp or the woof. 57 However, if it still appears in the garment or in the warp or in the woof or in any article of skin, it is breaking out. You should burn in the fire whatever it is in which the plague is. 58 As for the garment or the warp or the woof or any article of skin that you may wash, when the plague has disappeared from them. it must then be washed a second time; and it must be clean.

59 "This is the law of the plague of leprosy in a garment of wool or of linen, or in the warp or in the woof, or in any article of skin, in order to pronounce it clean or to declare it unclean."

14 And Jehovah continued to speak to Moses, saying: 2 "This will become the law of the plague may develop, because it is must give command, and the one

bird over the open field.

seven days. 9 And it must occur on the seventh day that he should shave off all his hair on his head and his chin and his evebrows. Yes, he should shave off all his hair. and he must wash his garments and bathe his flesh in water; and he must be clean.

10 "And on the eighth day he will take two sound young rams and one sound female lamb, in its first year, and three tenths of an e'phah of fine flour as a grain offering moistened with oil and one log measure of oil: 11 and the priest who pronounces him clean must present the man who is cleansing himself, and the things, before Jehovah at the entrance of the tent of meeting. 12 And the flour moistened with oil as a grain priest must take the one young ram and offer it for a guilt offering together with the log measure of oil and must wave them to and fro as a wave offering before Jehovah. 13 And he must slaughter the young ram in the place where the sin offering and the burnt offering are regularly slaughtered, in a holy place, because, like the sin offering, the guilt offering belongs to the priest. It is something most holy.

14 "And the priest must take some of the blood of the guilt ofthe one cleansing himself and upon | priest must take some of the blood

bird must be killed in an earthen- | the thumb of his right hand and ware vessel over running water. upon the big toe of his right foot. 6 As for the living bird, he should 15 And the priest must take some take it and the cedar wood and the of the log measure of oil and pour coccus scarlet material and the it upon the priest's left palm. hyssop, and he must dip them and 16 And the priest must dip his the living bird in the blood of the right finger into the oil that is bird that was killed over the run- upon his left palm and must spatning water. 7 Then he must spat- ter some of the oil with his ter it seven times upon the one finger seven times before Jehovah. cleansing himself from the leprosy | 17 And of the rest of the oil that and he must pronounce him clean, is upon his palm the priest will put and he must send away the living some upon the lobe of the right ear of the one cleansing himself 8 "And the one cleansing himself and upon the thumb of his right must wash his garments and shave hand and upon the big toe of his off all his hair and bathe in water right foot over the blood of the and must be clean, and afterward guilt offering. 18 And what is left he may come into the camp. And over of the oil that is upon the he must dwell outside his tent priest's palm he will put upon the head of the one cleansing himself. and the priest must make atonement for him before Jehovah.

19 "And the priest must render up the sin offering and make atonement for the one cleansing himself from his impurity, and afterward he will slaughter the burnt offering. 20 And the priest must offer up the burnt offering and the grain offering upon the altar, and the priest must make atonement for him; and he must be clean.

21 "However, if he is lowly and does not have enough means, he must then take one young ram as a guilt offering for a wave offering in order to make atonement for him and one tenth of an e'phah of fine offering and a log measure of oil. 22 and two turtledoves or two male pigeons, according as he may have the means, and the one must serve as a sin offering and the other as a burnt offering. 23 And on the eighth day he must bring them for establishing his purification to the priest at the entrance of the tent of meeting before Jehovah.

24 "And the priest must take the young ram of the guilt offering and the log measure of oil, and the priest must wave them to and fro as a wave offering before Jehovah. fering, and the priest must put it | 25 And he must slaughter the young upon the lobe of the right ear of ram of the guilt offering, and the of the guilt offering and put it of the house, with yellowish-green upon the lobe of the right ear of or reddish depressions, and their the one cleansing himself and upon appearance is lower than the wall the thumb of his right hand and surface, 38 the priest must then upon the big toe of his right foot. 26 And the priest will pour some of the oil upon the priest's left palm, 27 And the priest must spatter with his right finger some of the oil that is upon his left palm seven times before Jehovah. 28 And the priest must put some of the oil that is on his palm upon the lobe of the right ear of the one cleansing himself and upon the thumb of his right hand and upon the big toe of his right foot over the place of the blood of the guilt offering. 29 And what is left over of the oil that is on the priest's palm he will put upon the head of the one cleansing himself in order to make atonement for him before Jehovah.

30 "And he must render up the one of the turtledoves or of the male pigeons for which he may have the means, 31 the one of them for which he may have the means as a sin offering and the other as a burnt offering along with the grain offering; and the priest must make atonement for the one cleansing himself before Jehovah.

32 "This is the law for the one in whom the plague of leprosy was who may not have the means when establishing his purification."

33 And Jehovah proceeded to speak to Moses and Aaron, saying: 34 "When you come into the land of Ca'naan, which I am giving you as a possession, and I do put the plague of leprosy in a house of the land of your possession, 35 the one to whom the house belongs must then come and tell the priest, saying, 'Something like a plague has appeared to me in the house.' 36 And the priest must give orders. and they must clear out the house before the priest may come in to see the plague, that he may not declare unclean everything that is in the house; and after that the priest will come in to see the house, sin he must take two birds and 37 When he has seen the plague, cedar wood and coccus scarlet ma-

go out of the house to the entrance of the house and he must quarantine the house seven days.

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39 "And the priest must return on the seventh day and must take a look: and if the plague has spread in the walls of the house. 40 the priest must then give orders. and they must tear out the stones in which the plague is, and they must throw them outside the city into an unclean place. 41 And he will have the house scraped off all around inside, and they must pour the clay mortar that they cut off outside the city into an unclean place, 42 And they must take other stones and insert them in the place of the former stones: and he will have different clay mortar taken, and he must have the house plastered.

43 "If, though, the plague returns and it does break out in the house after having torn out the stones and after having cut off the house and plastered it. 44 the priest must then come in and take a look; and if the plague has spread in the house, it is malignant leprosy in the house. It is unclean. 45 And he must have the house pulled down with its stones and its timbers and all the clay mortar of the house and must have it carried forth outside the city to an unclean place. 46 But whoever comes into the house any of the days of quarantining it will be unclean until the evening; 47 and whoever lies down in the house should wash his garments, and whoever eats in the house should wash his garments.

48 "However, if the priest comes at all and he does take a look, and there now, the plague has not spread in the house after having plastered the house, the priest must then pronounce the house clean. because the plague has been healed. 49 And to purify the house from then if the plague is in the walls terial and hyssop, 50 And he must

kill the one bird in an earthenware | whoever touches the flesh of the vessel over running water. 51 And one having a running discharge he must take the cedar wood and should wash his garments, and he the hysson and the coccus scarlet must bathe in water and be unmaterial and the live bird and dip clean until the evening. 8 And in them in the blood of the bird that the case of the one who has a runwas killed and in the running ning discharge spitting upon somewater, and he must spatter it one clean, he must in that case toward the house seven times, wash his garments and bathe in 52 And he must purify the house from sin with the blood of the bird and the running water and the live which the one having a running bird and the cedar wood and the discharge was riding will be unhyssop and the coccus scarlet material, 53 And he must send the live bird away outside the city into him will be unclean until the evethe open field and must make ning; and he who carries them will atonement for the house: and it must be clean.

54 "This is the law respecting any plague of leprosy and respecting the abnormal falling off of hair | might touch when he has not rinsed 55 and respecting the leprosy of his hands in water must then wash the garment and in the house, his garments and bathe in water 56 and respecting the eruption and and be unclean until the evening. the scab and the blotch, 57 in 12 And an earthenware vessel that order to give instructions when the one having a running dissomething is unclean and when charge might touch should be something is clean. This is the law about leprosy."

15 And Jehovah continued to speak to Moses and Aaron. saving: 2 "Speak to the sons of clean from his running discharge, Israel, and you must say to them, 'In case any man has a running discharge occur from his genital organ, his discharge is unclean. 3 And this will become his uncleanness by his discharge: Whether his genital organ has flowed with a running discharge or his genital organ is obstructed from his running discharge, it is his uncleanness. A sulwollob si

4 "'Any bed upon which the one having a running discharge may lie down will be unclean, and any article upon which he may sit will be unclean. 5 And a man who may touch his bed should wash his garments, and he must bathe in water and be unclean until the evening. 6 And whoever sits upon the article upon which the one having a running discharge was sitting should wash his garments, and he must bathe in water and be un-

water and be unclean until the evening. 9 And any saddle upon clean. 10 And anyone touching anything that happens to be under wash his garments, and he must bathe in water and be unclean until the evening. 11 And anyone whom the one having a running discharge smashed; and any wooden vessel should be rinsed with water.

13 " 'Now in case the one having a running discharge would become he must then count for himself seven days for his purification, and he must wash his garments and bathe his flesh in running water: and he must be clean. 14 And on the eighth day he should take for himself two turtledoves or two male pigeons, and he must come before Jehovah to the entrance of the tent of meeting and give them to the priest. 15 And the priest must offer them, the one as a sin offering and the other as a burnt offering; and the priest must make atonement for him before Jehovah concerning his running discharge.

16 "'Now in case a man has an emission of semen go out from him, he must then bathe all his flesh in water and be unclean until the evening. 17 And any garment and any skin upon which the emission of semen gets to be must be washed with water and be unclean until clean until the evening, 7 And the evening,

a man may lie down with an emis- seven days, and afterward she will sion of semen, they must bathe in be clean, 29 And on the eighth water and be unclean until the day she should take for herself two

evening.

having a running discharge, and priest at the entrance of the tent her running discharge in her flesh of meeting. 30 And the priest proves to be blood, she should con- must make the one a sin offering tinue seven days in her menstrual and the other a burnt offering; and impurity, and anyone touching her the priest must make atonement will be unclean until the evening, for her before Jehovah concerning 20 And anything upon which she her unclean running discharge. may lie down in her menstrual impurity will be unclean, and everything upon which she may sit will be unclean. 21 And anyone touching her bed should wash his garments, and he must bathe in water and be unclean until the evening. 22 And anyone touching any article upon which she was sitting must bathe in water and be unclean until the evening. 23 And if it was upon the bed or upon anothuntil the evening. 24 And if a man lies down with her at all and her menstrual impurity comes to be upon him, he must then be unclean seven days, and any bed upon which he might lie down will be unclean.

25 "'As for a woman, in case the running discharge of her blood should be flowing many days when it is not the regular time of her menstrual impurity, or in case she should have a flow longer than her menstrual impurity, all the days of her unclean running discharge will prove as in the days of her menstrual impurity. She is unclean. 26 Any bed upon which she may lie any of the days of her running discharge will become for her as the bed of her menstrual impurity, and any article upon which she may sit will become unclean like the uncleanness of her menstrual impurity. 27 And anyone touching them will be unclean, and he must wash his garments and bathe in water and be unclean until the evening.

18 "'As for a woman with whom | she must also count for herself turtledoves or two male pigeons. 19 "And in case a woman is and she must bring them to the

31 "'And you must keep the sons of Israel separate from their uncleanness, that they may not die in their uncleanness for their defiling of my tabernacle, which is in

their midst.

32 "'This is the law about the man having a running discharge and the man from whom an emisshould wash his garments, and he sion of semen may go out so that he becomes unclean by it: 33 and the menstruating woman in her uncleanness, and anyone who has er article that she was sitting, by a flow of his running discharge, his touching it he will be unclean whether a male or a female, and whether a man who lies down with an unclean woman."

> And Jehovah proceeded to speak to Moses after the death of Aaron's two sons for their anproaching before Jehovah so that they died. 2 And Jehovah proceeded to say to Moses: "Speak to Aaron your brother, that he should not at all times come into the holy place inside the curtain, in front of the cover which is upon the Ark, that he may not die: because in a cloud I shall appear over the cover.

> 3 "With the following Aaron should come into the holy place: with a young bull for a sin offering and a ram for a burnt offering. 4 He should put on the holy linen robe, and the linen drawers should come upon his flesh, and he should gird himself with the linen sash and wrap himself with the linen turban. They are holy garments. And he must bathe his flesh in water and put them on.

5 "And from the assembly of the

28 "'However, if she has become sons of Israel he should take two clean from her running discharge, male kids of the goats for a sin offering and one ram for a burnt | Israel and concerning their reoffering

himself, and he must make atonement in behalf of himself and his uncleannesses.

house

7 "And he must take the two goats and make them stand before from when he goes in to make Jehovah at the entrance of the tent atonement in the holy place until of meeting. 8 And Aaron must be comes out; and he must make draw lots over the two goats, the one lot for Jehovah and the other lot in behalf of his house and in befor A.za'zel. 9 And Aaron must half of the entire congregation of present the goat over which the lot came up for Jehovah, and he must make it a sin offering. 10 But the before Jehovah to make atonement A.za'zel into the wilderness.

11 "And Aaron must present the bull of the sin offering, which is for himself, and make an atonement in behalf of himself and his house: and he must slaughter the bull of the sin offering, which is for ing atonement for the holy place

himself.

holder full of burning coals of fire from off the altar before Jehovah, and the hollows of both his hands full of fine perfumed incense, and he must bring them inside the curtain. 13 He must also put the incense upon the fire before Jehovah, and the cloud of the incense must away by the hand of a ready man overspread the Ark cover, which is into the wilderness. 22 And the upon the Testimony, that he may not die.

the bull's blood and spatter it with his finger in front of the cover

15 "And he must slaughter the its blood inside the curtain and do his garments and come out and with its blood the same as he did with the bull's blood; and he must before the cover.

16 "And he must make atonement for the holy place concerning sin offering smoke upon the altar. the uncleannesses of the sons of | 26 "As for the one who sent the

volts in all their sins; and that 6 "And Aaron must present the is the way he should do for the bull of the sin offering, which is for tent of meeting, which is residing with them in the midst of their

17 "And no other man should happen to be in the tent of meeting atonement in behalf of himself and

Israel.

18 "And he must come out to the altar, which is before Jehovah, and goat over which the lot came up make atonement for it, and he for A za'zel should be stood alive must take some of the bull's blood and some of the goat's blood and for it, so as to send it away for put it upon the horns of the altar round about, 19 He must also spatter some of the blood upon it with his finger seven times and cleanse it and sanctify it from the uncleannesses of the sons of Israel.

20 "When he has finished makand the tent of meeting and the 12 "And he must take the fire altar, he must also present the live goat. 21 And Aaron must lay both his hands upon the head of the live goat and confess over it all the errors of the sons of Israel and all their revolts in all their sins, and he must put them upon the head of the goat and send it goat must carry upon itself all their errors into a desert land, and he 14 "And he must take some of must send the goat away into the wilderness.

23 "And Aaron must come into on the east side, and he will spat- the tent of meeting and strip off ter some of the blood with his the linen garments that he put on finger seven times before the cover. when he went into the holy place. and he must lay them down there. goat of the sin offering, which is 24 And he must bathe his flesh in for the people, and he must bring water in a holy place and put on render up his burnt offering and the people's burnt offering and spatter it toward the cover and make atonement in his own behalf and in behalf of the people. 25 And he will make the fat of the

goat away for A za'zel, he should | 3 "'"As for any man of the wash his garments, and he must house of Israel who slaughters a bathe his flesh in water, and after that he may come into the camp.

27 "However, he will have the bull of the sin offering and the goat of the sin offering, the blood of both of which was brought in to make atonement in the holy place, taken forth outside the camp; and they must burn their skins and their flesh and their dung in the fire. 28 And the one who burned them should wash his garments, and he must bathe his flesh in water, and after that he may come into the camp.

29 "And it must serve as a statute to time indefinite for you people: In the seventh month on the tenth of the month you should afflict your souls, and you must not do any work, either the native or the alien resident who is residing as an alien in your midst. 30 For on this day atonement will be made for you to pronounce you clean. You will be clean from all your sins before Jehovah. 31 It is a sabbath of complete rest for you. and you must afflict your souls. It is a statute to time indefinite.

32 "And the priest who will be anointed and whose hand will be filled with power to act as priest as successor of his father must make an atonement and must put on the linen garments. They are holy garments. 33 And he must make atonement for the holy sanctuary, and for the tent of meeting and for the altar he will make atonement; and for the priests and for all the people of the congregation he will make atonement. 34 And this must serve as a statute to time indefinite for you, in order to make atonement for the sons of Israel concerning all their sins once in the year.'

Accordingly he did just as Jehovah had commanded Moses.

17 And Jehovah went on to speak to Moses, saving: 2 "Speak to Aaron and his sons and all the vah has commanded, saving:

bull or a young ram or a goat in the camp or who slaughters it outside the camp 4 and does not actually bring it to the entrance of the tent of meeting to present it as an offering to Jehovah before the tabernacle of Jehovah, bloodguilt will be counted to that man. He has shed blood, and that man must be cut off from among his people, 5 in order that the sons of Israel may bring their sacrifices. which they are sacrificing in the open field, and they must bring them to Jehovah to the entrance of the tent of meeting to the priest, and they must sacrifice these as communion sacrifices to Jehovah. 6 And the priest must sprinkle the blood upon Jehovah's altar at the entrance of the tent of meeting, and he must make the fat smoke as a restful odor to Jehovah. 7 So they should no longer sacrifice their sacrifices to the goat-shaped demons with which they are having immoral intercourse. This will serve as a statute to time indefinite for you, throughout your generations."

8 "And you should say to them, 'As for any man of the house of Israel or some alien resident who may be residing as an alien in your midst who offers up a burnt offering or a sacrifice 9 and does not bring it to the entrance of the tent of meeting to render it to Jehovah, that man must be cut off from his people.

10 "'As for any man of the house of Israel or some alien resident who is residing as an alien in their midst who eats any sort of blood, I shall certainly set my face against the soul that is eating the blood. and I shall indeed cut him off from among his people. 11 For the soul of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul sons of Israel, and you must say to in it. 12 That is why I have said them, 'This is the thing that Jeho- to the sons of Israel: "No soul of you must eat blood and no alien resident who is residing as an alien | 9 "'As for the nakedness of your in your midst should eat blood."

of Israel or some alien resident who is residing as an alien in your midst who in hunting catches a wild beast or a fowl that may be eaten, he must in that case pour its blood out and cover it with dust. 14 For the soul of every sort of flesh is its blood by the soul in it. Consequently I said to the sons of Israel: "You must not eat the blood of any sort of flesh, because the soul of every sort of flesh is its blood. Anyone eating it will be cut off." 15 As for any soul that eats a body [already] dead or something torn by a wild beast, whether a native or an alien resident, he must in that case wash his garments and bathe in water and be unclean until the evening; and he must be clean. 16 But if he will not wash them and will not bathe his flesh, he must then answer for his error.'"

And Jehovah continued to speak to Moses, saying: 2 "Speak to the sons of Israel, and you must say to them. 'I am Jehovah your God. 3 The way the land of Egypt does, in which you dwelt, you must not do; and the way the land of Ca'naan does, into which I am bringing you, you must not do; and in their statutes You must not walk. 4 My judicial decisions you should carry out, and my statutes you should keep so as to walk in them. I am Jehovah your God. 5 And you must keep my statutes and my judicial decisions, which if a man will do, he must also live by means of them. I am Jehovah.

6 "'You people must not come near, any man of you, to any close fleshly relative of his to lay bare nakedness. I am Jehovah. 7 The nakedness of your father and the nakedness of your mother you must not lay bare. She is your mother. You must not lay bare her naked-

8 "The nakedness of your father's wife you must not lay bare. It is your father's nakedness.

sister, the daughter of your father 13 "'As for any man of the sons or the daughter of your mother, whether born in the same household or born outside it, you must not lay bare their nakedness.

> 10 "'As for the nakedness of the daughter of your son or the daughter of your daughter, you must not lay bare their nakedness, because

they are your nakedness.

11 "'As for the nakedness of the daughter of your father's wife, the offspring of your father, she being your sister, you must not lav bare her nakedness.

12 "The nakedness of your father's sister you must not lay bare. She is the blood relation of your

father.

13 "The nakedness of your mother's sister you must not lay bare, because she is a blood relation of your mother.

14 "The nakedness of your father's brother you must not lay bare. You must not come near his

wife. She is your aunt.

15 "The nakedness of your daughter-in-law you must not lay bare. She is your son's wife. You must not lay her nakedness bare.

16 "The nakedness of your brother's wife you must not lay bare. It is your brother's nakedness.

17 "The nakedness of a woman and her daughter you must not lay bare. The daughter of her son and the daughter of her daughter you must not take in order to lay her nakedness bare. They are cases of blood relationship. It is loose conduct.

18 "'And you must not take a woman in addition to her sister as a rival to uncover her nakedness. that is, besides her during her lifetime.

19 "'And you must not come near a woman during the menstruction of her impurity to lay her

nakedness bare.

20 "'And you must not give your emission as semen to the wife of your associate to become unclean by it.

21 "'And you must not allow the devoting of any of your offspring

the name of your God that way, for yourselves, I am Jehovah your I am Jehovah.

22 "'And you must not lie down with a male the same as you lie down with a woman, It is a detest-

able thing.

23 "'And you must not give your not stand before a beast to have

of what is natural. 24 "'Do not make vourselves unclean by any of these things, because by all these things the nations whom I am sending out from unclean. 25 Consequently the land must be cut off from his people. is unclean, and I shall bring punishment for its error upon it, and the land will vomit its inhabitants out. 26 And you vourselves must keep my statutes and my judicial decisions, and you must not do any of all these detestable things, whether a native or an alien resident who is residing as an alien in your midst. 27 For all these detestable things the men of the land who were before you have done, so that the land is unclean. 28 Then the land will not vomit you out for your defiling it the same way as it will certainly vomit the nations out who were before you. 29 In case anyone does any of all these de-

Jehovah your God.'" And Jehovah spoke further to Moses, saying: 2 "Speak to the entire assembly of the sons of Israel, and you must say to them, 'You should prove yourselves holy, because I Jehovah your God am holy.

testable things, then the souls doing

them must be cut off from among

their people. 30 And you must

keep your obligation to me not to

carry on any of the detestable cus-

toms that have been carried on

before you, that you may not make

yourselves unclean by them. I am

3 "'You should fear each one his mother and his father, and my sabbaths you should keep. I am Jehovah your God. 4 Do not turn yourselves to valueless gods, and Jehovah.

to Mo'lech. You must not profane | you must not make molten gods God.

5 "'Now in case you should sacrifice a communion sacrifice to Jehovah, you should sacrifice it to gain approval for yourselves. 6 On the day of your sacrifice and diemission to any beast to become rectly the next day it should be unclean by it, and a woman should eaten, but what is left over till the third day should be burned in the connection with it. It is a violation fire. 7 If, though, it should at all be eaten on the third day, it is a foul thing. It will not be accepted with approval. 8 And the one eating it will answer for his error. because he has profaned a holy before you have made themselves thing of Jehovah; and that soul

> 9 "'And when you people reap the harvest of your land, you must not reap the edge of your field completely, and the gleaning of your harvest you must not pick up. 10 Also, you must not gather the leftovers of your vineyard, and you must not pick up the scattered grapes of your vineyard. For the afflicted one and the alien resident you should leave them. I am Jehovah Your God.

11 "'You people must not steal, and you must not deceive, and you must not deal falsely any one with his associate. 12 And you must not swear in my name to a lie, so that you do profane the name of your God, I am Jehovah. 13 You must not defraud your fellow, and you must not rob. The wages of a hired laborer should not stay all night with you until morning.

14 "'You must not call down evil upon a deaf man, and before a blind man you must not put an obstacle; and you must be in fear of your God. I am Jehovah.

15 "'You people must not do injustice in the judgment. You must not treat the lowly with partiality, and you must not prefer the person of a great one. With justice you should judge your associate.

16 "'You must not go around among your people for the sake of slandering. You must not stand up against your fellow's blood. I am 145 Mixing, Various wrongs, Respect. Scales LEVITICUS 19: 17-20: 3

17 "You must not hate your in your flesh for a deceased soul. brother in your heart. You should by all means reprove your associate, that you may not bear sin along with him.

geance nor have a grudge against the sons of your people; and you must love your fellow as yourself.

I am Jehovah.

19 "'You people should keep my statutes: You must not interpreed your domestic animals of two sorts. You must not sow your field with seeds of two sorts, and you must not put upon yourself a garment of two sorts of thread, mixed together.

20 "'Now in case a man lies down with a woman and has an emission of semen, when she is a maidservant designated for another man, and she has not in any way been redeemed nor has freedom been given her, punishment should take place. They should not be put to death, because she was not set free. 21 And he must bring his become to you like a native of guilt offering to Jehovah to the entrance of the tent of meeting, a ram of guilt offering. 22 And the priest must make atonement for him with the ram of the guilt offering before Jehovah for his sin that he committed: and his sin that he committed must be forgiven him.

23 "'And in case you people come into the land, and you must plant any tree for food, you must also consider its fruitage impure as its "foreskin." For three years it will continue uncircumcised for you. It should not be eaten. 24 But in the fourth year all its fruit will become a holy thing of festal exultation to Jehovah. 25 And in the fifth year you may eat its fruit in order to add its produce to yourselves. I am Jehovah your God.

26 "'You must eat nothing along

with blood.

"'You must not look for omens, and you must not practice magic. 27 "'You must not cut your side locks short around, and you must not destroy the extremity of your beard.

and you must not put tattoo marking upon yourselves. I am Jehovah.

29 " 'Do not profane your daughter by making her a prostitute, in 18 "You must not take ven- order that the land may not commit prostitution and the land actually be filled with loose morals.

30 " 'My sabbaths you should keep, and you should stand in awe of my sanctuary. I am Jehovah.

31 "'Do not turn yourselves to the spirit mediums, and do not consult professional foretellers of events, so as to become unclean by them. I am Jehovah your God.

32 "'Before gray hair you should rise up, and you must show consideration for the person of an old man, and you must be in fear of your God. I am Jehovah.

33 "'And in case an alien resident resides with you as an alien in your land, you must not mistreat him. 34 The alien resident who resides as an alien with you should yours: and you must love him as yourself, for you became alien residents in the land of Egypt. I am Jehovah your God.

35 "'You must not commit injustice in judging, in measuring, in weighing or in measuring liquids. 36 You should prove to have accurate scales, accurate weights, an accurate e'phah and an accurate hin. Jehovah your God I am, who have brought you out of the land of Egypt. 37 So you must keep all my statutes and all my judicial decisions, and you must do them. I am Jehovah."

20 And Jehovah went on speaking to Moses, saying: 2 "You are to say to the sons of Israel. 'Any man of the sons of Israel, and any alien resident who resides as an alien in Israel, who gives any of his offspring to Mo'lech, should be put to death without fail. The people of the land should pelt him to death with stones. 3 And as for me, I shall set my face against that man, and I will cut him off from among his people, because he has given some of his offspring to Mo'-28 "'And you must not make cuts lech for the purpose of defiling my

holy place and to profane my holy woman and her mother, it is loose name. 4 And if the people of the conduct. They should burn him and land should deliberately hide their them in the fire, in order that eves from that man when he gives loose conduct may not continue in any of his offspring to Mo'lech by not putting him to death. 5 then I, for my part, shall certainly fix my face against that man and his family, and I shall indeed cut him and all those who have immoral intercourse along with him any beast to have a connection in having immoral intercourse with Mo'lech off from among their people.

himself to the spirit mediums and the professional foretellers of events so as to have immoral intercourse with them. I shall certainly set my face against that soul and cut him off from among his people. 7 "'And you must sanctify yourselves and prove yourselves holy.

because I am Jehovah your God. 8 And you must keep my statutes and do them. I am Jehovah who is

sanctifying you.

9 "'In case there should be any man who calls down evil upon his father and his mother, he should his father and his mother upon cut off from among their people. whom he has called down evil. His

own blood is upon him.

10 "'Now a man who commits adultery with another man's wife is one who commits adultery with the wife of his fellow man. He should be put to death without fail, the adulterer and the adulteress as well. 11 And a man who lies down with his father's wife has laid bare the nakedness of his father. Both of them should be put to death without fail. Their own blood is upon them. 12 And where a man lies down with his daughter-in-law. both of them should be put to death without fail. They have committed a violation of what is natural. Their own blood is upon them.

13 "'And when a man lies down with a male the same as one lies have done a detestable thing. They should be put to death without

YOUR midst.

15 "'And where a man gives his seminal emission to a beast, he should be put to death without fail, and you should kill the beast. 16 And where a woman approaches with it, you must kill the woman and the beast. They should be put to death without fail. Their own 6" 'As for the soul who turns blood is upon them.

17 "'And where a man takes his sister, the daughter of his father or the daughter of his mother, and he does see her nakedness, and she herself sees his nakedness, it is shame. So they must be cut off before the eyes of the sons of their people. It is the nakedness of his sister that he has laid bare. He should answer for his error.

18 "'And where a man lies down with a menstruating woman and does lay bare her nakedness, he has exposed her source, and she herself has laid bare the source of her be put to death without fail. It is blood, So both of them must be

> 19 "And the nakedness of your mother's sister and of your father's sister you must not lay bare, because it is his blood relation that one has exposed. They should answer for their error. 20 And a man who lies down with his uncle's wife has laid bare the nakedness of his uncle. They should answer for their sin. They should die childless. 21 And where a man takes his brother's wife, it is something abhorrent. It is the nakedness of his brother that he has laid bare. They should become childless.

22 "'And you people must keep all my statutes and all my judicial decisions and do them, that the land to which I am bringing you to dwell in it may not vomit you out. 23 And you must not walk in down with a woman, both of them | the statutes of the nations whom I am sending out from before you, because they have done all fail. Their own blood is upon them. these things and I abhor them. 14 "'And where a man takes a 24 Hence I said to you: "You. shall give it to you to take possesand honey, Jehovah your God I the peoples." 25 And you must make a distinction between the clean beast and the unclean and between the unclean fowl and the fane by committing prostitution, it clean; and you must not make your souls loathsome with the beast and the fowl and anything that moves on the ground that I have divided off for you in declaring the anointing oil would be poured them unclean. 26 And you must prove yourselves holy to me, because I Jehovah am holy; and I am proceeding to divide you off from the peoples to become mine.

27 "'And as for a man or woman in whom there proves to be a mediumistic spirit or spirit of prediction, they should be put to death without fail. They should pelt them to death with stones. Their own

blood is upon them."

21 And Jehovah went on to say to Moses: "Talk to the priests, Aaron's sons, and you must say to them. 'For a deceased soul no one may defile himself among his people. 2 But for a blood relation of his who is close to him, for his mother and for his father and for his son and for his daughter and for his brother 3 and for his sister, a virgin who is close to him, who has not become a man's, for her he may defile himself. 4 He may not defile himself for a woman possessed by an owner among his people so as to make himself profane. 5 They should not produce fect may come near to present the baldness upon their heads, and the extremity of their beard they should is any man in whom there is a not shave, and on their flesh they should not make an incision. 6 They should prove themselves slit or with one member too long. holy to their God, and they should 19 or a man in whom there proves not profane the name of their to be a fracture of the foot or God, because they are those pre- a fracture of the hand, 20 or senting Jehovah's offerings made hunchback or thin or diseased in by fire, the bread of their God; his eyes or scabby or having ringand they must prove themselves worms or having his testicles broholy. 7 A prostitute or a violated ken. 21 Any man of the seed of woman they should not take; and Aaron the priest in whom there is a woman divorced from her hus- a defect may not approach to pre-

for your part, will take possession | band they should not take, beof their ground, and I, for my part, cause he is holy to his God. 8 So you must sanctify him because he sion of it, a land flowing with milk is one presenting the bread of your God. He should prove to be holy to am, who have divided you off from you, because I Jehovah, who am sanctifying you, am holy.

9 "'Now in case the daughter of a priest should make herself prois her father that she is profaning. She should be burned in the fire.

10 "'And as for the high priest of his brothers upon whose head and whose hand was filled with power to wear the garments, he should not let his head go ungroomed, and he should not tear his garments. 11 And he should not come to any dead soul. For his father and his mother he may not defile himself. 12 He should also not go out from the sanctuary and not profane the sanctuary of his God, because the sign of dedication. the anointing oil of his God, is upon him. I am Jehovah.

13 "'And for his part, he should take a woman in her virginity. 14 As for a widow or a divorced woman and one violated, a prostitute, none of these may he take. but he should take a virgin from his people as a wife. 15 And he should not profane his seed among his people, because I am Jehovah

who is sanctifying him."

16 And Jehovah continued to speak to Moses, saying: 17 "Speak to Aaron, saying, 'No man of your seed throughout their generations in whom there proves to be a debread of his God. 18 In case there defect, he may not come near: a man blind or lame or with his nose

sent Jehovah's offerings made by to die for it because they were fire. There is a defect in him. He profaning it. I am Jehovah who is may not approach to present the bread of his God. 22 He may eat the bread of his God from the most holy things and from the holy things, 23 However, he may not eat anything holy. 11 But in case come in near the curtain, and he a priest should purchase a soul, as may not approach the altar, be- a purchase with his money, he as cause there is a defect in him: and he should not profane my sanctuary, for I am Jehovah who is sanctifying them."

24 Accordingly Moses spoke to

sons of Israel.

22 And Jehovah spoke further to Moses, saying: 2 "Speak to Aaron and his sons, that they may keep themselves separate from the holy things of the sons of Israel and not profane my holy name in the things they are sanctifying to me. I am Jehovah. 3 Say to them, Throughout your generations any man of all your offspring who comes near to the holy things, which the sons of Israel will sanctify to Jehovah, while his uncleanness is upon him, that soul must be cut off from before me. I am Jehovah. 4 No man of Aaron's offspring when he is leprous or has a running discharge may eat of the holy things until he becomes clean, neither he who touches anyone unclean by a deceased soul or a man from whom there goes out a seminal emission, 5 nor a man who touches any swarming thing that is unclean for him or touches a man who is unclean for him as respects any uncleanness of his, 6 The soul who touches any such must be unclean until the evening and may not eat any of the holy things, but he must bathe his flesh in water. 7 When the sun has set, he must also be clean, and afterward he may eat some of the holy things. because it is his bread. 8 He should also not eat any body [alreadyl dead or anything torn by wild beasts so as to become unclean by it. I am Jehovah.

9 "'And they must keep their obligation to me, that they may not Jehovah in order to pay a vow or carry sin because of it and have as a voluntary offering, it should

sanctifying them.

10 "'And no stranger at all may eat anything holy. No settler with a priest nor a hired laborer may such may share in eating it. As for slaves born in his house, they as such may share in eating his bread. 12 And in case the daughter of a priest should become a man's who Aaron and his sons and all the is a stranger, she as such may not eat of the contribution of the holy things. 13 But in case the daughter of a priest should become a widow or divorced when she has no offspring, and she must return to her father's house as in her youth. she may eat some of her father's bread; but no stranger at all may feed on it.

14 "'Now in case a man eats a holy thing by mistake, he must then add the fifth of it to it and must give the holy thing to the priest. 15 So they should not profane the holy things of the sons of Israel. which they may contribute to Jehovah, 16 and actually cause them to bear the punishment of guiltiness because of their eating their holy things; for I am Jehovah who

is sanctifying them."

17 And Jehovah continued to speak to Moses, saying: 18 "Speak to Aaron and his sons and all the sons of Israel, and you must say to them. 'As for any man of the house of Israel or some alien resident in Israel who presents his offering, for any of their vows or for any of their voluntary offerings, which they may present to Jehovah for a burnt offering, 19 to gain approval for you it must be sound, a male among the herd, among the young rams or among the goats. 20 Anything in which there is a defect you must not present, because it will not serve to gain approval for you.

21 "'And in case a man should present a communion sacrifice to

prove to be a sound one among the of Jehovah that you should proherd or the flock, in order to gain claim are holy conventions. These approval. No defect at all should are my seasonal festivals: prove to be in it. 22 No case of blindness or fracture or having a cut or wart or scabbiness or ringworm, none of these must you present to Jehovah, and no offering made by fire from them must you put upon the altar for Jehovah. 23 As for a bull or a sheep having a member too long or too short. you may make it a voluntary offering; but for a vow it will not be accepted with approval, 24 But one having the testicles squeezed or crushed or pulled off or cut off you must not present to Jehovah, and in your land you should not render them up. 25 And any of all these from the hand of a foreigner you must not present as the bread of Your God, because their corruption is in them. There is a defect in them. They will not be accepted made by fire to Jehovah seven with approval of you."

26 And Jehovah spoke further to Moses, saying: 27 "Should a bull or a young ram or a goat be born. then it must continue under its mother seven days, but from the eighth day and forward it will be accepted with approval as an offering, an offering made by fire to Jehovah. 28 As for a bull and a sheep, you must not slaughter it and its young one on the one day.

29 "And in case you should sacrifice a thanksgiving sacrifice to Jehovah, you should sacrifice it to gain approval for you. 30 On that day it should be eaten. You must not leave any of it until morning. I am Jehovah.

31 "And you must keep my commandments and do them. I am Jehovah. 32 And you must not profane my holy name, and I must be sanctified in the midst of the sons of Israel. I am Jehovah who is sanctifying you, 33 the One bringing you out of the land of Egypt to prove myself God to you. I am Jehovah."

23 And Jehovah went on speaking to Moses, saying: 2 "Speak say to them, 'The seasonal festivals places where you dwell.

3 "'Six days may work be done, but on the seventh day is a sabbath of complete rest, a holy convention. You may do no sort of work. It is a sabbath to Jehovah in all places where you dwell.

4 "These are the seasonal festivals of Jehovah, holy conventions, which you should proclaim at their appointed times: 5 In the first month, on the fourteenth day of the month, between the two evenings is the passover to Jehovah

6 "'And on the fifteenth day of this month is the festival of unfermented cakes to Jehovah. Seven days you should eat unfermented cakes. 7 On the first day you will have a holy convention occur. No sort of laborious work may you do. 8 But you must present an offering days. On the seventh day there will be a holy convention. No sort of laborious work may you do.'"

9 And Jehovah continued to speak to Moses, saying: 10 "Speak to the sons of Israel, and you must say to them, 'When you eventually come into the land that I am giving you, and you have reaped its harvest, you must also bring a sheaf of the first fruits of your harvest to the priest. 11 And he must wave the sheaf to and fro before Jehovah to gain approval for you. Directly the day after the sabbath the priest should wave it to and fro. 12 And on the day of your having the sheaf waved to and fro you must render up a sound young ram, in its first year, for a burnt offering to Jehovah; 13 and as its grain offering two tenths of an e'phah of fine flour moistened with oil, as an offering made by fire to Jehovah, a restful odor; and as its drink offering a fourth of a hin of wine. 14 And you must eat no bread nor roasted grain nor new grain until this very day, until Your bringing the offering of Your God. It is a statute to time indefito the sons of Israel, and you must nite for your generations in all

15 "And you must count for you do, and you must present an vourselves from the day after the sabbath, from the day of Your bringing the sheaf of the wave offering, seven sabbaths. They should prove to be complete. 16 To the day after the seventh sabbath you should count, fifty days, and you must present a new grain offering to Jehovah. 17 Out of Your dwelling places you should bring two loaves as a wave offering. Of two tenths of an e'phah of fine flour they should prove to be. They should be baked leavened, as first ripe fruits to Jehovah. 18 And you must present along with the loaves seven sound male lambs, each a year old, and one young bull and very day, I must destroy that soul two rams. They should serve as a from among his people. 31 You burnt offering to Jehovah along must do no sort of work. It is a with their grain offering and their drink offerings as an offering made generations in all places where you by fire, of a restful odor to Jehovah. 19 And you must render up one kid of the goats as a sin offering and two male lambs, each a year old, the month in the evening, From as a communion sacrifice. 20 And evening to evening you should obthe priest must wave them to and serve your sabbath." fro along with the loaves of the before Jehovah, along with the two male lambs. They should serve as convention for yourselves. No sort your dwelling places for your generations.

the harvest of your land, you must not do completely the edge of your field when you are reaping, and laborious work may you do. the gleaning of your harvest you must not pick up. You should leave them for the afflicted one and the alien resident. I am Jehovah presenting an offering made by fire YOUR God.'"

ing to Moses, saying: 24 "Speak and the drink offerings according to the sons of Israel, saying, 'In the to the daily schedule, 38 besides seventh month, on the first of the the sabbaths of Jehovah and bemonth, there should occur for you sides your gifts and besides all a complete rest, a memorial by the Your vow offerings and besides all trumpet blast, a holy convention. Your voluntary offerings, which 25 No sort of laborious work may you should give to Jehovah.

offering made by fire to Jehovah.' " 26 And Jehovah spoke further to Moses, saving: 27 "However, on the tenth of this seventh month is the day of atonement. A holy convention should take place for you. and you must afflict your souls and present an offering made by fire to Jehovah. 28 And you must do no sort of work on this very day, because it is a day of atonement to make atonement for you before Jehovah your God: 29 because every soul that will not be afflicted on this very day must be cut off from his people. 30 As for any soul that will do any sort of work on this statute to time indefinite for your dwell. 32 It is a sabbath of complete rest for you, and you must afflict your souls on the ninth of

33 And Jehovah continued to first ripe fruits, as a wave offering speak to Moses, saying: 34 "Speak to the sons of Israel, saying, 'On the fifteenth day of this seventh something holy to Jehovah for the month is the festival of booths for priest, 21 And you must proclaim seven days to Jehovah. 35 On the on this very day Jehovah's holy first day is a holy convention. No sort of laborious work may you do. of laborious work may you do. It is 36 Seven days you should present a statute to time indefinite in all an offering made by fire to Jehovah. On the eighth day there should occur a holy convention for 22 "'And when you people reap you, and you must present an offering made by fire to Jehovah. It is a solemn assembly. No sort of

37 "'These are the seasonal festivals of Jehovah that you should proclaim as holy conventions, for to Jehovah: the burnt offering and 23 And Jehovah went on speak- the grain offering of the sacrifice

39 However, on the fifteenth day of fire to Jehovah. 8 On one sabthe seventh month, when you have bath day after another he should gathered the produce of the land, set it in order before Jehovah conyou should celebrate the festival of Jehovah seven days. On the first indefinite with the sons of Israel. day is a complete rest and on the eighth day is a complete rest. 40 And you must take for yourselves on the first day the fruit of splendid trees, the fronds of palm trees and the boughs of branchy trees and poplars of the torrent valley, and you must rejoice before Jehovah your God seven days. 41 And you must celebrate it as a the midst of the sons of Israel, and festival to Jehovah seven days in the son of the Israelitess and an the year. As a statute to time indefinite during your generations. you should celebrate it in the seventh month. 42 It is in the booths you should dwell seven days. All the natives in Israel should dwell in the booths, 43 in order that your generations may know that it was in the booths that I made the sons of Israel to dwell when I was bringing them out of the land of Egypt. I am Jehovah your God.'' 44 Accordingly Moses spoke of

the seasonal festivals of Jehovah to

the sons of Israel.

And Jehovah proceeded to speak to Moses, saying: 2 "Command the sons of Israel that they get for you pure, beaten olive oil for the luminary, to light up the lamp constantly, 3 Outside the curtain of the Testimony in the tent of meeting Aaron should set it in order from evening to morning before Jehovah constantly, his sin. 16 So the abuser of Je-It is a statute to time indefinite hovah's name should be put to during your generations. 4 Upon the lampstand of pure gold he should set the lamps in order before Jehovah constantly.

5 "And you must take fine flour and bake it up into twelve ringshaped cakes. Two tenths of an any soul of mankind fatally, he e'phah should go to each ringshaped cake, 6 And you must fail. 18 And the fatal striker of place them in two sets of layers, the soul of a domestic animal six to the layer set, upon the should make compensation for it, table of pure gold before Jehovah. soul for soul. 19 And in case a 7 And you must put pure frankin- man should cause a defect in his cense upon each layer set, and it associate, then just as he has done, must serve as the bread for a re- so it should be done to him.

stantly. It is a covenant to time 9 And it must become Aaron's and his sons', and they must eat it in a holy place, because it is something most holy for him from Jehovah's offerings made by fire, as a regulation to time indefinite."

10 Now a son of an Israelite woman, who, however, was the son of an Egyptian man, went out into Israelite man began to struggle with each other in the camp. 11 And the son of the Israelite woman began to abuse the Name and to call down evil upon it. So they brought him to Moses, Incidentally, his mother's name was She lo'mith, the daughter of Dib'ri of the tribe of Dan. 12 Then they committed him into custody till there should be a distinct declaration to them according to the saying of Jehovah.

13 And Jehovah proceeded to speak to Moses, saying: 14 "Bring forth the one who called down evil to the outside of the camp; and all those who heard him must lay their hands upon his head, and the entire assembly must pelt him [with stones]. 15 And you should speak to the sons of Israel, saying, 'In case any man calls down evil upon his God, he must then answer for death without fail. The entire assembly should without fail pelt him with stones. The alien resident the same as the native should be put to death for his abusing the Name.

17 "'And in case a man strikes should be put to death without membrancer, an offering made by 20 Fracture for fracture, eye for eve, tooth for tooth; the same sort | horn of loud tone to sound in the of defect he may cause in the man, seventh month on the tenth of the that is what should be caused in month; on the day of atonement him. 21 And the fatal striker of a you people should cause the horn beast should make compensation to sound in all your land. 10 And for it, but the fatal striker of a you must sanctify the fiftieth year man should be put to death.

hold good for you. The alien resi- Jubilee for you, and you must redent should prove to be the same as the native, because I am Jeho-

vah your God."

23 After that Moses spoke to the sons of Israel, and they brought forth the one who had called down evil to the outside of the camp, and they pelted him with stones. Thus the sons of Israel did just as Jehovah had commanded Moses.

And Jehovah spoke further to Moses in Mount Si'nai, saving: 2 "Speak to the sons of Israel, and you must say to them. 'When you eventually come into the land that I am giving you, then the land must observe a sabbath to Jehovah. 3 Six years you should sow your field with seed. and six years you should prune your vineyard, and you must gather the land's produce. 4 But in the seventh year there should occur a sabbath of complete rest for the land, a sabbath to Jehovah, Your field you must not sow with seed, and your vineyard you must not prune. 5 The growth from spilled kernels of your harvest you must not reap, and the grapes of your unpruned vine you must not gather. must not wrong anyone his asso-There should occur a sabbath of ciate, and you must be in fear of complete rest for the land, 6 And your God, because I am Jehovah the sabbath of the land must serve you people for food, for you and your slave man and your slave girl and your hired laborer and the settler with you, those who are residing as aliens with you, 7 and for your domestic animal and for the wild beast that is in your land. All its produce should serve for eating.

8 "'And you must count for yourself seven sabbaths of years, seven times seven years, and the not sow seed or gather our crops?" days of the seven sabbaths of years 21 in that case I shall certainly must amount to forty-nine years command my blessing for you in for you. 9 And you must cause the the sixth year, and it must yield

and proclaim liberty in the land to 22 "'One judicial decision should all its inhabitants. It will become a turn each one to his possession and you should return each one to his family. 11 A Jubilee is what that fiftieth year will become for you. You must not sow seed nor reap the land's growth from spilled kernels nor gather the grapes of its unpruned vines. 12 For it is a Jubilee. It should become something holy to you. From the field you may eat what the land produces.

> 13 "'In this year of the Jubilee you should return each one to his possession. 14 Now in case you should sell merchandise to your associate or be buying from your associate's hand, do not you wrong one another. 15 By the number of the years after the Jubilee you should buy from your associate; by the number of the years of the crops he should sell to you. 16 In proportion to the great number of vears he should increase its purchase value, and in proportion to the fewness of years he should reduce its purchase value, because the number of the crops is what he is selling to you. 17 And you YOUR God. 18 So you must carry out my statutes and you should keep my judicial decisions and you must carry them out. Then you will certainly dwell on the land in security. 19 And the land will indeed give its fruitage, and you will certainly eat to satisfaction and dwell in security on it.

20 "But in case you should say: "What are we going to eat in the seventh year seeing that we may its crop for three years. 22 And their possession, the right of repuryou must sow seed the eighth year chase should continue to time inand you must eat from the old definite for the Levites. 33 And crop until the ninth year. Until the where property of the Levites is coming of its crop you will eat the not bought back, the house sold in

23 "'So the land should not be is mine. For you are alien residents and settlers from my standpoint. 24 And in all the land of your land the right of buying back.

25 "'In case your brother grows poor and has to sell some of his possession, a repurchaser closely related to him must also come and buy back what his brother sold. 26 And in case anyone proves to have no repurchaser and his own with you. 36 Do not take interest hand does make gain and he does find enough for its repurchase, 27 he must also calculate the years from when he sold it and he must 37 You must not give him your return what money remains over to the man to whom he made the sale, and he must return to his 38 I am Jehovah your God, who possession.

28 "'But if his hand does not find enough to give back to him. what he sold must also continue in the hand of its purchaser until the Jubilee year; and it must go out in the Jubilee, and he must

return to his possession.

29 "'Now in case a man should sell a dwelling house in a walled city, his right of repurchase must also continue till the year from the must go out from you, he and his time of his sale finishes out: his sons with him, and he must return right of repurchase should continue to his family, and he should rea whole year. 30 But if it should turn to the possession of his forenot be bought back before the com- fathers. 42 For they are my slaves plete year has come to the full for whom I brought out of the land of him, the house that is in the city Egypt. They must not sell themthat has a wall must also stand in selves the way a slave is sold. perpetuity as the property of its 43 You must not tread down upon purchaser during his generations. him with tyranny, and you must be It should not go out in the Jubilee. in fear of your God. 44 As for 31 However, the houses of settlements that have no wall about girl who become yours from the them should be accounted as part nations that are round about you of the field of the country. Right people, from them you may buy a of repurchase should continue for slave man and a slave girl. 45 And it, and in the Jubilee it should go also from the sons of the settlers out.

the city of his possession must also go out in the Jubilee: because the sold in perpetuity, because the land houses of the cities of the Levites are their possession in the midst of the sons of Israel. 34 Moreover, the field of pasture ground possession you should grant to the of their cities may not be sold, because it is a possession to time indefinite for them.

> 35 "'And in case your brother grows poor and so he is financially weak alongside you, you must also sustain him. As an alien resident and a settler, he must keep alive and usury from him, but you must be in fear of your God: and your brother must keep alive with you. money on interest, and you must not give your food out on usury. brought you out of the land of Egypt to give you the land of Ca'naan, to prove myself your God.

39 "'And in case your brother grows poor alongside you and he has to sell himself to you, you must not use him as a worker in slavish service. 40 He should prove to be with you like a hired laborer, like a settler. He should serve with you till the Jubilee year. 41 And he your slave man and your slave who are residing as aliens with 32 "'As for cities of the Levites you, from them you may buy, and with the houses of the cities of from their families that are with come your possession. 46 And you you must not set up a carved image must pass them on as an inheritance to your sons after you to inherit as a possession to time indefinite. You may use them as workers, but upon your brothers the sons of Israel, you must not tread, the one upon the other, with tyranny.

47 "'But in case the hand of the alien resident or the settler with you becomes wealthy, and your brother has become poor alongside him and must sell himself to the alien resident or the settler with you, or to a member of the family of the alien resident, 48 after he has sold himself, the right of repurchase will continue in his case. One of his brothers may buy him back. 49 Or his uncle or the son of his uncle may buy him back, or any blood relative of his flesh, one of his family, may buy him back.

"'Or if his own hand has become wealthy, he must also buy himself back, 50 And he must reckon with his purchaser from the year he sold himself to him till the Jubilee year, and the money of his Your enemies, and they will indeed sale must correspond with the number of years. The way work- 8 And five of you will certainly days of a hired laborer are reckoned he should continue with him. 51 If there are yet many years, he should in proportion to them pay his repurchase price over from the money of his purchase. 52 But if you and make you fruitful and only a few remain of the years multiply you, and I will carry out until the Jubilee year, he must then my covenant with you. 10 And make a calculation for himself. In you will certainly eat the old of proportion to the years of his he the preceding year, and you will should pay over his repurchase price. 53 He should continue with him like a hired laborer from year to year. He may not tread him down with tyranny before your eyes, 54 However, if he cannot buy himself back on these terms. he must then go out in the year of Jublice, he and his sons with him.

55 "'For to me the sons of Israel of Egypt, I am Jehovah your God. walk erect.

you whom they had born to them 26 "You must not make value-in your land; and they must be- less gods for yourselves, and or a sacred pillar for yourselves, and you must not put a stone as a showpiece in your land in order to bow down toward it; for I am Jehovah your God. 2 You should keep my sabbaths and stand in awe of my sanctuary. I am Jehovah.

> 3 "'If you continue walking in my statutes and keeping my commandments and you do carry them out. 4 I shall also certainly give Your showers of rain at their proper time, and the land will indeed give its yield, and the tree of the field will give its fruit. 5 And your threshing will certainly reach to your grape gathering, and the grape gathering will reach to the sowing of seed; and you will indeed eat your bread to satisfaction and dwell in security in your land. 6 And I will put peace in the land. and you will indeed lie down, with no one making [you] tremble; and I will make the injurious wild beast cease out of the land, and a sword will not pass through your land. 7 And you will certainly chase fall before you by the sword. chase a hundred, and a hundred of you will chase ten thousand, and your enemies will indeed fall before you by the sword.

9 "'And I will turn myself to bring out the old ahead of the new. 11 And I shall certainly put my tabernacle in the midst of you. and my soul will not abhor you. 12 And I shall indeed walk in the midst of you and prove myself your God, and you, on your part. will prove yourselves my people. 13 I am Jehovah your God, who brought you out of the land of Egypt from acting as slaves to are slaves. They are my slaves them, and I proceeded to break the whom I brought out of the land bars of your yoke and make you

14 "'However, if you will not yourselves into your cities, and I listen to me nor do all these com- shall certainly send pestilence into mandments. 15 and if you will the midst of you, and you must be reject my statutes, and if your souls will abhor my judicial decisions so as not to do all my commandments, to the extent of your violating my covenant, 16 then I. for my part, shall do the following to you, and in punishment I shall certainly bring upon you disturbance with tuberculosis and burning fever, causing the eyes to fail and making the soul pine away. And you will simply sow your seed for nothing, as your enemies will heated opposition to you, and I, certainly eat it up. 17 And I shall yes, I, shall have to chastise you indeed set my face against you, seven times for your sins. 29 So and you will certainly be defeated before your enemies; and those your sons, and you will eat the who hate you will just tread down flesh of your daughters. 30 And

flee when no one is pursuing you. 18 "'If, though, despite these incense stands and lay your own things, you will not listen to me, carcasses upon the carcasses of I shall then have to chastise you your dungy idols; and my soul will seven times as much for your sins. 19 And I shall have to break the indeed give your cities to the sword pride of your strength and make and lay your sanctuaries desolate. your heavens like iron and your and I shall not smell your restful earth like copper. 20 And your power will simply be expended for nothing, as your earth will not give its yield, and the tree of the simply stare in amazement over it. earth will not give its fruit.

opposition to me and not wishing a sword after you; and your to listen to me, I shall then have to land must become a desolation, and inflict seven times more blows Your cities will become a desolate upon you according to your sins. 22 And I will send the wild beasts of the field among you, and they will certainly bereave you of children and cut off your domestic animals and reduce the number of you, and your roads will actually be desolated.

things you do not let yourselves be corrected by me and you just have during your sabbaths when you to walk in opposition to me. 24 I. were dwelling upon it. yes, I, shall then have to walk in opposition to you; and I, even I. shall have to strike you seven times timidity into their hearts in the for your sins, 25 And I shall lands of their enemies; and the certainly bring upon you a sword sound of a leaf driven about will wreaking vengeance for the cove- indeed chase them away, and they

given into the hand of an enemy. 26 When I have broken for you the rods around which ring-shaped loaves are suspended, ten women will then actually bake your bread in but one oven and give back Your bread by weight; and you must eat but you will not be satisfied.

27 "'If, however, with this you will not listen to me and you just must walk in opposition to me. 28 I shall then have to walk in you will have to eat the flesh of upon you, and you will actually I shall certainly annihilate your sacred high places and cut off your simply abhor you. 31 And I shall odors. 32 And I, for my part, will lay the land desolate, and your enemies who are dwelling in it will 33 And you I shall scatter among 21 "'But if you keep walking in the nations, and I will unsheathe ruin.

34 "'At that time the land will pay off its sabbaths all the days of its lying desolated, while you are in the land of your enemies. At that time the land will keep sabbath, as it must repay its sabbaths. 35 All the days of its lying deso-23 "'Nevertheless, if with these lated it will keep sabbath, for the reason that it did not keep sabbath

> 36 "'As for those remaining among you, I shall certainly bring

nant; and you will indeed gather | will actually flee as in flight from a

sword and fall without anyone and the sons of Israel in Mount chasing. 37 And they will certainly stumble against one another as if from before a sword without anyone chasing, and for you there will prove to be no ability to stand [in resistancel before your enemies. 38 And you must perish among the nations, and the land of your enemies must eat you up. 39 As for those remaining among you, they will rot away because of their error in the lands of your enemies. Yes, even because of the errors of their fathers with them they will rot away. 40 And they will certainly confess their own error and the error of their fathers in their unfaithfulness when they behaved unfaithfully toward me, yes, even when they walked in opposition to me. 41 Yet I, for my part, proceeded to walk in opposition to them, and I had to bring them into the land of their enemies.

"'Perhaps at that time their uncircumcised heart will be humbled, and at that time they will pay off their error. 42 And I shall indeed remember my covenant with Jacob: and even my covenant with Isaac and even my covenant with Abraham I shall remember, and the land I shall remember. 43 All the while the land was left abandoned by them and was paying off its sabbaths while it was lying desolated without them and they themselves were paying for their error, because, even because, they had rejected my judicial decisions, and their souls had abhorred my statutes. 44 And yet for all this, while they continue in the land of their enemies, I shall certainly not reject them nor abhor them so as to exterminate them, to violate my covenant with them: for I am Jehovah their God. 45 And I will remember in their behalf the covenant of the ancestors whom I brought forth out of the land of Egypt under the eyes of the nations, in order to prove myself their God, I am Jehovah."

46 These are the regulations and the judicial decisions and the laws that Jehovah set between himself is good or bad. According to the

Si'nai by means of Moses.

27 And Jehovah continued to speak to Moses, saying: 2 "Speak to the sons of Israel, and you must say to them, 'In case a man makes a special vow offering of souls to Jehovah according to the estimated value, 3 and the estimated value has to be of a male from twenty years old up to sixty years old, the estimated value must then become fifty shekels of silver by the shekel of the holy place. 4 But if it is a female, the estimated value must then become thirty shekels. 5 And if the age is from five years old up to twenty years old, the estimated value of the male must then become twenty shekels and for the female ten shekels. 6 And if the age is from a month old up to five years old, the estimated value of the male must then become five shekels of silver and for the female the estimated value must be three shekels of silver.

7 "'Now if the age is from sixty years old upward, if it is a male, the estimated value must then become fifteen shekels and for the female ten shekels. 8 But if he has become too poor for the estimated value, he must then stand the person before the priest, and the priest must put a valuation upon him. According to what the vower can afford, the priest will put a valuation upon him.

9 "'And if it is a beast such as one presents in offering to Jehovah, everything of what he may give to Jehovah will become something holy. 10 He may not replace it, and he may not exchange it with good for bad or with bad for good. But if he should exchange it at all with beast for beast, it itself must then become and what is exchanged for it should become something holy. 11 And if it is any unclean beast such as one may not present in offering to Jehovah, he must then stand the beast before the priest. 12 And the priest must put a valuation upon it whether it

value estimated by the priest, so it the year of Jubilee the field will should become. 13 But if he wants return to the one from whom he to buy it back at all, he must then bought it, to the one to whom the give a fifth of it in addition to the possession of the land belongs. estimated value.

sanctify his house as something place. The shekel should amount holy to Jehovah, the priest must to twenty ge'rahs. then make a valuation of it whether it is good or bad. According to beasts, which is born as the firstwhat valuation the priest makes of born for Jehovah, no man should it, so much it should cost. 15 But if the sanctifier wants to buy his it belongs to Jehovah. 27 And if house back, he must then give a fifth of the money of the estimated he must redeem it according to the value in addition to it: and it must become his.

field of his possession that a man would sanctify to Jehovah, the value must then be estimated in proportion to its seed: if a ho'mer of barley seed, then at fifty shekels of silver. 17 If he should sanctify his field from the year of Jubilee on, it should cost according to the estimated value. 18 And if it is after the Jubilee that he sanctifies his field, the priest must then calculate for him the price in proportion to the years that are left over until the next year of Jubilee, and a deduction should be made from the estimated value. 19 But if the sanctifier of it would at all buy the field back, he must then give a fifth of the money of the estimated value in addition to it, and it must stand fast as his. 20 Now if he should not buy the field back but if the field is sold to another man, it may not be bought back again. 21 And the field when it goes out in the Jubilee must become something holy to Jehovah, as a field that is devoted. The possession of it will become the priest's.

22 "'And if he sanctifies to Jehovah a field purchased by him that is no part of the field of his possession, 23 the priest must then calculate for him the amount of the valuation up till the year of Jubilee, and he must give the esti- that Jehovah gave Moses as commated value on that day. It is mands to the sons of Israel in something holy to Jehovah. 24 In Mount Si'nai.

25 "'Now every value should be 14 "'Now in case a man should estimated in the shekel of the holy

26 "'Only the first-born among sanctify it. Whether bull or sheep, it is among the unclean beasts and estimated value, he must then give a fifth of it in addition to it. But 16 "'And if it is some of the if it should not be bought back, it must then be sold according to the estimated value.

28 "'Only no sort of devoted thing that a man might devote to Jehovah for destruction out of all that is his, whether from mankind or beasts or from the field of his possession, may be sold, and no sort of devoted thing may be bought back. It is something most holy to Jehovah. 29 No devoted person who might be devoted to destruction from among mankind may be redeemed. He should be put to death without fail.

30 "'And every tenth part of the land, out of the seed of the land and the fruit of the tree, belongs to Jehovah. It is something holy to Jehovah. 31 And if a man wants to buy any of his tenth part back at all, he should give a fifth of it in addition to it. 32 As for every tenth part of the herd and flock, everything that passes under the crook, the tenth head should become something holy to Jehovah. 33 He should not examine whether it is good or bad, neither should he exchange it. But if he would exchange it at all, it itself must then become and what is exchanged for it should become something holy. It may not be bought back."

34 These are the commandments

## NUMBERS

Si'nal, in the tent of meeting, on them, 19 just as Jehovah had the first day of the second month in the second year of their coming ceeded to register them in the wilout of the land of Egypt, and he derness of Si'nai. said: 2 "Take the sum of the whole assembly of the sons of Israel Israel's first-born, their births acaccording to their families, accord-cording to their families in the ing to the house of their fathers, by the number of names, all the males, head by head of them, 3 from twenty years old upward, everyone going out to the army in Israel. You should register them according to their armies, you and Reu'ben, forty-six thousand five Aaron.

4 "And some men should be with you, one man to a tribe; each is a head to the house of his fathers. 5 And these are the names of the men who will stand with you: Of Reu'ben, E-li'zur the son of Shed'e·ur; 6 of Sim'e·on, She·lu'mi·el the son of Zu·ri·shad'dai; 7 of Judah, Nah'shon the son of Ammin'a dab; 8 of Is'sa char, Ne-than'el the son of Zu'ar; 9 of Zeb'u·lun, E·li'ab the son of He'lon; 10 of the sons of Joseph: of E'phra·im, E·lish'a·ma the son of Am·mi'hud; of Ma·nas'seh, Ga-ma'li·el the son of Pe-dah'zur; 11 of Benjamin, Ab'i·dan the son of Gid·e·o'ni; 12 of Dan, A·ni·e'-zer the son of Am·mi·shad'dai; 13 of Ash'er, Pa'gi·el the son of Och'ran; 14 of Gad, E·li'a·saph the son of Deu'el; 15 of Naph'ta-lih Ahi'm the son of Final lies. II, A hi'ra the son of E'nan.

16 These are the ones called of the assembly, the chieftains of the years old upward, everyone going tribes of their fathers. They are out to the army, 27 those registhe heads of the thousands of tered of them of the tribe of Judah Israel."

17 So Moses and Aaron took hundred. these men who had been designated by names. 18 And they congregated all the assembly on the first day of the second month, that they

1 And Jehovah proceeded to speak number of the names, from twenty to Moses in the wilderness of years old upward, head by head of

20 And the sons of Reu'ben. house of their fathers, came to be by the number of names, head by head of them, all the males from twenty years old upward, everyone going out to the army, 21 those registered of them of the tribe of hundred.

22 Of the sons of Sim'e on, their births according to their families in the house of their fathers, those registered ones of his by the number of names, head by head of them, all the males from twenty years old upward, everyone going out to the army, 23 those regis-tered of them of the tribe of Sim'e-on were fifty-nine thousand three hundred.

24 Of the sons of Gad, their births according to their families in the house of their fathers by the

in the house of their fathers by the number of names from twenty were seventy-four thousand six

28 Of the sons of Is'sa char, their births according to their familles in the house of their fathers by the number of names from might have their descent acknowl- twenty years old upward, everyone edged as regards their families in going out to the army, 29 those the house of their fathers, by the registered of them of the tribe of Is'sa char were fifty-four thousand | by the number of names from four hundred.

births according to their families in registered of them of the tribe of the house of their fathers by the Naph'ta-li were fifty-three thounumber of names from twenty sand four hundred. years old upward, everyone going out to the army, 31 those regis-tered of them of the tribe of Zeb'u·lun were fifty-seven thousand Israel, twelve men. They reprefour hundred.

sons of E'phra·im, their births according to their families in the ing to the house of their fathers house of their fathers by the number of names from twenty years old everyone going out to the army in upward, everyone going out to the Israel, came to be, 46 yes, all army, 33 those registered of them of the tribe of E'phra im were hundred and three thousand five forty thousand five hundred.

orty thousand five hundred.

34 Of the sons of Ma nas'seh,

47 However, the Levites accordtheir births according to their fam- ing to the tribe of their fathers ilies in the house of their fathers by the number of names from twenty years old upward, everyone spoke to Moses, saying: 49 "Only going out to the army, 35 those the tribe of Levi you must not registered of them of the tribe of register, and the sum of them you Ma nas'seh were thirty-two thou- must not take in among the sons sand two hundred.

births according to their families nacle of the Testimony and over in the house of their fathers by the all its utensils and over everything number of names from twenty years old upward, everyone going out to the army, 37 those registered of them of the tribe of Benjamin were thirty-five thousand the tabernacle they are to camp. four hundred.

births according to their families in the house of their fathers by the encamps, the Levites should set it number of names from twenty years up; and any stranger coming near old upward, everyone going out should be put to death. to the army, 39 those registered of them of the tribe of Dan encamp each with reference to his were sixty-two thousand seven camp, and each man by his [threehundred.

40 Of the sons of Ash'er, their births according to their families in the house of their fathers by the mony, that no indignation may number of names from twenty years arise against the assembly of the old upward, everyone going out to the army, 41 those registered of keep the service due to the taber-them of the tribe of Ash'er were nacle of the Testimony." forty-one thousand five hundred.

42 Of the sons of Naph'ta·li, ceeded to do according to all that their births according to their fam- Jehovah had commanded Moses. ilies in the house of their fathers They did just so.

twenty years old upward, everyone 30 Of the sons of Zeb'u·lun, their going out to the army, 43 those

44 These are the ones registered, whom Moses registered, together with Aaron and the chieftains of sented one each the house of his 32 Of the sons of Joseph: of the fathers. 45 And all those registered of the sons of Israel accordfrom twenty years old upward, those registered came to be six

of Israel. 50 And you yourself ap-36 Of the sons of Benjamin, their point the Levites over the taberthat belongs to it. They themselves will carry the tabernacle and all its utensils, and they themselves will minister at it; and around 51 And whenever the tabernacle is 38 Of the sons of Dan, their setting out, the Levites should take it down; and when the tabernacle

> tribel division by their armies. 53 And the Levites should encamp around the tabernacle of the Testisons of Israel; and the Levites must

54 And the sons of Israel pro-

Aaron saving: 2 "The sons of Israel should encamp, each man by his [three-tribe] division, by the signs for the house of their fathers. Round about in front of the tent of meeting they should en-

camp.

3 "And those camping eastward toward the sunrising will be the [three-tribe] division of the camp of Judah in their armies, and the chieftain for the sons of Judah is Nah'shon the son of Am·min'a·dab. 4 And his army and the ones registered of them are seventy-four thousand six hundred. 5 And those camping alongside him will be the tribe of Is'sa char, and the chieftain for the sons of Is'sa char is Ne than'el the son of Zu'ar. 6 And his army and his registered ones are fifty-four thousand four hundred. 7 And the tribe of Zeb'u·lun: and the chieftain for the sons of Zeb'u·lun is E·li'ab the son of He'lon. 8 And his army and his registered ones are fifty-seven thousand four hundred.

9 "All the registered ones of the camp of Judah are one hundred eighty-six thousand four hundred in their armies. They should set out

10 "The [three-tribe] division of the camp of Reu'ben will be toward the south in their armies, and the chieftain for the sons of Reu'ben is E·li'zur the son of Shed'e·ur. 11 And his army and his registered ones are forty-six thousand five hundred. 12 And those camping alongside him will be the tribe of Sim'e on, and the chieftain for the sons of Sim'e on is She lu'mi el the son of Zu·ri·shad'dai. 13 And his army and the ones registered of the ones registered of them are and fifty.

camp of Reu'ben are one hundred four hundred. and fifty-one thousand four hun- 31 "All the registered ones of the

9 Jehovah now spoke to Moses and | dred and fifty in their armies, and they should set out second.

17 "When the tent of meeting must set out, the camp of the Levites will be in the middle of the camps.

"Just as they should encamp, so they should set out, each one at his place, according to their [three-

tribel divisions.

18 "The [three-tribe] division of the camp of E'phra in their armies will be toward the west, and the chieftain for the sons of E'phraim is E·lish'a·ma the son of Ammi'hud. 19 And his army and the ones registered of them are forty thousand five hundred. 20 And alongside him will be the tribe of Ma-nas'seh, and the chieftain for the sons of Ma·nas'seh is Ga·ma'li el the son of Pe dah'zur. 21 And his army and the ones registered of them are thirty-two thousand two hundred. 22 And the tribe of Benjamin: and the chieftain for the sons of Benjamin is Ab'i-dan the son of Gid e o'ni. 23 And his army and the ones registered of them are thirty-five thousand four hundred.

24 "All the registered ones of the camp of E'phra-im are one hundred and eight thousand one hundred in their armies, and they

should set out third.

25 "The [three-tribe] division of the camp of Dan will be toward the north in their armies, and the chieftain for the sons of Dan is A·hi·e'zer the son of Am·mi·shad'dai. 26 And his army and the ones registered of them are sixty-two thousand seven hundred. 27 And the ones camping alongside him will be the tribe of Ash'er, and the chieftain for the sons of Ash'er them are fifty-nine thousand three is Pa'gi el the son of Och'ran. hundred, 14 And the tribe of 28 And his army and the ones Gad; and the chieftain for the registered of them are forty-one sons of Gad is E·li'a·saph the son thousand five hundred. 29 And of Reu'el. 15 And his army and the tribe of Naph'ta·li; and the chieftain for the sons of Naph'ta·li forty-five thousand six hundred is A hi'ra the son of E'nan, 30 And his army and the ones registered 16 "All the registered ones of the of them are fifty-three thousand

camp of Dan are one hundred fifty- | you should appoint Aaron and his seven thousand six hundred. They sons, and they must take care of should set out last-according to their priesthood; and any stranger their [three-tribe] divisions."

32 These were the registered ones | death. of the sons of Israel according to the house of their fathers; all the speak to Moses, saying: 12 "As registered ones of the camps in their armies were six hundred and from among the sons of Israel in three thousand five hundred and fifty. 33 But the Levites did not get registered in among the sons of Israel, just as Jehovah had com-manded Moses. 34 And the sons of Israel proceeded to do according to all that Jehovah had commanded Moses. That is the way they encamped in their [threetribel divisions, and that is the way they set out, each one in his families with regard to the house of his fathers.

3 Now these were the generations of Aaron and Moses in the day that Jehovah spoke with Moses in Mount Si'nai. 2 And these were the names of Aaron's sons: the first-born Na'dab and A·bi'hu, E·lea'zar and Ith'a mar. 3 These were the names of Aaron's sons, the anointed priests whose hands had been filled with power to act as priests. 4 However, Na'dab and A.bi'hu died before Jehovah when they offered illegitimate fire before Jehovah in the wilderness of Si'nai: and they did not come to have any sons. But E-le-a'zar and Ith'a-mar continued to act as priests along

with Aaron their father.

5 And Jehovah proceeded to speak to Moses, saying: 6 "Bring the tribe of Le'vi near, and you Levites according to the house of must stand them before Aaron the priest, and they must minister to him. 7 And they must keep their obligation to him and their obligation to all the assembly before the tent of meeting in discharging the service of the tabernacle. 8 And they must take care of all the utensils of the tent of meeting, even the obligation of the sons of Israel in discharging the service of the tabernacle. 9 And you must give They were encamped to the west. the Levites to Aaron and his sons. 24 And the chieftain of the pater-They are given ones, given to him | nal house for the Ger'shon-ites was

coming near should be put to

11 And Jehovah continued to for me, look! I do take the Levites place of all the first-born opening the womb of the sons of Israel; and the Levites must become mine. 13 For every first-born is mine. In the day that I struck every firstborn in the land of Egypt I sanctified to myself every first-born in Israel from man to beast. They should become mine. I am Jehovah."

14 And Jehovah spoke further to Moses in the wilderness of Si'nai. saying: 15 "Register the sons of Le'vi according to the house of their fathers by their families. Every male from a month old upward you should register." 16 And Moses began to register them at the order of Jehovah, just as he had been commanded. 17 And these came to be the sons of Le'vi by their names: Ger'shon and Ko'hath and Me·rar'i.

18 Now these were the names of

the sons of Ger'shon by their families: Lib'ni and Shim'e.i.

19 And the sons of Ko'hath by their families were Am'ram and Iz'har, He'bron and Uz'zi el.

20 And the sons of Me rar'i by their families were Mah'li and Mu'shi.

These were the families of the

their fathers.

21 Of Ger'shon there were the family of the Lib'nites and the family of the Shim'e ites. These were the families of the Ger'shon-ites. 22 Their registered ones were by number of all males from a month old upward. Their registered ones were seven thousand five hundred. 23 The families of the Ger'shonites were behind the tabernacle. from the sons of Israel. 10 And E-li'a-saph the son of La'el.

of Ger'shon in the tent of meeting was the tabernacle and the tent, its covering and the screen of the entrance of the tent of meeting, 26 and the hangings of the courtyard and the screen of the entrance of the courtyard that is round about the tabernacle and the altar, and its tent cords, for all its service.

27 And of Ko'hath there were the family of the Am'ram ites and the family of the Izhar ites and the family of the He'bron ites and the family of the Uz·zi'el·ites. These were the families of the Ko'hathites. 28 Among the number of all the males from a month old upward there were eight thousand six hundred, taking care of the obligation to the holy place. 29 The families of the sons of Ko'hath were encamped on the side of the tabernacle to the south. 30 And the chieftain of the paternal house for the families of the Ko'hath-ites was E·li·za'phan the son of Uz'ziel. 31 And their obligation was the Ark and the table and the lampstand and the altars and the utensils of the holy place with which they would minister and the screen, and all its service.

32 And the chieftain of the chieftains of the Levites was E-le-a'zar the son of Aaron the priest, who had the oversight of those taking care of the obligation to the holy

place. 33 Of Me rar'i there were the family of the Mah'lites and the family of the Mu'shites. These were the families of Me-rar'i, 34 And their registered ones by the number of all the males from a month old upward were six thousand two Ab·i·ha'il. They were encamped on the side of the tabernacle toward

25 And the obligation of the sons | courtyard round about and their socket pedestals and their tent pins and their tent cords.

38 And those camping before the tabernacle toward the east, before the tent of meeting toward the sunrising, were Moses and Aaron and his sons, those taking care of the obligation to the sanctuary, as the obligation for the sons of Israel. And any stranger coming near would be put to death.

39 All the registered ones of the Levites whom Moses and Aaron registered at the order of Jehovah by their families, all the males from a month old upward, were twenty-two thousand.

40 Then Jehovah said to Moses: "Register all the first-born males of the sons of Israel from a month old upward, and take the number of their names. 41 And you must take the Levites for me-I am Jehovah-in place of all the first-born among the sons of Israel, and the domestic animals of the Levites in place of all the first-born among the domestic animals of the sons of Israel," 42 And Moses pro-ceeded, just as Jehovah had commanded him, to register all the first-born among the sons of Israel. 43 And all the first-born males by the number of the names from a month old upward of their registered ones came to be twenty-two thousand two hundred and seventythree.

44 And Jehovah continued to speak to Moses, saying: 45 "Take the Levites in place of all the firstborn among the sons of Israel, and the domestic animals of the Levites in place of their domestic animals; and the Levites must become mine. hundred. 35 And the chieftain of I am Jehovah. 46 And as the the paternal house for the families ransom price of the two hundred of Me rar'i was Zu'ri el the son of and seventy-three from the firstborn of the sons of Israel, who are in excess of the Levites, 47 you the north. 36 And the oversight must take five shekels for each for which the sons of Me-rar'i were individual. In the shekel of the obligated was over the panel frames holy place you should take it. A of the tabernacle and its bars and shekel is twenty gerahs. 48 And its pillars and its socket pedestals you must give the money to Aaron and all its utensils and all its and his sons as the ransom price service. 37 and the pillars of the of those who are in excess of them."

49 So Moses took the money of the its poles. 12 And they must take redemption price from those who all the utensils of the ministry with were in excess of the ransom price of the Levites. 50 From the firstborn of the sons of Israel he took the money, a thousand three hundred and sixty-five shekels, in the shekel of the holy place. 51 Then Moses gave the money of the ransom price to Aaron and his sons according to the order of Jehovah. just as Jehovah had commanded Moses.

Jehovah now spoke to Moses and Aaron, saying: 2 "There will be a taking of the sum of the sons of Ko'hath from among the sons of Le'vi, according to their families in the house of their fathers, 3 from thirty years old upward to fifty years old, all those going into the service group to do the work in the tent of meeting.

4 "This is the service of the sons of Ko'hath in the tent of meeting. It is something most holy: 5 And Aaron and his sons must come in when the camp is departing, and they must take down the screening curtain and must cover the ark of the testimony with it. 6 And they must put a covering of sealskins over it and spread out an entire cloth of blue on top and put in its poles, sould made and

7 "And they will spread out a cloth of blue over the table of showbread, and they must put upon it the dishes and the cups and the bowls and the pitchers of the drink offering; and the constant bread should continue on it. 8 And they must spread out a cloth of coccus scarlet over them, and they must cover it with a covering of sealskins and put in its poles. 9 And they must take a cloth of blue and cover the lampstand of the luminary and its lamps and its snuffers and its fire holders and all its vessels for oil with which they regularly minister to it. 10 And they must put it and all its utensils into a covering of sealskins and put it upon a bar. 11 And over the golden altar they will spread out a cloth of blue, and they must cover it with yes, them by the house of their

which they regularly minister in the holy place, and they must put them in a cloth of blue and cover them with a covering of sealskins and put them upon a bar.

13 "And they must clear away the fatty ashes of the altar and spread out a cloth of wool dyed reddish purple over it. 14 And they must put upon it all its utensils with which they regularly minister at it, the fire holders, the forks and the shovels and the bowls. all the utensils of the altar; and they must spread out over it a covering of sealskins and put in its poles.

15 "And Aaron and his sons must finish covering the holy place and all the utensils of the holy place when the camp is departing, and after that the sons of Ko'hath will come in to carry them, but they must not touch the holy place so that they have to die. These things are the load of the sons of Ko'hath in the tent of meeting.

16 "And the oversight of E.le.a'zar the son of Aaron the priest is over the oil of the luminary and the perfumed incense and the constant grain offering and the anointing oil, the oversight of all the tabernacle and all that is in it. namely, the holy place and its utensils."

17 And Jehovah spoke further to Moses and Aaron, saying: 18 "Do not let the tribe of the families of the Ko'hath ites be cut off from among the Levites. 19 But do this for them that they may indeed keep alive and may not die for their approaching the most holy things. Aaron and his sons will come in. and they must assign them each one to his service and to his load. 20 And they must not come in to see the holy things for the least moment of time, and so they have to die."

21 Then Jehovah spoke to Moses, saying: 22 "There will be a taking of the sum of the sons of Ger'shon. a covering of sealskins and put in fathers according to their families.

23 From thirty years old upward | Ith'a mar the son of Aaron the to fifty years you will register them, priest." all who come to enter into the service group to render service in the tent of meeting, 24 This is the service of the families of the Ger'shon ites as to serving and as by the house of their fathers. to carrying. 25 And they must 35 from thirty years old upward to carry the tent cloths of the taber- fifty years, all who entered into pacle and the tent of meeting, its the service group for the service in covering and the sealskin covering that is on top over it, and the screen of the entrance of the tent of meeting, 26 and the hangings of the courtyard and the entrance screen of the gate of the courtyard that is round about the tabernacle and the altar, and their tent cords and all their service utensils, and all things with which work is regularly done. Thus they must serve. 27 At the order of Aaron and his sons all the service of the sons of the Ger'shon-ites should take place as regards all their loads and all their service, and you must assign all their loads to them by obligation. 28 This is the service of the families of the sons of the Ger'shon·ites in the tent of meeting, and their obligatory service is under the hand of Ith'a mar the son of Aaron the priest.

29 "As for the sons of Me rar'i. you will register them by their families in the house of their fathers. 30 From thirty years old upward to fifty years you will register them, all who enter into the service group to render the service of the tent of meeting. 31 And this is their obligation, their load, according to all their service in the tent of meeting: the panel frames of the tabernacle and its bars and its pillars and its socket pedestals, 32 and the pillars of the courtyard round about and their socket pedestals and their tent pins and their tent cords together with all their equipment and all their service. And by their names you will assign the equipment for which they are obligated, as their load. 33 This is the service of the families of the sons of Me rar'i according to all their service in the years old upward to fifty years old,

34 And Moses and Aaron and the chieftains of the assembly proceeded to register the sons of the Ko'hath ites by their families and the tent of meeting. 36 And the ones registered of them by their families came to be two thousand seven hundred and fifty. 37 These are the registered ones of the families of the Ko'hath·ites, all those serving in the tent of meeting, whom Moses and Aaron registered at the order of Jehovah by means of Moses.

38 As for the registered ones of the sons of Ger'shon by their families and by the house of their fathers, 39 from thirty years old upward to fifty years, all who entered into the service group for the service in the tent of meeting, 40 the ones registered of them by their families, by the house of their fathers, came to be two thousand six hundred and thirty. 41 These were the registered ones of the families of the sons of Ger'shon. all those serving in the tent of meeting, whom Moses and Aaron registered at the order of Jehovah.

42 As for the registered ones of the families of the sons of Me-rar'i by their families by the house of their fathers, 43 from thirty years old upward to fifty years old, all those entering into the service group for the service in the tent of meeting. 44 the ones registered of them by their families came to be three thousand two hundred. 45 These were the registered ones of the families of the sons of Merar'i, whom Moses and Aaron registered at the order of Jehovah by means of Moses.

46 All the registered ones whom Moses and Aaron and the chieftains of Israel registered as Levites by their families and by the house of their fathers, 47 from thirty tent of meeting, under the hand of all those coming to render the

laborious service and the service of | to the sons of Israel, and you must carrying loads in the tent of meet- say to them, 'In case any man's ing, 48 their registered ones came wife turns aside in that she does to be eight thousand five hundred and eighty. 49 At the order of Jehovah they were registered by means of Moses, each one according to his service and his load; and they were registered just as Jehovah had commanded Moses.

And Jehovah spoke further to Moses, saying: 2 "Command the sons of Israel that they send out of the camp every leprous person and everyone having a running discharge and everyone unclean by a deceased soul. 3 Whether a male or a female you should send them out. You should send them outside the camp, that they may not contaminate the camps of those in the midst of whom I am tabernacling." 4 And the sons of Israel proceeded to do so, even to send them outside the camp. Just as Jehovah had spoken to Moses, so the sons of Israel did.

5 And Jehovah continued speaking to Moses, saying: 6 "Speak to the sons of Israel, 'As for a man or a woman, in case they do any of all the sins of mankind in committing an act of unfaithfulness against Jehovah, that soul has also become guilty. 7 And they must confess their sin that they have done, and he must return the amount of his guilt in its principal. also adding a fifth of it to it, and he must give it to the one against whom he did wrong. 8 But if the latter has no near relative to whom to return the amount of the guilt. the amount of the guilt that is being returned to Jehovah belongs to the priest, except the ram of atonement with which he will make atonement for him.

9 "'And every contribution of all the holy things of the sons of Israel, which they will present to the priest, should become his. 10 And the holy things of each one will remain his own. Whatever each one may give to the priest. that will become his."

speak to Moses, saying: 12 "Speak defiled yourself and some man has

commit an act of unfaithfulness against him, 13 and another man actually lies down with her and has an emission of semen, and it has been hidden from the eyes of her husband and has remained undiscovered, and she, on her part, has defiled herself but there is no witness against her, and she herself has not been caught: 14 and the spirit of jealousy has passed upon him, and he has become suspicious of his wife's faithfulness. and she in fact has defiled herself. or the spirit of jealousy has passed upon him, and he has become suspicious of his wife's faithfulness, but she in fact has not defiled herself: 15 then the man must bring his wife to the priest and bring her offering along with her. a tenth of an e'phah of barley flour. He must not pour oil upon it nor put frankincense upon it, because it is a grain offering of jealousy, a memorial grain offering bringing error to remembrance.

16 "'And the priest must bring her forward and make her stand before Jehovah. 17 And the priest must take holy water in an earthenware vessel, and the priest will take some of the dust that happens to be on the floor of the tabernacle, and he must put it in the water. 18 And the priest must make the woman stand before Jehovah and loosen the hair of the woman's head and put upon her palms the memorial grain offering, that is, the grain offering of jealousy, and in the hand of the priest there should be the bitter water that brings a curse.

19 "'And the priest must make her swear, and he must say to the woman: "If no man has lain down with you and if while under your husband you have not turned aside in any uncleanness, be free of the effect of this bitter water that brings a curse. 20 But you, in case you have turned aside while under 11 And Jehovah went on to your husband and in case you have

Jealousy water test, Naziriteship vow

put in you his seminal emission, priest must carry out toward her besides your husband,-" 21 The all this law. 31 And the man must priest must now make the woman be innocent of error, but that wife swear with an oath involving cursing, and the priest must say to the woman: "May Jehovah set you for a cursing and an oath in the midst belly swell. 22 And this water that Naz'i-rite to Jehovah, 3 he should brings a curse must enter into your keep away from wine and intoxiintestines to cause your belly to cating liquor. He should not drink swell and the thigh to fall away." To this the woman must say: "Amen! Amen!" and but a mind good

drink the bitter water that brings from the unripe grapes to the skins. a curse, and the water that brings a curse must enter into her his Naziriteship no razor should as something bitter. 25 And the pass over his head; until the days priest must take the grain offering that he should be separated to Jeof jealousy from the woman's hand hovah come to the full, he should and wave the grain offering to and prove holy by letting the locks of fro before Jehovah, and he must the hair of his head grow. 6 All bring it near the altar. 26 And the the days of his keeping separate priest must grasp some of the grain to Jehovah he may not come tooffering as a remembrancer of it ward any dead soul. 7 Not even and must make it smoke upon the for his father or his mother or his altar, and afterward he will make brother or his sister may he defile the woman drink the water, himself when they die, because the 27 When he has made her drink sign of his Naziriteship to his God the water, it must also occur that is upon his head. if she has defiled herself in that she committed an act of unfaithfulness toward her husband, the in case anyone dying should die water that brings a curse must then quite suddenly alongside him so enter into her as something bitter, that he has defiled the head of his and her belly must swell, and her Naziriteship, he must then shave his thigh must fall away, and the head in the day of establishing his woman must become a cursing in purification. On the seventh day he among her people. 28 However, should shave it. 10 And on the if the woman has not defiled her- eighth day he should bring two self but she is clean, she must then turtledoves or two male pigeons to be free from such punishment; and the priest to the entrance of the she must be made pregnant with tent of meeting. 11 And the priest semen.

will answer for her error."

6 And Jehovah spoke further to Moses, saying: 2 "Speak to the sons of Israel and you must say to of your people by Jehovah's letting them, 'In case a man or a woman your thigh fall away, and your takes a special vow to live as a the vinegar of wine or the vinegar of intoxicating liquor, nor drink any liquid made from grapes, nor 23 "And the priest must write eat grapes either fresh or dried. these cursings in the book and must 4 All the days of his Naziriteship wipe them out into the bitter water. he should not eat anything at all 24 And he must make the woman that is made from the wine vine,

5 "'All the days of the vow of

8 "'All the days of his Naziriteship he is holy to Jehovah. 9 But must handle one as a sin offering 29 "This is the law about jeal- and the other as a burnt offering ousy, where a woman may turn and make atonement for him, since aside while under her husband, and he has sinned because of the [dead] she does defile herself, 30 or in soul. Then he must sanctify his the case of a man where the spirit head on that day. 12 And he of jealousy may pass upon him. must live as a Naz'i rite to Jehovah and he does suspect his wife of un- for the days of his Naziriteship, faithfulness; and he must make the and he must bring a young ram in wife stand before Jehovah, and the its first year as a guilt offering; and the former days will go un- saying: 23 "Speak to Aaron and counted because he defiled his his sons, saying, 'This is the way Naziriteship.

13 "'Now this is the law about the Naz'i rite: On the day that the 24 "May Jehovah bless you and days of his Naziriteship come to the full, he will be brought to the 25 May Jehovah make his face entrance of the tent of meeting. 14 And he must present as his offering to Jehovah one sound young ram in its first year as a burnt offering and one sound female lamb in its first year as a sin offering 27 And they must place my name and one sound ram as a communion sacrifice, 15 and a basket of unfermented ring-shaped cakes of fine flour, moistened with oil, and unfermented wafers smeared with oil, and their grain offering and their drink offerings. 16 And the priest must present them before Jehovah and render up his sin offering and his burnt offering, 17 And he will render up the ram as a communion sacrifice to Jehovah along with the basket of unfermented cakes; and the priest must render up its grain offering and its drink offering.

18 "'And the Naz'i rite must shave the head of his Naziriteship at the entrance of the tent of meeting, and he must take the hair of the head of his Naziriteship and put it upon the fire that is under the communion sacrifice. 19 And the priest must take a boiled shoulder from the ram and one unfermented ring-shaped cake out of the basket, and one unfermented wafer, and put them upon the palms of the Naz'i-rite after he has had the sign of his Naziriteship shaved off. 20 And the priest must wave them to and fro as a wave offering before Jehovah. It is something holy for the priest, along with the breast of the wave offering and the leg of the contribution. And afterward the Naz'i-rite may drink wine.

21 "This is the law about the Naz'i rite who yows-his offering to Jehovah over his Naziriteship, besides that which he can afford. According to his vow that he may make, so he should do because of the law of his Naziriteship."

you should bless the sons of Israel. saying to them: A horaven accord

keep you.

shine toward you, and may he favor you.

26 May Jehovah lift up his face toward you and assign peace to you."

upon the sons of Israel, that I myself may bless them."

7 Now it came about on the day that Moses finished setting up the tabernacle that he proceeded to anoint it and to sanctify it and all its furnishings and the altar and all its utensils. Thus he anointed them and sanctified them. 2 Then the chieftains of Israel, the heads of the house of their fathers, made a presentation, they being the chieftains of the tribes and standing over the ones registered, 3 and they brought their offering before Jehovah, six covered wagons and twelve cattle, a wagon for two chieftains and a bull for each one; and they presented them before the tabernacle, 4 At this Jehovah said to Moses: 5 "Accept them from them, as they must serve for carrying on the service of the tent of meeting, and you must give them to the Levites, each one in proportion to his own service."

6 So Moses accepted the wagons and the cattle and gave them to the Levites. 7 Two wagons and four cattle he gave to the sons of Ger'shon in proportion to their service. 8 and four wagons and eight cattle he gave to the sons of Me rar'i in proportion to their service, under the hand of Ith'amar the son of Aaron the priest. 9 But to the sons of Ko'hath he gave none, because the service of the holy place was upon them. They did their carrying on the shoulder.

10 Now the chieftains made their presentation at the inauguration of the altar on the day of its being 22 Then Jehovah spoke to Moses, anointed, and the chieftains pro-

ceeded with presenting their offer- of ten shekels, full of incense; ing before the altar. 11 So Jeho- 27 one young bull, one ram, one vah said to Moses: "One chieftain male lamb in its first year, for a on one day and another chieftain burnt offering; 28 one kid of the on another day is the way they will present their offering for the in- for a communion sacrifice two auguration of the altar."

be Nah'shon the son of Am- of He'lon. min'a dab of the tribe of Judah. 13 And his offering was one silver dish, its weight being a hundred of fine flour moistened with oil for male lamb in its first year, for a burnt offering; 16 one kid of the son of Am·min'a·dab.

18 On the second day Ne than'el ing of E li'zur the son of Shed'e ur. the son of Zu'ar, the chieftain of Is'sa char, made a presentation. silver dish, its weight being a hunwith oil for a grain offering: five male lambs each a year old. the son of Zu'ar.

24 On the third day there was son of Zu·ri·shad'dai. the chieftain for the sons of Zeb'u·lun, E·li'ab the son of He'lon. 25 His offering was one silver dish,

goats for a sin offering; 29 and cattle, five rams, five he-goats, five 12 Now the one presenting his offering on the first day proved to was the offering of E-li'ab the son

Chieftain presentations days 1 to 6

30 On the fourth day there was the chieftain for the sons of Reu'ben, E-li'zur the son of Shed'e-ur. and thirty shekels, one silver bowl 31 His offering was one silver dish, of seventy shekels by the shekel of its weight being a hundred and the holy place, both of them full thirty shekels, one silver bowl of seventy shekels by the shekel of the a grain offering; 14 one gold cup holy place, both of them full of of ten shekels, full of incense; fine flour moistened with oil for a 15 one young bull, one ram, one grain offering; 32 one gold cup of ten shekels, full of incense: 33 one young bull, one ram, one male lamb goats for a sin offering: 17 and in its first year, for a burnt offerfor a communion sacrifice two ing; 34 one kid of the goats for cattle, five rams, five he-goats, five a sin offering; 35 and for a commale lambs each a year old. This munion sacrifice two cattle, five was the offering of Nah'shon the rams, five he-goats, five male lambs each a year old. This was the offer-

36 On the fifth day there was the chieftain for the sons of Sim'e on. 19 He presented as his offering one She·lu'mi·el the son of Zu·ri·shad'dai. 37 His offering was one silver dred and thirty shekels, one silver dish, its weight being a hundred bowl of seventy shekels by the and thirty shekels, one silver bowl shekel of the holy place, both of of seventy shekels by the shekel of them full of fine flour moistened the holy place, both of them full of fine flour moistened with oil for 20 one gold cup of ten shekels, full a grain offering; 38 one gold cup of incense; 21 one young bull, of ten shekels, full of incense; of incense; 21 one young bull, of ten shekels, full of incense; one ram, one male lamb in its first 39 one young bull, one ram, one year, for a burnt offering; 22 one male lamb in its first year, for a kid of the goats for a sin offering; burnt offering; 40 one kid of the 23 and for a communion sacrifice goats for a sin offering; 41 and two cattle, five rams, five he-goats, for a communion sacrifice two cattle, five rams, five he-goats, five This was the offering of Ne than'el male lambs each a year old. This was the offering of She·lu'mi·el the

42 On the sixth day there was the chieftain for the sons of Gad. E·li'a·saph the son of Deu'el. its weight being a hundred and 43 His offering was one silver dish, thirty shekels, one silver bowl of its weight being a hundred and seventy shekels by the shekel of the thirty shekels, one silver bowl of holy place, both of them full of seventy shekels by the shekel of the fine flour moistened with oil for holy place, both of them full of fine a grain offering; 26 one gold cup flour moistened with oil for a grain

offering; 44 one gold cup of ten | the holy place, both of them full of young bull, one ram, one male lamb in its first year, for a burnt offering; 46 one kid of the goats for a sin offering: 47 and for a comrams, five he-goats, five male lambs a sin offering; 65 and for a com-Deu'el.

48 On the seventh day there was the chieftain for the sons of E'phra·im, E·lish'a·ma the son of Am mi'hud. 49 His offering was the chieftain for the sons of Dan. one silver dish, its weight being a A·hi·e'zer the son of Am·mi·shad'hundred and thirty shekels, one dai. 67 His offering was one silver silver bowl of seventy shekels by dish, its weight being a hundred the shekel of the holy place, both and thirty shekels, one silver bowl of them full of fine flour moistened of seventy shekels by the shekel of with oil for a grain offering; 50 one gold cup of ten shekels, full fine flour moistened with oil for a of incense; 51 one young bull, one ram, one male lamb in its first year, for a burnt offering: 52 one kid of the goats for a sin offering; lamb in its first year, for a burnt 53 and for a communion sacrifice offering; 70 one kid of the goats two cattle, five rams, five he-goats, five male lambs each a year old. This was the offering of E-lish'a·ma the son of Am·mi'hud.

the chieftain for the sons of Manas'seh, Ga·ma'li·el the son of Pedah'zur. 55 His offering was one silver dish, its weight being a hundred and thirty shekels, one silver bowl of seventy shekels by the shekel of the holy place, both of them full of fine flour moistened with oil for a grain offering: 56 one gold cup of ten shekels, full fine flour moistened with oil for a of incense; 57 one young bull, one grain offering; 74 one gold cup of ram, one male lamb in its first year. for a burnt offering; 58 one kid of the goats for a sin offering; 59 and for a communion sacrifice two ing; 76 one kid of the goats for a cattle, five rams, five he-goats, five male lambs each a year old. This was the offering of Ga·ma'li·el the son of Pe-dah'zur.

the chieftain for the sons of Benjamin, Ab'i-dan the son of Gid-e-

shekels, full of incense; 45 one fine flour moistened with oil for a grain offering; 62 one gold cup of ten shekels, full of incense; 63 one young bull, one ram, one male lamb in its first year, for a burnt offermunion sacrifice two cattle, five ing; 64 one kid of the goats for each a year old. This was the of- munion sacrifice two cattle, five fering of E·li'a saph the son of rams, five he-goats, five male lambs each a year old. This was the offering of Ab'i-dan the son of Gid · e · o'ni.

66 On the tenth day there was the holy place, both of them full of grain offering; 68 one gold cup of ten shekels, full of incense; 69 one young bull, one ram, one male for a sin offering; 71 and for a communion sacrifice two cattle, five rams, five he-goats, five male lambs each a year old. This was the of-54 On the eighth day there was fering of A hi e'zer the son of Am·mi·shad'dai.

72 On the eleventh day there was the chieftain for the sons of Ash'er, Pa'gi el the son of Och'ran. 73 His offering was one silver dish. its weight being a hundred and thirty shekels, one silver bowl of seventy shekels by the shekel of the holy place, both of them full of ten shekels, full of incense; 75 one young bull, one ram, one male lamb in its first year, for a burnt offersin offering: 77 and for a communion sacrifice two cattle, five rams, five he-goats, five male lambs each a year old. This was the offer-60 On the ninth day there was ing of Pa'gi-el the son of Och'ran.

78 On the twelfth day there was the chieftain for the sons of Naph'o'ni. 61 His offering was one silver ta·li, A·hi'ra the son of E'nan. dish, its weight being a hundred 79 His offering was one silver dish, and thirty shekels, one silver bowl its weight being a hundred and of seventy shekels by the shekel of thirty shekels, one silver bowl of

seventy shekels by the shekel of the just as Jehovah had commanded holy place, both of them full of Moses. 4 Now this was the workfine flour moistened with oil for a manship of the lampstand. It was grain offering; 80 one gold cup of hammered work of gold. Up to its ten shekels, full of incense; 81 one sides and up to its blossoms it was young bull, one ram, one male lamb hammered work. According to the in its first year, for a burnt offering: 82 one kid of the goats for a Moses, so he had made the lampsin offering; 83 and for a com- stand. munion sacrifice two cattle, five rams, five he-goats, five male lambs

offering of A.hi'ra the son of E'nan. 84 This was the inauguration offering of the altar on the day of its being anointed, on the part of the chieftains of Israel: twelve silver dishes, twelve silver bowls, 86 the twelve gold cups full of incense being ten shekels respectively to a cup by the shekel of the holy being a hundred and twenty shekoffering being twelve bulls, twelve rams, twelve male lambs each a year old and their grain offerings, and twelve kids of the goats for a sin offering; 88 and all the cattle of the communion sacrifice being twenty-four bulls, sixty rams, sixty he-goats, sixty male lambs each a year old. This was the inauguration offering of the altar after its being anointed.

89 Now whenever Moses went into the tent of meeting to speak with him, then he would hear the voice conversing with him from above the cover that was upon the ark of the testimony, from between the two cherubs; and he would speak to him.

And Jehovah proceeded to speak to Moses, saving: 2 "Speak to Aaron, and you must say to him. area in front of the lampstand, all wombs, all the first-born of the

vision that Jehovah had shown

5 And Jehovah spoke further to Moses, saying: 6 "Take the Leeach a year old. This was the vites from among the sons of Israel, and you must cleanse them. 7 And this is what you should do to them to cleanse them: Spatter sin-cleansing water upon them, and they must have a razor pass over all their flesh and must wash their twelve gold cups; 85 a hundred garments and cleanse themselves, and thirty shekels to each silver 8 Then they must take a young dish, and seventy to each bowl, all bull and its grain offering of fine the silver of the vessels being two flour moistened with oil, and you thousand four hundred shekels by will take another young bull for a the shekel of the holy place; sin offering. 9 And you must present the Levites before the tent of meeting and congregate all the assembly of the sons of Israel. place, all the gold of the cups 10 And you must present the Levites before Jehovah, and the sons els: 87 all the cattle for the burnt of Israel must lay their hands upon the Levites, 11 And Aaron must cause the Levites to move to and fro before Jehovah as a wave offering from the sons of Israel, and they must serve for carrying on the service of Jehovah.

12 "Then the Levites will lay their hands upon the heads of the bulls. After that, render up the one as a sin offering and the other as a burnt offering to Jehovah to make atonement for the Levites. 13 And you must have the Levites stand before Aaron and his sons and must cause them to move to and fro as a wave offering to Jehovah. 14 And you must separate the Levites from among the sons of Israel, and the Levites must become mine. 15 And afterward the Levites will come in to serve at the tent of meeting. So you must 'Whenever you light up the lamps, cleanse them and cause them to the seven lamps should shine on move to and fro as a wave offering. the area in front of the lamp- 16 For they are given ones, given stand." 3 And Aaron began to to me from among the sons of do so. He lit up its lamps for the Israel. In place of those opening

sons of Israel, you must take them the sons of Israel should prepare for me. 17 For every first-born the passover sacrifice at its apamong the sons of Israel is mine. among man and among beast. On the day of my striking every firstborn in the land of Egypt I sanctified them to myself. 18 And I its statutes and all its regular proshall take the Levites in place of cedures you should prepare it." all the first-born among the sons of Israel. 19 And I shall give the Levites as given ones to Aaron and his sons from among the sons of Israel, to carry on the service of the sons of Israel in the tent of meeting and to make atonement for the sons of Israel, that no plague may occur among the sons of Israel because the sons of Israel did. approach the holy place."

20 And Moses and Aaron and all the assembly of the sons of Israel proceeded to do so to the Levites. In accord with all that Jehovah had commanded Moses as regards the Levites, that is the way the sons of Israel did to them. 21 So the Levites purified themselves and washed their garments, after which be restrained from presenting the Aaron caused them to move to and fro as a wave offering before Jehovah. Then Aaron made an atonement for them to cleanse them. 22 First after that the Levites came in to carry on their service in the tent of meeting before Aaron and his sons. Just as Jehovah had commanded Moses respecting the

Levites, so they did to them. 23 Jehovah now spoke to Moses. saving: 24 "This is what applies to the Levites: From twenty-five years old upward he will come to enter into the company in the service of the tent of meeting. 25 But after the age of fifty years he will retire from the service company and serve no longer, 26 And he must minister to his brothers in the tent of meeting in taking care of the obligation, but he must render no service. In accord with this you will do to the Levites in their

obligations."

Si'nai in the second year of their coming out of the land of Egypt, cut off from his people, because the in the first month, saying: 2 "Now offering of Jehovah he did not pre-

pointed time. 3 On the fourteenth day in this month between the two evenings you should prepare it at its appointed time. According to all

4 So Moses spoke to the sons of Israel to prepare the passover sacrifice. 5 Then they prepared the passover sacrifice in the first month. on the fourteenth day of the month between the two evenings. in the wilderness of Si'nai. According to all that Jehovah had commanded Moses, so the sons of Israel

6 Now there happened to be men who had become unclean by a human soul so that they were not able to prepare the passover sacrifice on that day. Hence they presented themselves before Moses and Aaron on that day. 7 Then those men said to him: "We are unclean by a human soul. Why should we offering to Jehovah at its appointed time in the midst of the sons of Israel?" 8 At this Moses said to them: "Stand there, and let me hear what Jehovah may command regarding you."

9 Then Jehovah spoke to Moses. saying: 10 "Speak to the sons of Israel, saying, 'Although any man of you or of your generations should happen to be unclean by a soul or off on a distant journey. he too must prepare the passover sacrifice to Jehovah. 11 In the second month, on the fourteenth day between the two evenings, they should prepare it. Together with unfermented cakes and bitter greens they should eat it. 12 They must not let any of it remain until morning, and they should break no bone in it. According to the whole statute of the passover they should prepare it. 13 But when the man was clean or did not hap-And Jehovah proceeded to speak to Moses in the wilderness of to Moses in the wilderness of neglected to prepare the passover sacrifice, that soul must then be

sin that man will answer.

14 "'And in case an alien resident should be residing with you as an alien, he also must prepare the passover sacrifice to Jehovah. According to the statute of the passover and according to its regular procedure is the way he should do. There should exist one statute for you people, both for the alien resident and for the native of the land.' "

15 Now on the day of setting up the tabernacle the cloud covered the tabernacle of the tent of the Testimony, but in the evening what appeared to be fire continued over the tabernacle until morning. 16 That is the way it went on constantly: The cloud would cover it by day, and the appearance of fire by night, 17 And whenever the cloud would go up from over the tent, the sons of Israel would pull away right afterward, and in the place where the cloud would reside. there is where the sons of Israel would encamp. 18 At the order of Jehovah the sons of Israel would pull away, and at the order of Jehovah they would encamp. All the days that the cloud would reside over the tabernacle, they would remain encamped. 19 And when the cloud prolonged its stay over the tabernacle many days, the sons of Israel also kept their obligation to Jehovah that they should not pull away. 20 And sometimes the cloud would continue a few days over the tabernacle. At the order of Jehovah they would remain encamped, and at the order of Jehovah they would pull away. 21 And sometimes the cloud would continue from evening to morning; and the cloud lifted itself in the morning, and they pulled away. Whether it was by day or by night that the cloud lifted itself, they also pulled away. 22 Whether it was two days or a month or more days during which the cloud prolonged its stay over the tabernacle ferings and your communion sacby residing over it, the sons of rifices; and their use must serve as Israel remained encamped and a memorial for you before your

sent at its appointed time. For his lifted itself they would pull away. 23 At the order of Jehovah they would encamp, and at the order of Jehovah they would pull away. They kept their obligation to Jehovah at the order of Jehovah by means of Moses.

10 And Jehovah proceeded to speak to Moses, saying: 2 "Make for yourself two trumpets of silver. You will make them of hammered work, and they must be at your service for convening the assembly and for breaking up the camps. 3 And they must blow on them both, and the whole assembly must keep their appointment with you at the entrance of the tent of meeting. 4 And if they should blow on just one, the chieftains as heads of the thousands of Israel must also keep their appointment with you.

5 "And you men must blow a fluctuating blast, and the camps of those camping to the east must pull away. 6 And you must blow a fluctuating blast a second time. and the camps of those camping to the south must pull away. They should blow a fluctuating blast for each time one of them pulls away.

7 "Now when calling the congregation together, you should blow. but you must not sound a fluctuating blast. 8 And Aaron's sons, the priests, should blow on the trumpets, and the use of them must serve as a statute for you men to time indefinite during your generations.

9 "And in case you should enter into war in your land against the oppressor who is harassing you. you must also sound a war call on the trumpets, and you will certainly be remembered before Jehovah your God and be saved from your enemies.

10 "And in the day of your rejoicing and in your festal seasons and at the commencements of your months, you must blow on the trumpets over your burnt ofwould not pull away, but when it God. I am Jehovah your God."

11 Now it came about that in the | Am·mi·shad'dai was over its army. second year, in the second month, 26 And over the army of the tribe on the twentieth day in the month, of the sons of Ash'er there was Pa'the cloud lifted itself from over giel the son of Och'ran, 27 And the tabernacle of the Testimony. over the army of the tribe of the 12 And the sons of Israel began to sons of Naph'ta·li there was A·hi'ra pull away in the manner of their the son of E'nan. 28 In this mandepartures from the wilderness of Si'nai, and the cloud proceeded to of Israel in their armies when they reside in the wilderness of Pa'ran. 13 And they began pulling away for the first time, according to the order of Jehovah by means of Moses.

14 So the [three-tribe] division of the camp of the sons of Judah pulled away first of all in their armies, and Nah'shon the son of shall certainly do good to you, be-Am·min'a·dab was over its army 15 And over the army of the tribe of the sons of Is'sa char there was Ne-than'el the son of Zu'ar. 16 And over the army of the tribe of the sons of Zeb'u·lun there was E·li'ab the son of He'lon.

17 And the tabernacle was taken down, and the sons of Ger'shon and in the wilderness, you must serve the sons of Me rar'i as carriers of as eyes for us. 32 And it must the tabernacle pulled away.

18 And the [three-tribe] division of the camp of Reu'ben pulled away in their armies, and E·li'zur the son of Shed'e · ur was over its army. 19 And over the army of the tribe of the sons of Sim'e on there was She·lu'mi·el the son of Zu·ri·shad'dai. 20 And over the army of the tribe of the sons of Gad there was marching before them for a jour-E·li'a·saph the son of Deu'el.

21 And the Ko'hath ites as carriers of the sanctuary pulled away, as they will have set up the tabernacle by the time of their coming.

22 And the [three-tribe] division of the camp of the sons of E'phraim pulled away in their armies, and E-lish'a ma the son of Am mi'hud was over its army. 23 And over the army of the tribe of the sons of Ma·nas'seh there was Ga·ma'liel the son of Pe-dah'zur. 24 And over the army of the tribe of the sons of Benjamin there was Ab'i dan the son of Gid e o'ni.

25 And the [three-tribe] division of the camp of the sons of Dan guard for all the camps in their Jehovah began to blaze against

ner were the departures of the sons

would pull away.

29 Then Moses said to Ho'bab the son of Reu'el the Mid'i an ite, the father-in-law of Moses: "We are pulling away for the place about which Jehovah said, 'I shall give it to you.' Do come with us, and we cause Jehovah has spoken good concerning Israel 30 But he said to him: "I shall not go along, but I shall go to my own country and to my relatives." 31 At this he said: "Please, do not leave us, because, for the reason that you well know where we may encamp occur that in case you should come with us, yes, it must occur that with what goodness Jehovah will do good with us, we, in turn, will do good to you."

33 So they went marching from the mountain of Jehovah for a journey of three days, and the ark of Jehovah's covenant was ney of three days to search out a resting place for them. 34 And Jehovah's cloud was over them by day at their marching out from the

encampment.

35 And it would occur that when the Ark would set out. Moses would say: "Do arise, O Jehovah, and let your enemies be scattered; and let those who intensely hate you flee from before you." 36 And when it would rest, he would say: "Do return, O Jehovah, to the myriads of thousands of Israel."

11 Now the people became as men having something evil to complain about in the ears of Jehovah. When Jehovah got to hear it, then pulled away as forming the rear his anger grew hot, and a fire of armies, and A.hi.e'zer the son of them and to consume some in the

extremity of the camp. 2 When are too heavy for me. 15 So if the people began to cry out to this is the way you are doing to Moses, then he made supplication me, please kill me off altogether, if to Jehovah, and the fire sank down. I have found favor in your eyes, 3 And the name of that place got and let me not look upon my to be called Tab'e-rah, because a calamity." fire of Jehovah had blazed against

in the midst of them expressed you do know that they are older selfish longing, and the sons of men of the people and officers of Israel too began to weep again and say: "Who will give us meat to eat? 5 How we remember the fish that we used to eat in Egypt for nothing, the cucumbers and the watermelons and the leeks and the onions and the garlic! 6 But now our soul is dried away. Our eyes are on nothing at all except the manna."

7 Incidentally, the manna was like coriander seed, and its look was like the look of bdellium gum. 8 The people spread out and picked it up and ground it in hand mills or pounded it in a mortar, and they boiled it in cooking pots or made it into round cakes, and its taste proved to be like the taste of an oiled sweet cake. 9 And when the dew descended upon the camp by night, the manna would descend upon it.

10 And Moses got to hear the people weeping in their families, each man at the entrance of his tent. And Jehovah's anger began growing very hot, and in the eyes of Moses it was bad. 11 Then Moses said to Jehovah: "Why have you caused evil to your servant, and why have I not found favor in your eyes, in placing the load of all this people upon me? 12 Have I myself conceived all this people? Is it I who have given them birth, so that you should say to me. 'Carry them in your bosom, just as the male nurse carries the suckling,' to the soil about which you swore to their forefathers? 13 From where do I have meat to give to all this people? For they keep weeping toward me, saying, 'Do give us meat, and let us eat!' 14 I am not able, I by myself, to spoke to the people the words of carry all this people, because they Jehovah. And he went gathering

16 In turn Jehovah said to Moses: "Gather for me seventy men 4 And the mixed crowd that was of the older men of Israel, whom theirs, and you must take them to the tent of meeting, and they must station themselves there with you. 17 And I shall have to come down and speak with you there; and I shall have to take away some of the spirit that is upon you and place it upon them, and they will have to help you in carrying the load of the people that you may not carry it, just you alone. 18 And to the people you should say, 'Sanctify yourselves for tomorrow, as you will certainly eat meat, because you have wept in the ears of Jehovah. saying: "Who will give us meat to eat, for it was well with us in Egypt?" And Jehovah will certainly give you meat, and you will indeed eat. 19 You will eat, not one day nor two days nor five days nor ten days nor twenty days, 20 but up to a month of days, until it comes out of your nostrils and it has become a loathing to you, just because you rejected Jehovah, who is in your midst, and you went weeping before him, saying: "Why is it that we have come out of Egypt?"'"

21 Then Moses said: "The people in the midst of whom I am are six hundred thousand men on foot. and yet you-you have said, 'Meat I shall give them, and they will certainly eat for a month of days'! 22 Will flocks and herds be slaughtered for them, for it to be adequate for them? Or will all the fish of the sea be caught for them, for it to be adequate for them?"

23 At this Jehovah said to Moses: "The hand of Jehovah is cut short, is it? Now you will see whether what I say befalls you or not."

24 After that Moses went out and

25 Then Jehovah came down in a cloud and spoke to him and took upon him and put it upon each of the seventy older men. And it came about that as soon as the spirit settled down upon them, then they proceeded to act as prophets: but they did not do it again.

men remaining in the camp. The name of the one was El'dad, and the name of the other was Me'dad. And the spirit began to settle down upon them, as they were among those written down, but they had not gone out to the tent. So they proceeded to act as prophets in the camp. 27 And a young man went running and reporting to Moses and saving: "El'dad and Me'dad are acting as prophets in the camp!" 28 Then Joshua the son of Nun. the minister of Moses from his the tent and called Aaron and young manhood on, responded and Mir'i-am. At this both of them said: "My lord Moses, restrain went out. 6 And he went on to them!" 29 However, Moses said to say: "Hear my words, please. If him: "Are you feeling jealous for there came to be a prophet of me? No. I wish that all of Jehovah's people were prophets, because Jehovah would put his spirit upon them!" 30 Later Moses withdrew to the camp, he and the older men of Israel.

Jehovah and began driving quails from the sea and letting them fall above the camp about a day's journey this way and about a day's fear to speak against my servant, journey that way, all around the camp, and about two cubits above the surface of the earth. 32 Then hot against them, and he went his the people got up all that day and all night and all the next day and kept gathering the quail. The one collecting least gathered ten homers. and they kept spreading them extensively all around the camp for she was struck with leprosy, themselves. 33 The meat was vet 11 Immediately Aaron said to Mobetween their teeth, before it could ses: "Excuse me, my lord! Do not, be chewed, when Jehovah's anger please, attribute to us the sin in blazed against the people, and Jehovah began striking at the people and which we have committed! with a very great slaughter.

34 The name of that place came like someone dead, whose flesh at

seventy men from the older men of to be called Kib'roth-hat-ta'a-vah. the people and proceeded to have because there they buried the peothem stand round about the tent. ple who showed selfish craving. 35 From Kib'roth-hat ta'a vah the people pulled away for Ha-ze'roth. away some of the spirit that was and they continued in Ha ze'roth.

12 Now Mir'i-am and Aaron began to speak against Moses on account of the Cush'ite wife whom he had taken, because it was a Cush'ite wife he had taken. 2 And they kept saying: "Is it just 26 Now there were two of the by Moses alone that Jehovah has spoken? Is it not by us also that he has spoken?" And Jehovah was listening. 3 And the man Moses was by far the meekest of all the men who were upon the surface of

the ground.

4 Then Jehovah suddenly said to Moses and Aaron and Mir'i am: "Go out, the three of you, to the tent of meeting." So the three of them went out. 5 After that Jehovah came down in the pillar of cloud and stood at the entrance of yours for Jehovah, it would be in a vision I would make myself known to him. In a dream I would speak to him. 7 Not so my servant Moses! He is being entrusted with all my house. 8 Mouth to 31 And a wind burst forth from mouth I speak to him, thus showing him, and not by riddles; and the appearance of Jehovah is what he beholds. Why, then, did you not against Moses?"

9 And Jehovah's anger got to be way. 10 And the cloud turned away from over the tent, and, look! Mir'i am was struck with leprosy as white as snow. Then Aaron turned toward Mir'i-am, and, look! which we have acted foolishly 12 Please, do not let her continue

the time of his coming out of his to spy out the land of Ca'naan, he mother's womb is half eaten off!" 13 And Moses began to cry out to Jehovah, saying: "O God, please! Heal her, please!"

14 Then Jehovah said to Moses: her face, would she not be humiliated seven days? Let her be quarantined seven days outside the camp, and afterward let her be received in." 15 Accordingly Mir'iam was quarantined outside the camp seven days, and the people did not pull away until Mir'i-am was received in. 16 And afterward the people pulled away from Haze'roth and took up camping in the wilderness of Pa'ran.

13 Jehovah now spoke to Moses, saying: 2 "Send out for yourself men that they may spy out the land of Ca'naan, which I am giving to the sons of Israel. You will send out one man for each tribe of his fathers, each one a

chieftain among them."

3 So Moses sent them out from the wilderness of Pa'ran at the order of Jehovah. All the men were heads of the sons of Israel. 4 And these are their names: Of the tribe of Reu'ben. Sham mu'a the son of Zac'cur; 5 of the tribe of Sim'e on, Sha'phat the son of Ho'ri; 6 of the tribe of Judah. Ca'leb the son of Je-phun'neh; 7 of the tribe of Is'sa char, I'gal the son of Joseph; 8 of the tribe of E'phra·im, Ho·she'a the son of Nun: 9 of the tribe of Benjamin, Pal'ti the son of Ra'phu; 10 of the tribe of Zeb'u·lun, Gad'diel the son of So'di; 11 of the tribe of Joseph, for the tribe of Ma·nas'seh, Gad'di the son of Su'si: 12 of the tribe of Dan, Am'miel the son of Ge·mal'li; 13 of the tribe of Ash'er, Se'thur the son of Mi'cha·el; 14 of the tribe of Naph'ta·li, Nah'bi the son of Voph'si: 15 of the tribe of Gad, Geu'el the son of Ma'chi. 16 These are the names of the men whom Moses sent to spy out the land. And Moses continued to call Ho-she'a the son of Nun Je-hosh'u-a.

proceeded to say to them: "Go up here into the Neg'eb, and you must go up into the mountainous region. 18 And you must see what the land is and the people who are dwelling "Were her father to spit directly in on it, whether they are strong or weak, whether they are few or many; 19 and what the land is in which they are dwelling, whether it is good or bad, and what the cities are in which they are dwelling. whether it is in encampments or in fortifications: 20 and what the land is, whether it is fat or lean, whether there are trees in it or not. And you must show yourselves courageous and take some of the fruitage of the land." Now the days were the days of the first ripe fruits of the grapes.

> 21 So they went up and spied out the land from the wilderness of Zin to Re'hob to the entering in of Ha'math. 22 When they went up into the Neg'eb, they then came to He'bron, Now A.hi'man, She'shai and Tal'mai, those born of A'nak, were there. Incidentally, He'bron had been built seven years before Zo'an of Egypt. 23 When they came to the torrent valley of Esh'col, they then proceeded to cut down from there a shoot with one cluster of grapes. And they went carrying it with a bar on two of the men, and also some of the pomegranates and some of the figs. 24 They called that place the torrent valley of Esh'col, on account of the cluster that the sons of Israel cut down from there.

25 Finally at the end of forty days they returned from spying out the land. 26 So they walked and came to Moses and Aaron and all the assembly of the sons of Israel in the wilderness of Pa'ran, at Ka'desh. And they came bringing back word to them and all the assembly and showing them the fruitage of the land. 27 And they went on to report to him and say: "We entered into the land to which you sent us out, and it is indeed flowing with milk and honey, and this is its fruitage. 28 Nevertheless, the 17 When Moses was sending them facts are that the people who dwell in the land are strong, and the for- | who spied out the land, ripped the Am'or ites are dwelling in the mountainous region, and the Ca'naan ites are dwelling by the sea and by the side of the Jordan."

30 Then Ca'leb tried to still the people toward Moses and went on to say: "Let us go up directly, and we are bound to take possession of it, because we can surely prevail over it." 31 But the men who went up with him said: "We are not able to go up against the people, because they are stronger than we are." 32 And they kept on bringing forth to the sons of Israel a bad report of the land that they had spied out, saying: "The land, which we passed through to spy it out, is a land that eats up its inhabitants; and all the people whom we saw in the midst of it are men of extraordinary size. 33 And there we saw the Neph'i·lim, the sons of A'nak, who are from the Neph'i·lim; so that we became in our own eyes like grasshoppers, and the same way we became in their eves."

Then all the assembly raised their voice, and the people continued giving vent to their voice and weeping all through that night. 2 And all the sons of Israel began to murmur against Moses and Aaron, and all the assembly began to say against them: "If only we had died in the land of Egypt, or if only we had died in this wilderness! 3 And why is Jehovah bringing us to this land to fall by the sword? Our wives and our little ones will become plunder. Is it not better for us to return to Egypt?" 4 They even went to saying to one another: "Let us appoint a head, and let us return to Egypt!"

5 At this Moses and Aaron fell upon their faces before all the con-

tified cities are very great; and, too, their garments apart, 7 and they those born of A'nak we saw there. proceeded to say this to all the 29 The A mal'ek ites are dwelling assembly of the sons of Israel: "The in the land of the Neg'eb, and the land that we passed through to spy Hit'tites and the Jeb'u-sites and it out is a very, very good land. 8 If Jehovah has found delight in us, then he will certainly bring us into this land and give it to us, a land that is flowing with milk and honey. 9 Only against Jehovah do not rebel; and you, do not you fear the people of the land, for they are bread to us. Their shelter has turned away from over them. and Jehovah is with us. Do not fear them."

> 10 However, all the assembly talked of pelting them with stones. And Jehovah's glory appeared on the tent of meeting to all the sons of Israel.

> 11 Finally Jehovah said to Moses: "How long will this people treat me without respect, and how long will they not put faith in me for all the signs that I performed in among them? 12 Let me strike them with pestilence and drive them away, and let me make you a nation greater and mightier than they are."

13 But Moses said to Jehovah: "Then the Egyptians will be bound to hear that you by your power have led this people up out of their midst. 14 And they will be bound to tell it to the inhabitants of this land. They have heard that you are Jehovah in among this people, who has appeared face to face. You are Jehovah, and your cloud is standing over them, and you are going before them in the pillar of cloud by day and in the pillar of fire by night. 15 Were you to put this people to death as one man, then the nations who have heard of your fame would certainly say this. 16 'Because of Jehovah's not being able to bring this people into the land about which he swore to them he proceeded to slaughter them in the wilderness.' 17 And now, gregation of the assembly of the please, let your power become sons of Israel. 6 And Joshua the great, O Jehovah, just as you have son of Nun and Ca'leb the son of spoken, saying, 18 'Jehovah, slow Je-phun'neh, who were of those to anger and abundant in lovingkindness, pardoning error and Ca'leb the son of Je-phun'neh and transgression, but by no means will Joshua the son of Nunhe give exemption from punishment, bringing punishment for the please, the error of this people ac-Egypt onward until now."

20 Then Jehovah said: "I do forgive according to your word. 21 And, on the other hand, as I live, all the earth will be filled with the glory of Jehovah. 22 But all land, forty days, a day for a year. the men who have been seeing my a day for a year, you will answer glory and my signs that I have for your errors forty years, as performed in Egypt and in the wilderness and yet kept testing me estranged means. these ten times, and have not lissee the land about which I swore to their fathers, yes, all those not see it. 24 As for my servant Ca'leb, because a different spirit Red Sea."

26 And Jehovah went on to went to spy out the land."" speak to Moses and Aaron, saving: 27 "How long will this evil assembly have this murmuring that they Israel, then the people began to are carrying on against me? I have mourn a great deal. 40 Moreover, heard the murmurings of the sons they got up early in the morning of Israel that they are murmuring against me. 28 Say to them. "As the mountain, saying: "Here we are. I live," is the utterance of Jehovah, "if I shall not do to you just that way as you have spoken in my ears! have sinned." 41 But Moses said: 29 In this wilderness your carcasses will fall, yes, all your registered ones of all your number from twenty years old upward, you who go up, because Jehovah is not in have murmured against me. 30 As your midst, that you may not be for you, you will not enter into the defeated before your enemies. land in which I lifted up my hand 43 For the A mal'ek ites and the

31 "" And your little ones who you said would become plunder, error of the fathers upon sons, upon these also I shall certainly bring the third generation and upon in, and they will indeed know the fourth generation.' 19 Forgive, the land that you have rejected. 32 But the carcasses of you yourcording to the greatness of your selves will fall in this wilderness. loving-kindness, and just as you 33 And your sons will become have pardoned this people from shepherds in the wilderness forty years, and they will have to answer for your acts of fornication, until your carcasses come to their end in the wilderness. 34 By the number of the days that you spied out the you must know what my being

35 "" I Jehovah have spoken if tened to my voice. 23 will never this is not what I shall do to all this evil assembly, those who have gathered together against me: In treating me without respect will this wilderness they will come to their end, and there they will die. 36 And the men whom Moses sent has proved to be with him and he to spy out the land and who, when kept following wholly after me. I they returned, began making the shall certainly bring him into the whole assembly murmur against land where he has gone, and his him, by bringing forth a bad reoffspring will take possession of it, port against the land, 37 ves. the 25 While the A-mal'ek-ites and the men bringing forth the bad report Ca'naan ites are dwelling in the about the land will die by the low plain, you people make a turn scourge before Jehovah. 38 But tomorrow and pull away to march Joshua the son of Nun and Ca'leb to the wilderness by way of the the son of Je-phun'neh will certainly live on, of those men who

39 When Moses proceeded to speak these words to all the sons of and tried to go up to the top of and we have to go up to the place that Jehovah mentioned. For we "Why is it that you are passing beyond the order of Jehovah? But that will not succeed. 42 Do not [in oath] to reside with you, except | Ca'naan-ites are there before you; and you are certain to fall by the each ram or for one head among sword, because, for the reason that the male lambs or among the goats. you turned back from following Je- 12 Whatever may be the number hovah, Jehovah will not continue that you may render up, that is with you."

up to the top of the mountain, but the ark of Jehovah's covenant and Moses did not move away from the midst of the camp. 45 Then the A·mal'ek·ites and the Ca'naan·ites who were dwelling in that mountain came on down and began alien resident or one who is in them as far as Hor'mah.

And Jehovah spoke further to Moses, saving: 2 "Speak to the sons of Israel, and you must say to them, 'When you eventually come into the land of your dwelling places, which I am giving you. 3 and you must render up an offering made by fire to Jehovah, a burnt offering or a sacrifice to perform a special vow or voluntarily or during your seasonal festivals. in order to make a restful odor to Jehovah, from the herd or from the flock; 4 the one presenting his as an alien with you." offering must also present to Jehovah a grain offering of fine flour. a tenth of an e'phah, moistened with a fourth of a hin of oil, say to them, 'On your coming into 5 And you should render up wine the land where I am bringing you. as a drink offering, the fourth of a 19 it must also occur that when hin, together with the burnt offering or for the sacrifice of each male lamb. 6 Or for a ram you should tion to Jehovah. 20 You should render up a grain offering of two tenths of fine flour, moistened with a third of a hin of oil. 7 And you should present wine as a drink of a threshing floor is the way you offering, a third of a hin, as a restful odor to Jehovah.

8 "'But in case you should render up a male of the herd as a burnt offering or a sacrifice to per- ations. form a special vow or communion sacrifices to Jehovah, 9 one must also present together with the male of the herd a grain offering of three tenths of fine flour, moistened with half a hin of oil. 10 And you by means of Moses from the day should present wine as a drink that Jehovah commanded and onoffering, half a hin, as an offering ward for your generations, 24 it made by fire, of a restful odor to must then occur that if it has been Jehovah. 11 This is the way it done far from the eyes of the as-

the way you should do for each one 44 However, they presumed to go according to the number of them. 13 Every native should render up these in this way in presenting an offering made by fire, of a restful odor to Jehovah.

14 "'And in case there should be residing as an alien with you an striking them and went scattering your midst for generations of you, and he must render up an offering made by fire, of a restful odor to Jehovah, just as you should do, so he should do. 15 You who are of the congregation and the alien resident who is residing as an alien will have one statute. It will be a statute to time indefinite for your generations. The alien resident should prove to be the same as you before Jehovah. 16 There should prove to be one law and one judicial decision for you and for the alien resident who is residing

17 And Jehovah went on to speak to Moses, saying: 18 "Speak to the sons of Israel, and you must you eat any of the bread of the land, you should make a contribumake a contribution of the first fruits of your coarse meal as ringshaped cakes. Like the contribution should contribute it. 21 Some of the first fruits of your coarse meal you should give as a contribution to Jehovah throughout your gener-

22 "'Now in case you should make a mistake and not do all these commandments, which Jehovah has spoken to Moses. 23 all that Jehovah has commanded you should be done for each bull or for sembly by mistake, the whole as-

sembly must then render up one! young bull as a burnt offering for ses: "Without fail the man should a restful odor to Jehovah, and its be put to death, the whole assemgrain offering and its drink offering according to the regular procedure, and one kid of the goats whole assembly brought him forth as a sin offering. 25 And the priest must make atonement for the whole assembly of the sons of Israel, and it must be forgiven them: because it was a mistake, and they, for their part, brought as their offering an offering made by fire to them that they must make for Jehovah and their sin offering before Jehovah for their mistake. skirts of their garments through-26 And it must be forgiven the whole assembly of the sons of Israel and the alien resident who is fringed edge of the skirt, 39 'And residing as an alien in their midst, it must serve as a fringed edge for because it was by mistake on the you, and you must see it and repart of all the people.

and the alien resident who is residing as an alien in their midst. there should prove to be one law Your God." for you as respects doing some-

thing unintentionally.

own error is upon him."

32 While the sons of Israel were collecting pieces of wood brought him up to Moses and Aaron and hovah?" the whole assembly. 34 So they committed him into custody, be- at once fell upon his face. 5 Then cause it had not been distinctly he spoke to Ko'rah and to his en-

35 In time Jehovah said to Mobly pelting him with stones outside the camp." 36 Accordingly the outside the camp and pelted him with stones so that he died, just as Jehovah had commanded Moses.

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37 And Jehovah went on to say this to Moses: 38 "Speak to the sons of Israel, and you must say to themselves fringed edges upon the out their generations, and they must put a blue string above the member all the commandments of 27 "'And if any soul should sin Jehovah and do them, and you by mistake, then he must present a must not go about following your female goat in its first year for a hearts and your eyes, which you sin offering. 28 And the priest are following in immoral intermust make atonement for the soul course. 40 The purpose is that who made a mistake by a sin un- you may remember and may cerintentionally before Jehovah, so as tainly do all my commandments to make atonement for it, and it and indeed prove to be holy to must be forgiven him. 29 As to Your God. 41 I am Jehovah Your the native among the sons of Israel God, who have brought you out of the land of Egypt in order to prove myself your God. I am Jehovah

16 And Ko'rah the son of Iz'har, the son of Ko'hath the the son of Ko'hath, the son 30 "'But the soul that does of Le'vi, proceeded to get up, tosomething deliberately, whether he gether with Da'than and A bi'ram is a native or an alien resident, he the sons of E li'ab, and On the speaking abusively of Jehovah, in son of Pe'leth, the sons of Reu'ben, that case that soul must be cut off 2 And they proceeded to rise up from among his people. 31 Be- before Moses, they and two huncause it is Jehovah's word that he dred and fifty men of the sons of has despised and his commandment Israel, chieftains of the assembly, that he has broken, that soul summoned ones of the meeting, should be cut off without fail. His men of fame. 3 So they congregated themselves against Moses and Aaron and said to them: "That is continuing in the wilderness, they enough of you, because the whole once found a man collecting pieces assembly are all of them holy and of wood on the sabbath day. Jehovah is in their midst. Why, 33 Then those who found him then, should you lift yourselves up above the congregation of Je-

4 When Moses got to hear it he stated what should be done to him. tire assembly, saying: "In the

morning Jehovah will make known | take each one his fire holder, and come near to him. 6 Do this: Take fire holders for yourselves, Ko'rah and his entire assembly, 7 and put fire in them and place the man whom Jehovah will choose. he is the holy one. That is enough of you, you sons of Le'vi!"

8 And Moses went on to say to Ko'rah: "Listen, please, you sons of Le'vi. 9 Is it such a little thing for you men that the God of Israel has separated you men from the assembly of Israel to present you to himself to carry on the service of Jehovah's tabernacle and to stand before the assembly to minister to them, 10 and that he should bring you and all your brothers the sons of Le'vi with you near? So must you men also try to secure the priesthood? 11 For that reason you and all your assembly who are gathering together are against Jehovah. As for Aaron. what is he that you men should murmur against him?"

12 Later Moses sent to call Da'than and A.bi'ram the sons of E·li'ab, but they said: "We are not going to come up! 13 Is it so little a thing that you have brought us up out of a land flowing with milk and honey to put us to death in the wilderness, that you should also try to play the prince over us to the limit? 14 As it is, you have not brought us into any land flowing with milk and honey, that you may give us an inheritance of field and vineyard. Is it the eyes of those men that you want to bore out? We are not going to come up!"

15 At this Moses became very angry and said to Jehovah: "Do not turn to look at their grain offering. Not one male ass have I harmed one of them."

16 Then Moses said to Ko'rah: "You and all your assembly, be present before Jehovah, you and mankind that punishment will be they and Aaron, tomorrow. 17 And brought upon them, then it is not

who belongs to him and who is holy | you men must put incense upon and who must come near to him, them and present each one his fire and whoever he may choose will holder before Jehovah, two hundred and fifty fire holders, and you and Aaron each his fire holder." 18 So they took each one his fire holder and put fire upon them and incense upon them before Jehovah placed incense upon them and tomorrow, and it must occur that stood at the entrance of the tent of meeting together with Moses and Aaron. 19 When Ko'rah got all the assembly together against them at the entrance of the tent of meeting, then Jehovah's glory appeared to all the assembly.

> 20 Jehovah now spoke to Moses and Aaron, saying: 21 "Separate yourselves from the midst of this assembly, that I may exterminate them in an instant." 22 At this they fell upon their faces and said: "O God, the God of the spirits of every sort of flesh, will just one man sin and you become indignant against the entire as-

sembly?"

23 In turn Jehovah spoke to Moses, saying: 24 "Speak to the assembly, saying, 'Get away from around the tabernacles of Ko'rah, Da'than and A·bi'ram!'"

25 After that Moses got up and went to Da'than and A bi'ram, and the older men of Israel went with him. 26 Then he spoke to the assembly, saying: "Turn aside, please, from before the tents of these wicked men and do not touch anything that belongs to them, that you may not be swept away in all their sin." 27 Immediately they got away from before the tabernacle of Ko'rah, Da'than and A bi'ram, from every side, and Da'than and A.bi'ram came out, taking their stand at the entrance of their tents, together with their wives, and their sons and their little ones.

28 Then Moses said: "By this you will know that Jehovah has sent me to do all these deeds, that taken away from them, nor have I it is not of my own heart: 29 If it is according to the death of all mankind that these people will die and with the punishment of all

Jehovah that has sent me. 30 But | before Jehovah, and no one might if it is something created that Jehovah will create, and the ground bly, just as Jehovah had spoken has to open its mouth and swallow up them and everything that belongs to them and they have to go down alive into She'ol, you will then know for certain that these men have treated Jehovah disrespectfully."

31 And it came about that as soon as he had finished speaking all these words, the ground that was under them began to be split apart. 32 And the earth proceeded to open its mouth and to swallow up them and their households and all humankind that belonged to Ko'rah and all the goods. 33 So down they went, and all who belonged to them, alive into She'ol. and the earth went covering them over, so that they perished from the midst of the congregation. 34 And all the Israelites who were round about them fled at the screaming fire holder and put fire from upon of them, for they began to say: "We are afraid that the earth may swallow us up!" 35 And a fire came out from Jehovah and proceeded to consume the two hundred and fifty men offering the incense.

36 Jehovah now spoke to Moses. saying: 37 "Say to E-le-a'zar the son of Aaron the priest that he should take up the fire holders from within the conflagration. 'And you scatter the fire over there: for they are holy, 38 even the fire holders of these men who sinned against their own souls. And they must make them into thin metal plates as an overlaying for the altar, because they presented them before Jehovah, so that they became holy; and they should serve as a sign to the sons of Israel." 39 Accordingly E-le-a'zar the priest took the copper fire holders, which those who had been burned up had presented, and they proceeded to of Israel and take from them one beat them out into an overlaying rod for each paternal house from for the altar, 40 as a memorial all their chieftains, by the house of for the sons of Israel, to the end their fathers, twelve rods. You will that no strange man who is not write the name of each one upon of the offspring of Aaron should his rod. 3 And Aaron's name you come near to make incense smoke will write upon Le'vi's rod, because

become like Ko'rah and his assemto him by means of Moses.

41 And directly the next day the whole assembly of the sons of Israel began to murmur against Moses and Aaron, saving: "You men. you have put Jehovah's people to death." 42 And it came about that when the assembly had congregated themselves together against Moses and Aaron, they then turned toward the tent of meeting: and. look! the cloud covered it, and Jehovah's glory began to appear.

43 And Moses and Aaron proceeded to come before the tent of meeting. 44 Then Jehovah spoke to Moses, saying: 45 "You men, rise up from the midst of this assembly, that I may exterminate them in an instant." At this they fell upon their faces. 46 After that Moses said to Aaron: "Take the the altar in it and put on incense and go to the assembly in a hurry and make atonement for them, because the indignation has gone out from the face of Jehovah. The plague has started!" 47 Aaron at once took it, just as Moses had spoken, and went running into the midst of the congregation; and, look! the plague had started among the people. So he put the incense on and began making atonement for the people. 48 And he kept standing between the dead and the living. Eventually the scourge was stopped. 49 And those dead from the scourge amounted to fourteen thousand seven hundred, aside from those dead on account of Ko'rah. 50 When at last Aaron returned to Moses at the entrance of the tent of meeting, the scourge had been stopped.

17 Jehovah now spoke to Moses, saying: 2 "Speak to the sons

there is one rod for the head of the tribe of Le'vi, the clan of your the house of their fathers. 4 And father, with you, that they may be you must deposit them in the joined to you and may minister to tent of meeting before the Testi- you, to both you and your sons with mony, where I regularly present you, before the tent of the Testimyself to you. 5 And what must occur is that the man whom I shall choose, his rod will bud, and I shall tion to the entire tent. Only to the certainly make subside from against utensils of the holy place and to me the murmurings of the sons of Israel, which they are murmuring that they may not die, neither they against you."

Israel, and all their chieftains went obligation to the tent of meeting giving him a rod for each chieftain. a rod for each chieftain, by the house of their fathers, twelve rods: and Aaron's rod was in among their rods. 7 Then Moses deposited the rods before Jehovah in the altar, that no further indignation tent of the Testimony.

8 And it came about the next day tent of the Testimony, look! Aaron's rod for the house of Le'vi had budded, and it was bringing forth buds and blossoming flowers and of meeting, 7 And you and your was bearing ripe almonds. 9 Moses then brought out all the rods from before Jehovah to all the sons of Israel, and they went looking and taking each man his own rod.

Moses: "Put Aaron's rod back before the Testimony as something to be kept for a sign to the sons of rebelliousness, that their murmurings may cease from against me, that they may not die." 11 At once Moses did just as Jehovah had commanded him. He did just

12 And the sons of Israel began to say this to Moses: "Now we are bound to expire, we are bound to perish, we are all of us bound to perish. 13 Anyone approaching. coming near to Jehovah's tabernacle, will die! Must we end up in expiring that way?"

18 And Jehovah proceeded to say to Aaron: "You and your sons and the house of your father with you will answer for error against the sanctuary, and you and your sons with you will answer for error against your priesthood. 2 And bring near, also, your brothers of with all the wave offerings of the

mony. 3 And they must keep their obligation to you and their obligathe altar they must not come near nor you men. 4 And they must be 6 So Moses spoke to the sons of joined to you and must keep their as respects all the service of the tent, and no stranger may come near to you men. 5 And you must keep your obligation to the holy place and your obligation to the may occur against the sons of Israel, 6 And I, look! I have taken that when Moses went into the your brothers, the Levites, from among the sons of Israel, as a gift for you, as those given to Jehovah to carry on the service of the tent sons with you should safeguard your priesthood as regards every concern of the altar and as regards what is inside the curtain; and you men must render service. As a serv-10 Subsequently Jehovah said to ice of gift I shall give your priesthood, and the stranger drawing near should be put to death."

8 And Jehovah spoke further to Aaron: "As for me, look! I have given you the custody of the contributions made to me. Of all the holy things of the sons of Israel I have given them to you and to your sons as a portion, as an allowance to time indefinite. 9 This should become yours out of the most holy things, out of the offering made by fire, every offering of theirs together with every grain offering of theirs and every sin offering of theirs and every guilt offering of theirs, which they will return to me. It is something most holy for you and for your sons. 10 In a most holy place you should eat it. Every male should eat it. It should become something holy to you. 11 And this belongs to you: the contribution of their gift together

sons of Israel, I have given them | look! I have given every tenth part to you and your sons and your in Israel as an inheritance in redaughters with you, as an allowance to time indefinite. Everyone are carrying on, the service of the clean in your house may eat it.

12 "All the best of the oil and all the best of the new wine and the to the tent of meeting to incur sin grain, their first fruits, which so as to die. 23 And the Levites they will give to Jehovah, I have given them to you. 13 The first ripe fruits of all that is on their are the ones who should answer land, which they will bring to Jehovah, yours it should become. Everyone clean in your house may eat it.

14 "Every devoted thing in Israel

should become yours.

15 "Everything opening the womb, of every sort of flesh, which they will present to Jehovah, among given to the Levites as an inheritman and among beast, should become yours. However, you should without fail redeem the first-born of mankind; and the first-born of sion of an inheritance." the unclean beast you should redeem. 16 And with a redemption price for it from a month old on- to the Levites, and you must say ward you should redeem it, by the estimated value, five silver shekels by the shekel of the holy place. It have given to you from them for is twenty ge'rahs. 17 Only the first-born bull or first-born male lamb or first-born goat you should not redeem. They are something holy. Their blood you should sprinkle upon the altar, and their fat fering made by fire for a restful of the wine or oil press. 28 In this odor to Jehovah. 18 And their flesh should become yours. Like the tribute a contribution to Jehovah breast of the wave offering and like the right leg, it should become will receive from the sons of Israel, yours. 19 All the holy contribucontribute to Jehovah, I have given to you and your sons and your to you, you will contribute every daughters with you, as an allowance to time indefinite. It is a covenant of salt before Jehovah for you thing from them.' and your offspring with you."

20 And Jehovah went on to say to Aaron: "In their land you will them, then it will certainly be not have an inheritance, and no reckoned to the Levites as the prodshare will become yours in their uce of the threshing floor and as midst. I am your share and your the produce of the wine or oil press. inheritance in the midst of the 31 And you must eat it in every sons of Israel.

21 "And to the sons of Le'vi, cause it is your wages in return

turn for their service that they tent of meeting. 22 And the sons of Israel should no more come near themselves must carry on the service of the tent of meeting, and they for their error. It is a statute to time indefinite during your generations that in the midst of the sons of Israel they should not get possession of an inheritance. 24 For the tenth part of the sons of Israel, which they will contribute to Jehovah as a contribution, I have ance. That is why I have said to them. 'In the midst of the sons of Israel they should not get posses-

25 Then Jehovah spoke to Moses, saving: 26 "And you should speak to them, 'You will receive from the sons of Israel the tenth part that I your inheritance, and you must contribute from it as a contribution to Jehovah a tenth part of the tenth part. 27 And it must be reckoned to you as your contribution, like the grain of the threshyou should make smoke as an of- ing floor and like the full produce way you yourselves also will confrom all your tenth parts that you and from them you must give the tions, which the sons of Israel will contribution to Jehovah to Aaron the priest. 29 From all the gifts sort of contribution to Jehovah, of the very best of it, as some holy

> 30 "And you must say to them. 'When you contribute the best of place, you and your household, be

for your service in the tent of corpse of any human soul must the best from them, and you must not profane the holy things of the die."

And Jehovah proceeded to speak to Moses and Aaron, saying: 2 "This is a statute of the law that Jehovah has commanded. saying, 'Speak to the sons of Israel that they should take for you a sound red cow in which there is no defect and upon which no yoke has come. 3 And you must give it to E·le·a'zar the priest, and he must lead it forth outside the camp. and it must be slaughtered before him. 4 Then E-le-a zar the priest must take some of its blood with his finger and spatter some of its blood straight toward the front of the tent of meeting seven times. 5 And the cow must be burned under his eyes. Its skin and its flesh and its blood together with its dung will be burned. 6 And the priest must take cedar wood and hyssop and coccus scarlet material and throw it into the midst of the burning of the cow. 7 And the priest must wash his garments and bathe his flesh in water, and afterward he may come into the camp; but the priest must be unclean until the evening.

8 "'And the one who burned it will wash his garments in water and must bathe his flesh in water, and he must be unclean until the

evening.

9 "'And a clean man must gather up the ashes of the cow and deposit them outside the camp in a clean place; and they must serve the assembly of the sons of Israel as something to be kept for the water for cleansing. It is a sin unclean and who will not purify offering. 10 And the one gathering the ashes of the cow must wash his garments and be unclean until the evening.

"'And it must serve the sons of Israel and the alien resident who kled upon him. He is unclean. is residing as an alien in their midst as a statute to time in- statute to time indefinite for them.

meeting. 32 And you must not also be unclean seven days. incur sin for it when you contribute 12 Such one should purify himself with it on the third day, and on the seventh day he will be clean. sons of Israel, that you may not But if he will not purify himself on the third day, then on the seventh day he will not be clean. 13 Everyone touching a corpse, the soul of whatever man may die, and who will not purify himself, has defiled Jehovah's tabernacle, and that soul must be cut off from Israel. Because the water for cleansing has not been sprinkled upon him, he continues unclean. His uncleanness is still upon him.

14 "'This is the law in case a man should die in a tent: Everyone coming into the tent, and everyone who is in the tent, will be unclean seven days. 15 And every opened vessel upon which there is no lid tied down is unclean. 16 And evervone who on the open field may touch someone slain with the sword or a corpse or a bone of a man or a burial place will be unclean seven days. 17 And they must take for the unclean one some of the dust of the burning of the sin offering and put running water upon it in a vessel. 18 Then a clean man must take hyssop and dip it into the water and spatter it upon the tent and all the vessels and the souls that happened to be there and upon the one who touched the bone or the slain one or the corpse or the burial place. 19 And the clean person must spatter it upon the unclean one on the third day and on the seventh day and must purify him from sin on the seventh day: and he must wash his garments and bathe in water, and he must be clean in the evening.

20 "'But the man who may be himself, well, that soul must be cut off from the midst of the congregation, because it is Jehovah's sanctuary that he has defiled. The water for cleansing was not sprin-

21 "'And it must serve as a definite. 11 Anyone touching the that the one spattering the water

for cleansing should wash his garments, also the one touching the water for cleansing. He will be unclean until the evening, 22 And anything the unclean one may who touches it will be unclean until the evening."

20 And the sons of Israel, the come into the wilderness of Zin in the first month, and the people took up dwelling in Ka'desh. It was there that Mir'i am died and there was sanctified among them.

that she was buried.

water for the assembly, and they began to congregate themselves the people went quarreling with Moses and saying: "If only we had expired when our brothers excongregation into this wilderness for us and our beasts of burden to die there? 5 And why have you conducted us up out of Egypt to no place of seed and figs and vines and pomegranates, and there is no water to drink." 6 Then Moses congregation to the entrance of the tent of meeting and fell upon their faces, and Jehovah's glory began to appear to them.

7 Then Jehovah spoke to Moses, saving: 8 "Take the rod and call that it may indeed give its water;

drink."

before Jehovah, just as he had comcrag that we shall bring out water Israel turned away from him. for you?" 11 With that Moses lifted his hand up and struck the entire assembly, proceeded to pull crag with his rod twice; and much away from Ka'desh and come to

water began to come out, and the assembly and their beasts of burden began to drink.

12 Later Jehovah said to Moses and Aaron: "Because you did not touch will be unclean, and the soul show faith in me to sanctify me before the eves of the sons of Israel, therefore you will not bring this congregation into the land that entire assembly, proceeded to I shall certainly give them." 13 These are the waters of Mer'ibah, because the sons of Israel quarreled with Jehovah, so that he

14 Subsequently Moses sent mes-2 Now there proved to be no sengers from Ka'desh to the king of E'dom: "This is what your brother Israel has said, 'You yourself against Moses and Aaron. 3 And well know all the hardship that has overtaken us. 15 And our fathers proceeded to go down to Egypt, and we continued to dwell in Egypt pired before Jehovah! 4 And why many days; and the Egyptians have you men brought Jehovah's began doing harm to us and our fathers. 16 Finally we cried out to Jehovah and he heard our voice and sent an angel and brought us out of Egypt; and here we are in bring us into this evil place? It is Ka'desh, a city at the extremity of your territory. 17 Let us pass. please, through your land. We shall not pass through a field or a vineand Aaron came from before the yard, and we shall not drink the water of a well. On the king's road we shall march. We shall not bend toward the right or the left, until we shall pass through your territory."

18 However, E'dom said to him: "You must not pass through me. the assembly together, you and for fear I may come out with the Aaron your brother, and you must sword to meet you." 19 In turn speak to the crag before their eyes the sons of Israel said to him: "By the highway we shall go up; and you must bring out water for and if I and my livestock should them from the crag and give the drink your water, I shall also cerassembly and their beasts of burden tainly give the value of it. I want nothing more than to pass through 9 So Moses took the rod from on my feet." 20 Still he said: "You must not pass through." manded him. 10 After that Moses With that E'dom came on out to and Aaron called the congregation encounter him with a great many together before the crag, and he people and a strong hand. 21 So proceeded to say to them: "Hear, E'dom refused to grant Israel to now, you rebels! Is it from this pass through his territory. Hence

22 And the sons of Israel, the

Mount Hor. 23 Then Jehovah said | contemptible bread." 6 So Jehothis to Moses and Aaron in Mount | vah sent poisonous serpents among E'dom: 24 "Aaron will be gathered to his people, for he will not enter into the land that I shall certainly give to the sons of Israel. on the ground that you men rebelled against my order respecting the waters of Mer'i bah. 25 Take Aaron and E-le-a'zar his son and bring them up into Mount Hor. 26 And strip Aaron of his garments. and you must clothe with them E·le·a'zar his son; and Aaron will be gathered and must die there."

27 So Moses did just as Jehovah had commanded; and before the eyes of all the assembly they went climbing Mount Hor. 28 Then Moses stripped Aaron of his garments and clothed E-le-a'zar his son with them, after which Aaron died there on the top of the mountain. And Moses and E-le-a'zar came on down from the mountain, 29 And all the assembly got to see that Aaron had expired, and all the house of Israel continued weeping for Aar-

on thirty days.

21 Now the Camaan ite the king of A'rad, who dwelt in the Neg'eb, got to hear that Israel had come by the way of Ath'a rim, and he began to fight with Israel and carry away some of them as captives. 2 Consequently Israel made a vow to Jehovah and said: "If you will without fail give this people into my hand, I shall also certainly devote their cities to destruction." 3 So Jehovah listened to Israel's voice and gave the Ca'naan ites over: and they devoted them and their cities to destruction. Hence they called the name of the place Hor'mah.

4 While they continued trekking from Mount Hor by the way of the Red Sea to go around the land of E'dom, the soul of the people began tiring out because of the way. 5 And the people kept speaking against God and Moses: "Why have you brought us up out of Egypt to die in the wilderness? For there is no bread and no water. and our soul has come to abhor the

Hor by the border of the land of the people, and they kept biting the people, so that many people of Israel died.

> 7 Finally the people came to Moses and said: "We have sinned because we have spoken against Jehovah and against you. Intercede with Jehovah that he may remove the serpents from upon us." And Moses went interceding in behalf of the people. 8 Then Jehovah said to Moses: "Make for yourself a fiery snake and place it upon a signal pole. And it must occur that when anyone has been bitten, he then has to look at it and so must keep alive." 9 Moses at once made a serpent of copper and placed it upon the signal pole; and it did occur that if a serpent had bitten a man and he gazed at the copper serpent, he then kept alive.

> 10 After that the sons of Israel pulled away and encamped in O'both. 11 Then they pulled away from O'both and encamped in I'ye-ab'a·rim, in the wilderness that is toward the front of Mo'ab. toward the rising of the sun. 12 From there they pulled away and took up camping by the torrent valley of Ze'red. 13 From there they pulled away and went camping in the region of the Ar'non, which is in the wilderness that extends from the border of the Am'or ites: for the Ar'non is the boundary of Mo'ab, between Mo'ab and the Am'or ites. 14 That is why it is said in the book of the Wars of Jehovah:

"Va'heb in Su'phah and the torrent valleys of Ar'non, 15 and the mouth of the torrent valleys. which has bent itself toward the seat of Ar and has leaned against the border of Mo'ab."

16 Next from there on to Be'er. This is the well about which Jehovah said to Moses: "Gather the people, and let me give them water."

17 At that time Israel proceeded to sing this song:

"Spring up, O well! Respond to it, you people!

18 A well, princes dug it. The nobles of the people excavated it.

With a commander's staff, with their own staffs."

Then from the wilderness on to Mat'ta nah. 19 And from Mat'tanah on to Na hal'i el, and from Na·hal'i·el on to Ba'moth. 20 And from Ba'moth on to the valley that is in the field of Mo'ab, at the head of Pis'gah, and it projects over toward the face of Jesh'i mon.

21 Israel now sent messengers to Si'hon the king of the Am'or·ites, saving: 22 "Let me pass through your land. We shall not turn off into a field or a vineyard. We shall drink water of no well. On the king's road we shall march until we pass through your territory." 23 And Si'hon did not allow Israel to pass through his territory, but Si'hon gathered all his people and went out to meet Israel in the wilderness, and came to Ja'haz and began fighting with Israel. 24 At that Israel struck him with the edge of the sword and took possession of his land from the Ar'non to the Jab'bok, near the sons of Am'mon: because Ja'zer is the border of the sons of Am'mon.

25 So Israel took all these cities, and Israel began dwelling in all the cities of the Am'or ites, in Hesh'bon and all its dependent towns. 26 For Hesh'bon was the city of Si'hon. He was the king of the Am'or ites, and it was he who fought with the king of Mo'ab formerly and went taking all his land out of his hand as far as the Ar'non. 27 That is why the sayers of mock verses would say:

"Come to Hesh'bon.

Let the city of Si'hon be built and be proved firmly set up.

28 For a fire has come out of Hesh'bon, a flame from the town of Si'hon.

It has consumed Ar of Mo'ab, the owners of the high places of the Ar'non.

29 Woe to you, Mo'ab! You will certainly perish, O people of Che'mosh!

He will certainly give his sons as escaped ones and his daughters in the captivity to the king of the Am'orites, Si'hon,

30 So let us shoot at them.

Kill Sihon, Og. Amorites dispossessed

Hesh'bon will certainly perish up to Di'bon,

And the women up to No'phah, the men up to Med'e ba.'

31 And Israel began to dwell in the land of the Am'or ites. 32 Then Moses sent some to spy on Ja'zer. So they captured its dependent towns and dispossessed the Am'or ites who were there. 33 After that they turned and went up by the way of Ba'shan. At this Og the king of Ba'shan came out to meet them, he and all his people, to the battle of Ed're·i. 34 Jehovah now said to Moses: "Do not be afraid of him, for into your hand I shall certainly give him and all his people and his land; and you must do to him just as you did to Si'hon, the king of the Am'or ites, who used to dwell in Hesh'bon." 35 So they went striking him and his sons and all his people, until there was no survivor remaining to him: and they went taking possession of his land.

Then the sons of Israel pulled away and encamped on the desert plains of Mo'ab across the Jordan from Jer'i-cho. 2 And Ba'lak the son of Zip'por got to see all that Israel had done to the Am'or ites. 3 And Mo'ab became very frightened at the people, because they were many; and Mo'ab began to feel a sickening dread of the sons of Israel. 4 And Mo'ab proceeded to say to the older men of Mid'i-an: "Now this congregation will lick up all our surroundings like the bull licking up the green growth of the field.'

And Ba'lak the son of Zip'por was king of Mo'ab at that particular time. 5 He now sent messengers to Ba'laam the son of Be'or at Pe'thor, which is by the River of the land of the sons of his people, to call him, saying: "Look! A people has come out of Egypt. Look! They have covered the earth as far to strike them and I may drive them out of the land; for I well know that the one whom you bless is a blessed one and the one whom you curse is cursed."

7 So the older men of Mo'ab and the older men of Mid'i an traveled with the payments for divination in their hands and went to Ba'laam | word that I shall speak to you is and spoke to him Ba'lak's words. 8 At that he said to them: "Lodge here tonight, and I shall certainly return you word just as Jehovah may speak to me." Accordingly the princes of Mo'ab stayed with Ba'laam.

9 Then God came to Ba'laam you?" 10 So Ba'laam said to the true] God: "Ba'lak the son of Zip'por, the king of Mo'ab, has sent to me, saying, 11 'Look! The people who are coming out of Egypt, and they go covering the earth as far as the eye can see. Now do come, do execrate them for me. Perhaps I may be able to fight against them and I shall actually drive them out." 12 But God said to Ba'laam: "You must not go with them. You must not curse the people, for they are blessed."

the morning and said to the princes of Ba'lak: "Go to your country, because Jehovah has refused to let me go with you." 14 So the princes come with us."

as one can see, and they are dwell- to the servants of Ba'lak: "If Ba'ing right in front of me. 6 And lak were to give me his house full now do come, please; do curse this of silver and gold, I should not be people for me, for they are mightier able to pass beyond the order of than I am. Perhaps I may be able Jehovah my God, so as to do something small or great. 19 And now you men also stay here, please, tonight that I may know what further Jehovah will speak with me."

> 20 Then God came to Ba'laam by night and said to him: "If it is to call you that the men have come, get up, go with them. But only the what you may speak." 21 After that Ba'laam got up in the morning and saddled his she-ass and went with the princes of Mo'ab.

22 And the anger of God began to blaze because he was going; and Jehovah's angel proceeded to station himself in the road to resist and said: "Who are these men with him. And he was riding upon his she-ass, and two attendants of his were with him. 23 And the ass got to see Jehovah's angel stationed in the road with his drawn sword in his hand; and the ass tried to turn aside from the road that she might go into the field, but Ba'laam began to strike the ass in order to turn her aside to the road. 24 And Jehovah's angel kept standing in the narrow way between the vineyards, with a stone wall on this side and a stone wall on that side. 25 And the she-ass kept seeing Jehovah's 13 After that Ba'laam got up in angel and began to squeeze herself against the wall and so to squeeze Ba'laam's foot against the wall: and he went beating her some more.

26 Jehovah's angel now passed of Mo'ab got up and came to Ba'lak by again and stood in a narrow and said: "Ba'laam has refused to place, where there was no way to turn aside to the right or the left. 15 However, Ba'lak sent again 27 When the ass got to see Jehoother princes in greater number vah's angel she now lay down and more honorable than the for- under Balaam; so that Balaam's mer. 16 In turn they came to anger blazed, and he kept beating Ba'laam and said to him: "This is the ass with his staff. 28 Finally what Ba'lak the son of Zip'por has Jehovah opened the mouth of the said, 'Do not be detained, please, ass and she said to Ba'laam: from coming to me. 17 For I shall "What have I done to you so that without fail honor you greatly, and you have beaten me these three everything you may say to me I times?" 29 At this Ba'laam said shall do. So do come, please. Do to the ass: "It is because you have execrate this people for me." dealt ruthlessly with me. If only 18 But Ba'laam answered and said there were a sword in my hand, for 30 Then the she-ass said to Ba'- came about in the morning that laam: "Am I not your she-ass that Ba'lak went taking Ba'laam and you have ridden upon all your life bringing him up to Ba'moth-ba'al, long until this day? Have I ever that he might see from there the been used to do to you this way?" To which he said: "No!" 31 And Jehovah proceeded to uncover Ba'laam's eyes, so that he saw Jehovah's angel stationed in the road with his drawn sword in his hand. At once he bowed low and prostrated himself on his face.

32 Then Jehovah's angel said to him: "Why have you beaten your she-ass these three times? Look! I-I have come out to offer resistance, because your way has been headlong against my will. 33 And the she-ass got to see me and tried to turn aside before me these three times. Supposing she had not turned aside from before me! For by now even you I should have killed, but her I should have preserved alive." 34 At this Ba'laam said to Jehovah's angel: "I have sinned, because I did not know that it was you stationed in the road to meet me. And now, if it is bad in your eyes, let me go my way back." 35 But Jehovah's angel said to Ba'laam: "Go with the men; and nothing but the word that I shall speak to you is what you may speak." And Ba'laam continued going with the princes of Ba'lak.

36 When Ba'lak got to hear that Ba'laam had come, he at once went out to meet him at the city of Mo'ab, which is on the bank of the Ar'non, which is on the extremity of the territory. 37 Then Ba'lak said to Ba'laam: "Have I not for a fact sent to you to call you? Why did you not come to me? Am I not really and truly able to honor you?" 38 At this Ba'laam said to Ba'lak: "Here I have come to you now. Shall I be able at all to speak something? The word that God will place in my mouth is what I shall speak."

39 So Ba'laam went with Ba'lak and they came to Kir'i ath-hu'zoth. 40 And Ba'lak proceeded to sacrifice cattle and sheep and to send some to Ba'laam and the princes

now I should have killed you!" | who were with him. 41 And it whole of the people.

> 23 Then Ba'laam said to Ba'lak: "Build for me on this spot seven altars and make ready for me on this spot seven bulls and seven rams." 2 Ba'lak immediately did just as Ba'laam had spoken. After that Ba'lak and Ba'laam offered up a bull and a ram on each altar. 3 And Ba'laam went on to say to Ba'lak: "Station yourself by your burnt offering, and let me go. Perhaps Jehovah will get in touch and meet with me. In that case whatever he will show me, I shall certainly tell you." So he went to a bare hill.

> 4 When God got in touch with Ba'laam, he then said to Him: "I set the seven altars in rows, and I proceeded to offer up a bull and a ram on each altar." 5 Accordingly Jehovah put a word in the mouth of Ba'laam and said: "Return to Ba'lak, and this is what you will speak." 6 So he returned to him, and, look! he and all the princes of Mo'ab were stationed by his burnt offering. 7 Then he took up his proverbial utterance and

"From A'ram Ba'lak the king of Mo'ab tried to conduct me, From the mountains of the east:

'Do come, do curse Jacob for me. Yes, do come, do denounce Israel.'

8 How could I execrate those whom God has not execrated?

And how could I denounce those whom Jehovah has not denounced?

9 For from the top of the rocks I see them,

And from the hills I behold them.

There as a people they keep tabernacling isolated, And among the nations they do not reckon themselves. Balaam's 2nd utterance, Balak appeals NUMBERS 23: 10-24: 2

particles of Jacob.

And who has counted the fourth part of Israel?

Let my soul die the death of the upright ones.

And let my end turn out afterward like theirs."

11 At this Ba'lak said to Ba'laam: "What have you done to me? It was in order to execrate my enemies that I took you, and here you have blessed them to the limit." 12 In turn he answered and said: "Is it not whatever Jehovah may put in my mouth that I should

take care to speak?"

13 Then Ba'lak said to him: "Do come, please, with me to another place from which you can see them. Only the extremity of them you will see, and you will not see all of them. And execrate them for me from there." 14 So he took him to the field of Zo'phim, to the top of Pis'gah, and proceeded to build seven altars and to offer up a bull and a ram on each altar. 15 After that he said to Ba'lak: "Station yourself here by your burnt offering, and, as for me, let me get in touch with him there." 16 Subsequently Jehovah got in touch with Ba'laam and put a word in his mouth and said: "Re- I shall do'?" turn to Ba'lak, and this is what you will speak." 17 So he came to him, and, look! he was stationed by his burnt offering, and the princes of Mo'ab with him. Then Ba'lak said to him: "What has Je-hovah spoken?" 18 At this he took up his proverbial utterance and said:

"Get up, Ba'lak, and listen.

Zip'por.

19 God is not a man that he should tell lies.

Neither a son of mankind that he should feel regret.

he not carry it out?

And He has blessed, and I directed his face to the wilderness. shall not reverse it. | 2 When Ba'laam raised his eyes

10 Who has numbered the dust 21 He has not looked upon any uncanny power against Jacob. And no trouble has he seen against Israel.

Jehovah his God is with him. And the loud hailing of a king is in his midst.

22 God is bringing them out of Egypt.

The swift course like that of a wild bull is his.

23 For there is no unlucky spell against Jacob. Nor any divination against

Israel.

At this time it may be said respecting Jacob and Israel, What has God worked out!'

24 Behold, a people will get up like

And like the lion it will lift itself up.

It will not lie down until it may eat prey.

And the blood of slain ones it will drink."

25 At this Ba'lak said to Ba'laam: "If, on the one hand, you cannot execrate him at all, then, on the other hand, you should not bless him at all." 26 In turn Ba'laam answered and said to Ba'lak: "Did I not speak to you, saying, 'All that Jehovah will speak is what

27 Then Ba'lak said to Ba'laam: "O come, please. Let me take you to still another place. Perhaps it will be right in the eyes of the [true] God so that you will certainly execrate him for me from there." 28 With that Ba'lak took Ba'laam to the top of Pe'or, which looks toward Jesh'i mon. 29 Then Ba'laam said to Ba'lak: "Build for Do give ear to me, O son of me on this spot seven altars and make ready for me on this spot seven bulls and seven rams." 30 So Ba'lak did just as Ba'laam had said, and he went offering up a bull and a ram on each altar.

Has he himself said it and will 24 When Ba'laam got to see that he not do it. it was good in the eyes of Je-And has he spoken and will hovah to bless Israel, he did not go away as at the other times to come 20 Look! I have been taken to bless, upon any unlucky omens, but he

tribes, then the spirit of God came to but, look! Jehovah has held you be upon him. 3 Hence he took up his proverbial utterance and said:

"The utterance of Ba'laam the

son of Be'or.

And the utterance of the ablebodied man with the eye unsealed.

4 The utterance of the one hearing the savings of God,

Who got to see a vision of the Almighty While falling down with the

eves uncovered:

5 How good-looking are your tents, O Jacob, your tabernacles, O Israel!

6 Like torrent valleys they have extended a long way,

Like gardens by the river. Like aloe plants that Jehovah has planted.

Like cedars by the waters. 7 Water keeps trickling from his 16 The utterance of the one heartwo leather buckets.

And his seed is by many waters.

His king also will be higher than A'gag.

And his kingdom will be lifted up.

8 God is bringing him out of

The swift course of a wild bull is his.

He will consume the nations, his oppressors,

And their bones he will gnaw, and he will break them to

pieces with his arrows. 9 He bowed down, he lay down like the lion.

And, like a lion, who dares rouse him?

blessed.

And those cursing you are the ones cursed."

10 At that Ba'lak's anger blazed against Ba'laam and he clapped his hands, and Ba'lak went on to 19 And out of Jacob one will go say to Ba'laam: "It was to execrate my enemies that I called you, and, look! you have blessed them to the limit these three times. 11 And now run your way off to he carried further his proverbial your place. I had said to myself I utterance and went on to say:

and saw Israel tabernacling by his was without fail going to honor you. back from honor."

12 In turn Ba'laam said to Ba'lak: "Was it not also to your messengers whom you sent to me that I spoke, saying, 13 'If Ba'lak were to give me his house full of silver and gold. I should not be able to pass beyond the order of Jehovah so as to do something good or bad out of my own heart. Whatever Jehovah may speak is what I shall speak'? 14 And now here I am going away to my people. Do come. let me advise you what this people will do to your people afterward in the end of the days." 15 So he took up his proverbial utterance and said:

"The utterance of Ba'laam the son of Be'or.

And the utterance of the man with the eve unsealed.

ing the sayings of God.

And the one knowing the knowledge of the Most High-

A vision of the Almighty he got to see

While falling down with the eyes uncovered:

17 I shall see him, but not now: I shall behold him, but not near. A star will certainly step forth

out of Jacob.

And a scepter will indeed rise out of Israel.

And he will certainly break apart the temples of Mo'ab's [head]

And the cranium of all the sons of tumult of war.

Those blessing you are the ones 18 And E'dom must become a possession.

Yes, Se'ir must become the possession of his enemies, While Israel is displaying his courage.

subduing.

And he must destroy any survivor from the city."

20 When he got to see Am'a lek.

the nations.

even his perishing."

21 When he got to see the Ken'ites, he carried further his proverbial utterance and went on to say:

to burn Ka'in down.

How long will it be till Ascaptive?"

23 And he carried further his proverbial utterance and went on to sav:

"Woe! Who will survive when God causes it?

24 And there will be ships from the coast of Kit'tim.

And they will certainly afflict As·syr'i·a.

And they will indeed afflict E'ber.

perish."

went and returned to his place. And Ba'lak also went his own way. him and his offspring after him. Now Israel was dwelling in started to have immoral relations ceeded to make atonement for the with the daughters of Mo'ab. sons of Israel." 2 And the women came calling the people to the sacrifices of their fatally struck Israelite man who gods, and the people began to eat was fatally struck with the Mid'iand to bow down to their gods. 3 So Israel attached itself to the Sa'lu, a chieftain of a paternal Ba'al of Pe'or; and the anger of house of the Sim'e on ites. 15 And Jehovah began to blaze against Israel. 4 Hence Jehovah said to an fatally struck was Coz'bi the Moses: "Take all the head ones of daughter of Zur: he was a head one the people and expose them to Jehovah toward the sun, that the in Mid'i an. burning anger of Jehovah may turn back from Israel." 5 Then Moses saying: 17 "Let there be a harsaid to the judges of Israel: "Each assing of the Mid'i an ites, and one of you kill his men who have an attachment with the Ba'al of cause they are harassing you with Pe'or."

of Israel came, and he was bringing in the affair of Pe'or and in the near to his brothers a Mid'i-an-ite affair of Coz'bi the daughter of a woman before Moses' eyes and be- chieftain of Mid'i-an, their sister fore the eyes of all the assembly of who was fatally struck in the day the sons of Israel, while they were of the scourge over the affair of weeping at the entrance of the tent | Pe'or."

"Am'a lek was the first one of of meeting 7 When Phin'e has the son of E·le·a'zar the son of But his end afterward will be Aaron the priest caught sight of it, he at once got up from the midst of the assembly and took a lance in his hand. 8 Then he went after the man of Israel into the vaulted "Durable is your dwelling, and tent and pierced both of them set on the crag is your abode. through, the man of Israel and the 22 But there will come to be one woman through her genital parts. At that the scourge was halted from upon the sons of Israel. syr'i a will carry you away 9 And those who died from the scourge amounted to twenty-four thousand.

Sex sin with Baal-peer. Phinehas acts NUMBERS 24: 21-25: 18

10 Then Jehovah spoke to Moses, saying: 11 "Phin'e has the son of E·le·a'zar the son of Aaron the priest has turned back my wrath from upon the sons of Israel by his tolerating no rivalry at all toward me in the midst of them. so that I have not exterminated the sons of Israel in my insistence on exclusive devotion. 12 For that But he too will eventually reason say, 'Here I am giving him my covenant of peace. 13 And it 25 After that Ba'laam got up and must serve as the covenant of a priesthood to time indefinite for due to the fact that he tolerated no Shit'tim. Then the people rivalry toward his God and pro-

14 Incidentally the name of the an-i-tess was Zim'ri the son of the name of the Mid'i an ite womof the clans of a paternal house

16 Later Jehovah spoke to Moses. you men must strike them. 18 betheir deeds of cunning that they 6 But, look! a man of the sons committed against you cunningly 26 And it came about after the families: Of Ze'phon the family of to say this to Moses and E-le-a'zar ily of the Hag'gites; of Shu'ni the the son of Aaron the priest: family of the Shu'nites; 16 of Oz'-2 "TAKE the sum of the whole as- ni the family of the Oz'nites; of sembly of the sons of Israel from E'ri the family of the E'rites; 17 of twenty years of age and upward, Ar'od the family of the Ar'od ites; according to the house of their fa- of A re'll the family of the A re'lites. thers, all those going out to the 18 These were the families of the army in Israel." 3 And Moses and sons of Gad, of their registered E-le-a'zar the priest proceeded to ones: forty thousand five hundred. speak with them in the desert plains of Mo'ab by the Jordan at and O'nan. However, Er and O'nan Jer'i-cho, saying: 4 "[Take the died in the land of Ca'naan. sum of them] from the age of twenty years and upward, just as Jehovah had commanded Moses."

Now the sons of Israel who went out of the land of Egypt were: 5 Reu'ben, Israel's first-born; Reu'ben's sons: Of Ha'noch the family of the Ha'noch ites; of Pal'lu the family of the Pal'lu-ites: 6 of Hez'ron the family of the Hez'ronites; of Car'mi the family of the Car'mites. 7 These were the families of the Reu'ben ites, and their registered ones amounted to fortythree thousand seven hundred and thirty.

8 And the son of Pal'lu was E·li'ab. 9 And the sons of E·li'ab: Nem'u·el and Da'than and A·bi'ram. This Da'than and A-bi'ram were summoned ones of the assembly, who engaged in a struggle against Moses and Aaron in the assembly of Ko'rah, when they engaged in a struggle against Jehovah.

10 Then the earth opened its mouth and swallowed them up. As for Ko'rah, [he died] at the death of the assembly when the fire consumed two hundred and fifty men. And they came to be a symbol. 11 However, the sons of Ko'rah did not die.

12 The sons of Sim'e on by their families: Of Nem'u el the family of the Nem'u-el-ites; of Ja'min the family of the Ja'min-ites; of Ja'chin the family of the Ja'chin ites; 13 of Ze'rah the family of the Of Ie'zer the family of the Ie'zer-Ze'rah ites; of Sha'ul the family ites; of He'lek the family of the of the Sha·u'lites. 14 These were He'lek·ites; 31 of As'ri·el the famthe families of the Sim'e-on-ites: Ilv of the As'ri-el-ites: of She'chem twenty-two thousand two hundred. the family of the She'chem ites;

scourge, that Jehovah went on | the Ze'phon ites; of Hag'gi the fam-

19 The sons of Judah were Er 20 And the sons of Judah came to be, by their families: Of She'lah the family of the She-la'nites: of Pe'rez the family of the Per'e-zites; of Ze'rah the family of the Ze'rahites. 21 And the sons of Pe'rez came to be: Of Hez'ron the family of the Hez'ron ites; of Ha'mul the family of the Ha mu'lites. 22 These were the families of Judah, of their registered ones: seventy-six thousand five hundred.

23 The sons of Is'sa char by their families were: Of To'la the family of the To'la-ites: of Pu'vah the family of the Pu'nites; 24 of Ja'shub the family of the Jash'ubites; of Shim'ron the family of the Shim'ron-ites. 25 These were the families of Is'sa-char, of their registered ones: sixty-four thousand three hundred.

26 The sons of Zeb'u·lun by their families were: Of Se'red the family of the Ser'e dites; of E'lon the family of the E'lon-ites: of Jah'le-el the family of the Jah'le el ites. 27 These were the families of the Ze·bu'lu·nites, of their registered ones: sixty thousand five hundred.

28 The sons of Joseph by their families were Ma-nas'seh and E'phra·im. 29 The sons of Manas'seh were: Of Ma'chir the family of the Ma'chir-ites. And Ma'chir became father to Gil'e-ad. Of Gil'e-ad the family of the Gil'e-ad-ites. 30 These were the sons of Gil'e ad: 15 The sons of Gad by their 32 of She-mi'da the family of the

She·mi'da·ites; of He'pher the fam- | were the families of the sons of ily of the He'pher-ites. 33 Now Ash'er, of their registered ones: Ze·lo'phe·had the son of He'pher fifty-three thousand four hundred, proved to have no sons, but daughters, and the names of the daughters of Ze·lo'phe·had were Mah'lah and No'ah, Hog'lah, Mil'cah and Tir'zah. 34 These were the families of Ma·nas'seh, and their registered ones were fifty-two thousand seven hundred.

35 These were the sons of E'phraim by their families: Of Shu'thelah the family of the Shu'thel-a'hites; of Be'cher the family of the Be'cher ites; of Ta'han the family of the Ta'han ites. 36 And these were the sons of Shu'the lah: Of E'ran the family of the E'ran-ites. 37 These were the families of the sons of E'phra·im, of their registered ones: thirty-two thousand five hundred. These were the sons of Joseph by their families.

38 The sons of Benjamin by their families were: Of Be'la the family of the Be'la ites; of Ash'bel the family of the Ash'bel ites; of A·hi'ram the family of the A·hi'ram·ites; 39 of She·phu'pham the family of the Shu'pham-ites: of Hu'pham the family of the Hu'-pham ites. 40 The sons of Be'la came to be Ard and Na'a man: [Of Ard] the family of the Ard'ites; of Na'a man the family of the Na'a mites. 41 These were the sons of Benjamin by their families, and their registered ones were fortyfive thousand six hundred.

42 These were the sons of Dan by their families: Of Shu'ham the family of the Shu'ham·ites. These were the families of Dan by their families. 43 All the families of the Shu'ham ites, of their registered ones, were sixty-four thousand four hundred.

44 The sons of Ash'er by their families were: Of Im'nah the family of the Im'nites; of Ish'vi the ram's wife was Joch'e-bed, Le'vi's family of the Ish'vites; of Be-ri'ah daughter, whom his wife bore to the family of the Be ri'ites: 45 of Le'vi in Egypt. In time she bore to the sons of Be ri'ah; Of He'ber the Am'ram Aaron and Moses and family of the He'ber ites; of Mal'- Mir'i am their sister. 60 Then chi-el the family of the Mal'chi-el- there were born to Aaron Na'dab ites. 46 And the name of Ash'er's and A bi'hu, E le a'zar and Ith'adaughter was Se'rah, 47 These mar. 61 But Na'dab and A-bi'hu

48 The sons of Naph'ta-li by their families were: Of Jah'ze el the family of the Jah'ze elites; of Gu'ni the family of the Gu'nites; 49 of Je'zer the family of the Je'zer-ites; of Shil'lem the family of the Shil'lem·ites. 50 These were the families of Naph'ta·li by their families, and their registered ones were forty-five thousand four hundred.

51 These were the registered ones of the sons of Israel: six hundred and one thousand seven hundred and thirty.

52 After that Jehowah spoke to Moses, saying: 53 "To these the land should be apportioned for an inheritance by the number of the names. 54 According to the great number you should increase one's inheritance, and according to the fewness you should reduce one's inheritance. Each one's inheritance should be given in proportion to his registered ones, 55 Only by the lot should the land be apportioned. According to the names of the tribes of their fathers they should get an inheritance. 56 By the determination of the lot one's inheritance should be apportioned between the many and the few."

57 Now these were the registered ones of the Levites by their families: Of Ger'shon the family of the Ger'shon ites; of Ko'hath the family of the Ko'hath·ites; of Me·rar'i the family of the Me·rar'ites. 58 These were the families of the Levites: the family of the Lib'nites. the family of the He'bron-ites, the family of the Mah'lites, the family of the Mu'shites, the family of the

Ko'rah · ites.

And Ko'hath became father to Am'ram, 59 And the name of Am'- died for their presenting illegiti- possession of an inheritance in the mate fire before Jehovah.

62 And their registered ones amounted to twenty-three thousand, all males from a month old and upward. For they did not get registered in among the sons of Israel, because no inheritance was to be given to them in among the sons of Israel.

63 These were the ones registered by Moses and E·le·a'zar the priest when they registered the sons of Israel in the desert plains of Mo'ab by the Jordan at Jer'i-cho. 64 But among these there did not prove to be a man of those registered by Moses and Aaron the priest when they registered the sons of Israel in the wilderness of Si'nai, 65 For Jehovah had said concerning them: "They will die without fail in the wilderness." So there was not left of them a man except Ca'leb the son of Je phun'neh and Joshua the son of Nun.

Then the daughters of Ze·lo'phe had the son of He'pher the son of Gil'e ad the son of Ma'chir the son of Ma-nas'seh, of the families of Ma-nas'seh the son of Joseph, came near. And these were the names of his daughters: Mah'lah, No'ah and Hog'lah and Mil'cah and Tir'zah. 2 And they proceeded to stand before Moses and before E.le.a'zar the priest and before the chieftains and all the assembly at the entrance of the tent of meeting, saying: 3 "Our father has died in the wilderness, and vet he did not prove to be in among the assembly, that is, those who ranged themselves against Jehovah in the assembly of Ko'rah. but for his own sin he has died: and he did not get to have any sons. 4 Why should the name of our father be taken away from the midst of his family because he had no son? O give us a possession in the midst of our father's brothers." 5 At that Moses presented their case before Jehovah.

midst of their father's brothers, and you must cause their father's inheritance to pass to them. 8 And to the sons of Israel you should speak, saying, 'In case any man should die without his having a son, you must then cause his inheritance to pass to his daughter. 9 And if he has no daughter, you must then give his inheritance to his brothers. 10 And if he has no brothers, you must then give his inheritance to his father's brothers. 11 And if his father has no brothers, you must then give his inheritance to his blood relation who is closest to him of his family, and he must take possession of it. And it must serve as a statute by judicial decision for the sons of Israel. just as Jehovah has commanded Moses."

12 Subsequently Jehovah said to Moses: "Go up into this mountain of Ab'a rim and see the land that I shall certainly give the sons of Israel. 13 When you have seen it. then you must be gathered to your people, yes, you, just as Aaron your brother was gathered, 14 inasmuch as you men rebelled against my order in the wilderness of Zin at the quarreling of the assembly. in relation to sanctifying me by the waters before their eyes. These are the waters of Mer'i bah at Ka'desh in the wilderness of Zin.'

15 Then Moses spoke to Jehovah. saying: 16 "Let Jehovah the God of the spirits of all sorts of flesh appoint over the assembly a man 17 who will go out before them and who will come in before them and who will bring them out and who will bring them in, that Jehovah's assembly may not become like sheep that have no shepherd." 18 So Jehovah said to Moses: "Take for yourself Joshua the son of Nun. a man in whom there is spirit, and you must lay your hand upon him: 19 and you must stand him before E·le·a'zar the priest and before all 6 Jehovah then said this to Mo- the assembly, and you must comses: 7 "The daughters of Ze-lo'- mission him before their eyes. phe had are speaking right. By all 20 And you must put some of your means you should give them the dignity upon him, in order that all the assembly of the sons of Israel of fine flour as a grain offering U'rim before Jehovah. At his order they will go out and at his order they will come in, he and all the assembly."

just as Jehovah had commanded a year old, 12 and three tenth him. Accordingly he took Joshua measures of fine flour as a grain and stood him before E·le·a'zar the priest and before all the assembly 23 and laid his hands upon him fine flour as a grain offering moisand commissioned him, just as Jehovah had spoken by means of 13 and a tenth measure of fine Moses.

28 And Jehovah spoke further to Moses, saying: 2 "Command the sons of Israel, and you must say to them, 'You should take care to present to me my offering, my bread, for my offerings made by fire as a restful odor to me, at their appointed times.'

3 "And you must say to them. "This is the offering made by fire that you will present to Jehovah: two sound year-old male lambs a day as a burnt offering constantly. 4 The one male lamb you will render up in the morning, and the other male lamb you will render up between the two evenings, 5 together with the tenth of an e'phah of fine flour as a grain offering moistened with the fourth of a hin of beaten oil; 6 the constant burnt offering, which was rendered up at 18 On the first day there will be Mount Si'nai as a restful odor, an a holy convention. No sort of laoffering made by fire to Jehovah. 7 along with its drink offering, the fourth of a hin to each male lamb. Pour out in the holy place the drink offering of intoxicating liquor to Jehovah. 8 And you will render up the other male lamb between the two evenings. With the same grain offering as of the morning and with its same drink offering you will render it up as an offering made by fire, of a restful odor to Jehovah.

9 "'However, on the sabbath day male lambs and two tenth measures fering to make atonement for you.

may listen to him. 21 And it is moistened with oil, together with before E·le·a/zar the priest that he its drink offering, 10 as a sabbath will stand, and he must inquire in burnt offering on its sabbath, along his behalf by the judgment of the with the constant burnt offering and its drink offering.

11 "'And at the commencements of your months you people will sons of Israel with him and all the present as a burnt offering to Jehovah two young bulls and one 22 And Moses proceeded to do ram, seven sound male lambs each offering moistened with oil for each bull and two tenth measures of tened with oil for the one ram. flour respectively as a grain offering moistened with oil for each male lamb, as a burnt offering, a restful odor, an offering made by fire to Jehovah. 14 And as their drink offerings there should go half a hin of wine for a bull and a third of a hin for the ram and a fourth of a hin for a male lamb. This is the monthly burnt offering in its month for the months of the year. 15 Also, one kid of the goats should be rendered up as a sin offering to Jehovah in addition to the constant burnt offering together with its drink offering.

16 "'And in the first month, on the fourteenth day of the month. will be Jehovah's passover. 17 And on the fifteenth day of this month will be a festival. Seven days unfermented cakes will be eaten. borious work must you do. 19 And you must present as an offering made by fire, a burnt offering to Jehovah, two young bulls and one ram and seven male lambs each a year old. They should prove to be sound ones for you. 20 And as their grain offerings of fine flour moistened with oil you will render up three tenth measures for a bull and two tenth measures for the ram. 21 You will render up a tenth measure respectively for each male lamb of the seven male there will be two sound year-old lambs; 22 and one goat of sin of-

23 Aside from the morning burnt ing, together with their drink ofoffering, which is for the constant ferings, according to the regular burnt offering, you will render these up. 24 The same as these you will render up daily for the seven days as bread, an offering made by fire, of a restful odor to Jehovah. Along with the constant burnt offering it should be rendered, and its drink offering, 25 And on the seventh day you should hold a holy convention. No

sort of laborious work must you do.

26 "'And on the day of the first ripe fruits, when you present a new grain offering to Jehovah, in your feast of weeks you should hold a holy convention. No sort of laborious work must you do. 27 And you must present as a burnt offering for a restful odor to Jehovah two young bulls, one ram, seven male lambs each a year old; 28 and as their grain offering of fine flour moistened with oil three tenth measures for each bull, two tenth measures for the one ram. 29 a tenth measure respectively for each male lamb of the seven male lambs: 30 one kid of the goats to make atonement for you. 31 Aside from the constant burnt offering and its grain offering you will render them up. They should prove to be sound ones for you, together with their drink offerings.

29 "'And in the seventh month, on the first of the month, you should hold a holy convention. No sort of laborious work must you do. It should prove to be a day of the trumpet blast for you. 2 And you must render up as a burnt offering for a restful odor to Jehovah one young bull, one ram. seven male lambs each a year old. sound ones: 3 and their grain offering of fine flour moistened with oil, three tenth measures for the bull, two tenth measures for the ram. 4 and one tenth measure for each male lamb of the seven male lambs: 5 and one male kid of the goats as a sin offering to make atonement for you; 6 aside from the monthly burnt offering and its grain offering and the constant cording to the regular procedure:

procedure for them, as a restful odor, an offering made by fire to Jehovah.

7 "'And on the tenth of this seventh month you should hold a holy convention, and you must afflict your souls. No sort of work must you do. 8 And you must present as a burnt offering to Jehovah, as a restful odor, one young bull, one ram, seven male lambs each a year old. They should prove to be sound ones for you. 9 And as their grain offering of fine flour moistened with oil three tenth measures for the bull, two tenth measures for the one ram. 10 a tenth measure respectively for each male lamb of the seven male lambs: 11 one kid of the goats as a sin offering, aside from the sin offering of atonement and the constant burnt offering and its grain offering, together with their drink offerings.

12 " 'And on the fifteenth day of the seventh month you should hold a holy convention. No sort of laborious work must you do, and you must celebrate a festival to Jehovah seven days. 13 And you must present as a burnt offering, an offering made by fire, of a restful odor to Jehovah, thirteen young bulls, two rams, fourteen male lambs each a year old. They should prove to be sound ones. 14 And as their grain offering of fine flour moistened with oil three tenth measures for each bull of the thirteen bulls, two tenth measures for each ram of the two rams, 15 and a tenth measure for each male lamb of the fourteen male lambs: 16 and one kid of the goats as a sin offering, aside from the constant burnt offering, its grain offering and its drink offering.

17 "'And on the second day twelve young bulls, two rams, fourteen male lambs each a year old. sound ones; 18 and their grain offering and their drink offerings for the bulls, the rams and the male lambs by their number acburnt offering and its grain offer- 19 and one kid of the goats as a

sin offering, aside from the con-lits grain offering and its drink stant burnt offering and its grain offering. offering, together with their drink offerings.

20 "'And on the third day eleven bulls, two rams, fourteen male lambs each a year old, sound ones: 21 and their grain offering and their drink offerings for the bulls. the rams and the male lambs by their number according to the regular procedure; 22 and one goat as a sin offering, aside from the constant burnt offering and its grain offering and its drink offering.

23 "'And on the fourth day ten bulls, two rams, fourteen male lambs each a year old, sound ones: 24 their grain offering and their drink offerings for the bulls, the rams and the male lambs by their number according to the regular procedure; 25 and one kid of the goats as a sin offering, aside from the constant burnt offering, its grain offering and its drink offering.

26 "'And on the fifth day nine bulls, two rams, fourteen male lambs each a year old, sound ones; 27 and their grain offering and their drink offerings for the bulls. the rams and the male lambs by their number according to the regular procedure: 28 and one goat as a sin offering, aside from the constant burnt offering and its grain offering and its drink offering.

29 "'And on the sixth day eight bulls, two rams, fourteen male lambs each a year old, sound ones: 30 and their grain offering and their drink offerings for the bulls, the rams and the male lambs by their number according to the regular procedure: 31 and one goat as a sin offering, aside from the constant burnt offering, its grain offering and its drink offerings.

32 "'And on the seventh day seven bulls, two rams, fourteen male lambs each a year old, sound ones; 33 and their grain offering and their drink offerings for the bulls, the rams and the male lambs by their number according to the regular procedure for them: 34 and one goat as a sin offering, aside but Jehovah will forgive her, be-

35 "'And on the eighth day you should hold a solemn assembly. No sort of laborious work must you do. 36 And you must present as a burnt offering, an offering made by fire, of a restful odor to Jehovah, one bull, one ram, seven male lambs each a year old, sound ones: 37 and their grain offering and their drink offerings for the bull, the ram and the male lambs by their number according to the regular procedure: 38 and one goat as a sin offering, aside from the constant burnt offering and its grain offering and its drink offering.

39 "These you will render up to Jehovah at your seasonal festivals, besides your vow offerings and Your voluntary offerings as Your burnt offerings and your grain offerings and your drink offerings and your communion sacrifices." 40 And Moses proceeded to talk to the sons of Israel according to everything that Jehovah had commanded Moses.

30 Then Moses spoke to the heads of the tribes of the sons of Israel, saying: "This is the word that Jehovah has commanded: 2 In case a man makes a vow to Jehovah or swears an oath to bind a vow of abstinence upon his soul. he must not violate his word. According to all that has gone out of his mouth he should do.

3 "And in case a woman makes a vow to Jehovah or she does bind herself with a vow of abstinence in the house of her father in her youth. 4 and her father actually hears her vow or her abstinence vow that she has bound upon her soul and her father does keep silent toward her, all her vows must also stand, and every abstinence yow that she has bound upon her soul will stand. 5 But if her father has forbidden her on the day of his hearing all her vows or her abstinence vows that she has bound upon her soul, it will not stand. from the constant burnt offering, cause her father forbade her.

6 "However, if she at all happens | to belong to a husband, and her vow is upon her or the thoughtless promise of her lips that she has bound upon her soul, 7 and her husband actually hears it and keeps silent toward her on the day of his hearing it, her yows must also stand or her abstinence vows that she has bound upon her soul will stand. 8 But if her husband on the day of hearing it forbids her, he has also annulled her vow that was upon her or the thoughtless promise of her lips that she bound forgive her.

9 "In the case of the vow of a widow or a divorced woman, everything that she has bound upon her soul will stand against her.

10 "However, if it is in the house of her husband that she has vowed or has bound an abstinence vow upon her soul by an oath, 11 and her husband has heard it and has kept silent toward her, he has not forbidden her; and all her vows must stand or any abstinence vow that she has bound upon her soul will stand. 12 But if her husband has totally annulled them on the day of his hearing any expression of her lips as her vows or as an abstinence vow of her soul, they will not stand. Her husband has annulled them, and Jehovah will forgive her. 13 Any vow or any oath of an abstinence vow to afflict the soul, her husband should establish it or her husband should annul it. 14 But if her husband absolutely keeps silent toward her from day to day, he has also established all her vows or all her abstinence vows that are upon her. He has established them because he kept silent toward her on the day of his hearing them. 15 And if he totally annuls them after his hearing them, he also actually bears her error.

16 "These are the regulations that Jehovah commanded Moses as between a husband and his wife. as between a father and his daughter in her youth in the house of her father."

31 Jehovah then spoke to Moses, saying: 2 "Take vengeance for the sons of Israel upon the Mid'i an ites. Afterward you will be gathered to your people.'

3 So Moses spoke to the people. saying: "Equip men from among you for the army, that they may serve against Mid'i an to execute Jehovah's vengeance upon Mid'i-an. 4 A thousand of each tribe of all the tribes of Israel you will send into the army." 5 Accordingly from the thousands of Israel a thousand were assigned of a tribe, upon her soul, and Jehovah will twelve thousand equipped for the army.

6 Then Moses sent them out, a thousand of each tribe, to the army, them and Phin'e has the son of E-le-a'zar the priest to the army, and the holy utensils and the trumpets for blowing calls were in his hand. 7 And they went waging war against Mid'i an, just as Jehovah had commanded Moses, and they proceeded to kill every male. 8 And they killed the kings of Mid'i an along with the others slain, namely, E'vi and Re'kem and Zur and Hur and Re'ba, the five kings of Mid'i an: and they killed Ba'laam the son of Be'or with the sword. 9 But the sons of Israel carried off the women of Mid'i an and their little ones captive; and all their domestic animals and all their livestock and all their means of maintenance they plundered. 10 And all their cities in which they had settled and all their walled camps they burned with fire. 11 And they went taking all the spoil and all the booty in the way of humans and domestic animals. 12 And they came bringing to Moses and E-le-a'zar the priest and to the assembly of the sons of Israel the captives and the booty and the spoil, to the camp, to the desert plains of Mo'ab, which are by the Jordan at Jer'i.cho.

13 Then Moses and E-le-a'zar the priest and all the chieftains of the assembly went out to meet them outside the camp. 14 And Moses grew indignant at the appointed men of the combat forces.

the chiefs of the thousands and the out on the expedition and all the chiefs of the hundreds who were rest of the assembly. 28 And as a coming in from the military expedition. 15 So Moses said to them: "Have you preserved alive every female? 16 Look! They are the ones who, by Ba'laam's word, served and of the herd and of the asses to induce the sons of Israel to commit unfaithfulness toward Je- half you should take it and you hovah over the affair of Pe'or, so must give it to E-le-a'zar the priest that the scourge came upon the assembly of Jehovah. 17 And now kill every male among the little ones, and kill every woman who has humankind, of the herd, of the had intercourse with man by lying asses and of the flock, of every with a male, 18 And preserve alive for yourselves all the little ones among the women who have keepers of the obligation of Jehonot known the act of lying with a male. 19 As for you yourselves. camp outside the camp seven days. Everyone who has killed a soul and everyone who has touched someone slain, you should purify yourselves on the third day and on the seventh day, you and your captives. 20 And every garment and every article of skin and everything made of goat's hair and every article of wood you should purify for yourselves from sin."

21 E·le·a'zar the priest then said to the men of the army who had gone into the battle: "This is the half that was the share of those statute of the law that Jehovah who went out on the expedition commanded Moses, 22 'Only the amounted in number to three hungold and the silver, the copper, the iron, the tin and the lead, 23 everything that is processed with fire. you should pass through the fire. and it must be clean. Only it should be purified by the water for cleansing. And everything that is not processed with fire you should pass through the water, 24 And you must wash your garments on the seventh day and be clean, and afterward you may come into the camp.'"

25 And Jehovah proceeded to say this to Moses: 26 "Take the sum of the booty, the captives both of humankind and of domestic animals, you and E-le-a'zar the priest and the heads of the fathers of the assembly. 27 And you must divide

tax for Jehovah you must take away from the men of war who went out on the expedition one soul out of five hundred, of humankind and of the flock. 29 From their as Jehovah's contribution. 30 And from the half of the sons of Israel you should take one out of fifty, of sort of domestic animal, and you must give them to the Levites, the vah's tabernacle."

31 And Moses and E-le-a'zar the priest went doing just as Jehovah had commanded Moses, 32 And the booty, the rest of the plunder that the people of the expedition had taken as plunder, amounted to six hundred and seventy-five thousand of the flock, 33 and seventytwo thousand of the herd, 34 and sixty-one thousand asses. 35 As for human souls from the women who had not known the act of lying with a male, all the souls were thirty-two thousand, 36 And the hundred of the flock. 37 And the tax for Jehovah from the flock amounted to six hundred and seventy-five. 38 And of the herd there were thirty-six thousand, and the tax on them for Jehovah was seventy-two. 39 And the asses were thirty thousand five hundred. and the tax on them for Jehovah was sixty-one. 40 And the human souls were sixteen thousand, and the tax on them for Jehovah was thirty-two souls. 41 Then Moses gave the tax as Jehovah's contribution to E·le·a'zar the priest, just as Jehovah had commanded Moses.

42 And from the half belonging to the sons of Israel, which Moses divided from that belonging to the the booty in two between those men who waged war: 43 Now the taking part in the battle who went half of the assembly from the flock

thirty-seven thousand five hundred, and Nim'rah and Hesh'bon and 44 and of the herd, thirty-six thou- E-le-a'leh and Se'bam and Ne'bo sand, 45 and the asses, thirty and Be'on, 4 the land that Jeho-thousand five hundred, 46 and vah defeated before the assembly of human souls, sixteen thousand, 47 Then Moses took from the half belonging to the sons of Israel the one to be taken out of fifty, of humankind and of domestic animals, and gave them to the Levites. the keepers of the obligation of cross the Jordan." Jehovah's tabernacle, just as Jehovah had commanded Moses.

48 And the appointed men who were of the thousands of the army. the chiefs of the thousands and the chiefs of the hundreds, proceeded to approach Moses, 49 and to say to Moses: "Your servants have taken the sum of the men of war who are in our charge and not one has been reported missing from us. 50 So let us present each one what he has found as Jehovah's offering, articles of gold, ankle chainlets, and bracelets, signet rings, earrings, and female ornaments, in order to make atonement for our souls before Jehovah."

51 Accordingly Moses and E-lea'zar the priest accepted the gold from them, all the jewelry, 52 And all the gold of the contribution that they contributed to Jehovah amounted to sixteen thousand seven hundred and fifty shekels, from the chiefs of the thousands and the chiefs of the hundreds. 53 The men of the army had taken plunder each for himself. 54 So Moses and E·le·a'zar the priest accepted the gold from the chiefs of the thousands and of the hundreds and brought it into the tent of meeting as a memorial for the sons of Israel before Jehovah.

32 Now the sons of Reu'ben and the sons of Gad had come to have numerous livestock, very many, in fact, And they began to see the land of Ja'zer and the land of Gil'e-ad, and, look! the place was a place for livestock. 2 Hence the sons of Gad and the sons of Reu'ben came and said this to Moses and E·le·a'zar the priest and

amounted to three hundred and 3 "At'a roth and Di'bon and Ja'zer Israel, is a land for livestock, and your servants have livestock." 5 And they went on to say: "If we have found favor in your eyes, let this land be given to your servants as a possession. Do not make us

6 Then Moses said to the sons of

Gad and the sons of Reu'ben: "Are your brothers to go to war while you yourselves keep dwelling here? 7 And why should you dishearten the sons of Israel from crossing into the land that Jehovah will certainly give them? 8 That is the way your fathers did when I sent them from Ka'desh-bar'ne a to see the land. 9 When they went up to the torrent valley of Esh'col and saw the land, then they disheartened the sons of Israel, so as not to go into the land that Jehovah was certain to give them. 10 Consequently Jehovah's anger blazed on that day so that he swore, saying. 11 'The men who came up out of Egypt from twenty years old upward will not see the soil of which I have sworn to Abraham. Isaac and Jacob, because they have not followed me wholly. 12 except Ca'leb the son of Je-phun'neh the Ken'iz zite and Joshua the son of Nun, because they have followed Jehovah wholly.' 13 So Jehovah's anger blazed against Israel and he made them wander about in the wilderness forty years, until all the generation that was doing evil in the eyes of Jehovah came to their end. 14 And here you have risen in the place of your fathers as the brood of sinful men in order to add

acted ruinously toward all this people." 16 Later they approached him to the chieftains of the assembly: and said: "Let us build here stone

further to the burning anger of

Jehovah against Israel, 15 In case

you should turn back from follow-

ing him, he also would certainly

once again let them stay longer in

the wilderness, and you would have

flock pens for our livestock and | Israel. 29 So Moses said to them: brought them to their place, while our little ones must dwell in the cities with fortifications away from land. 18 We shall not return to our houses until the sons of Israel have provided themselves with Ca'naan." landed property, each with his own inheritance. 19 For we shall not get an inheritance with them from the side of the Jordan and beyond. because our inheritance has come to us from the side of the Jordan toward the sunrising."

20 At this Moses said to them: "If you will do this thing, if you will equip yourselves before Jehovah for the war, 21 and every equipped one of yours will actually pass over the Jordan before Jehovah, until he drives away his enemies from before him, 22 and the land is actually subdued before Jehovah, and afterward you return. you also will indeed prove yourselves free from guilt against Jehovah and against Israel; and this land must become yours as a possession before Jehovah. 23 But if you will not do this way, you will also certainly sin against Jehovah. In that case know that your sin will catch up with you. 24 Build for yourselves cities for your little ones and stone pens for your flocks, and what has gone forth from your mouth you should do."

25 Then the sons of Gad and the sons of Reu'ben said this to Moses: "Your servants will do just as my lord is commanding, 26 Our little ones, our wives, our livestock and all our domestic animals will stay there in the cities of Gil'e ad. 27 but your servants will pass over. everyone equipped for the army. before Jehovah for the war, just as my lord is speaking."

28 Accordingly Moses gave a command respecting them to E-lea'zar the priest and to Joshua the

cities for our little ones. 17 But "If the sons of Gad and the sons we ourselves shall go equipped in of Reu'ben pass with you over the battle formation before the sons of Jordan, everyone equipped for the Israel until whenever we have war, before Jehovah, and the land is actually subdued before you, you must then give them the land of Gil'e ad as a possession. 30 But the face of the inhabitants of the if they do not pass over equipped with you, they must then be settled in your midst in the land of

> 31 To this the sons of Gad and the sons of Reu'ben answered, saving: "What Jehovah has spoken to your servants is the way we shall do. 32 We ourselves will pass over equipped before Jehovah to the land of Ca'naan, and the possession of our inheritance will be with us on this side of the Jordan." 33 At this Moses gave to them, that is, to the sons of Gad and to the sons of Reu'ben and to half the tribe of Ma·nas'seh the son of Joseph, the kingdom of Si'hon the king of the Am'or ites and the kingdom of Og the king of Ba'shan, the land belonging to its cities in the territories, and the cities of the land round about.

34 And the sons of Gad proceeded to build Di'bon and At'a roth and A.ro'er, 35 and Atrothsho'phan and Ja'zer and Jog'behah, 36 and Beth-nim'rah and Beth-ha'ran, cities with fortifications, and stone flock pens. 37 And the sons of Reu'ben built Hesh'bon and E-le-a'leh and Kir-i-a-tha'im. 38 and Ne'bo and Ba'al-me'ontheir names being changed-and Sib'mah; and they began to call by their own names the names of the cities that they built.

39 And the sons of Ma'chir the son of Ma-nas'seh proceeded to march to Gil'e ad and to capture it and to drive away the Am'or ites who were in it. 40 So Moses gave Gil'e-ad to Ma'chir the son of Manas'seh, and he took up dwelling in it. 41 And Ja'ir the son of Manas'seh marched and went capturing their tent villages, and he began to call them Hav'voth-ja'ir. son of Nun and to the heads of the | 42 And No'bah marched and went fathers of the tribes of the sons of capturing Ke'nath and its dependNo'bah by his own name.

NUMBERS 33:1-36

33 These were the stages of the sons of Israel who went out sons of Israel who went out of the land of Egypt in their armies by the hand of Moses and Aaron. 2 And Moses kept recording the departure places by their stages at the order of Jehovah; and these were their stages from one departure place to another: 3 And they proceeded to pull away from Ram'e-ses in the first month, on the fifteenth day of the first month. Directly the day after the passover the sons of Israel went out with uplifted hand before the eyes of all the Egyptians. 4 All the while the Egyptians were burying those whom Jehovah had struck among them, that is, all the first-born: and upon their gods Jehovah had executed judgments.

away from Ram'e ses and went camping in Suc'coth. 6 Then they pulled away from Suc'coth and went camping in E'tham, which is on the edge of the wilderness. 7 Next they pulled away from E'tham and turned back toward Pi·ha·hi'roth, which is in view of Ba'al-ze'phon; and they went camping before Mig'dol. 8 After that they pulled away from Pi hahi'roth and went passing through the midst of the sea to the wilderness and kept marching a threeday journey in the wilderness of E'tham and took up camping at

Ma'rah. 9 Then they pulled away from Ma'rah and came to E'lim. Now in E'lim there were twelve springs of water and seventy palm trees. So they camped there. 10 Next they pulled away from E'lim and went camping by the Red Sea. 11 After that they pulled away from the Red Sea and took up camping in the wilderness of Sin. 12 Then they pulled away from the wilderness of Sin and went camping at Doph'kah. 13 Later they pulled away from Doph'kah and went camping at

ent towns; and he began to call it | be no water there for the people to drink. 15 After that they pulled away from Reph'i-dim and went camping in the wilderness of Si'nai.

16 Subsequently they pulled away from the wilderness of Si'nai and went camping at Kib'roth-hat·ta'a vah. 17 Then they pulled away from Kib'roth-hat-ta'a-vah and went camping in Ha-ze'roth. 18 After that they pulled away from Ha·ze'roth and went camping in Rith'mah. 19 Next they pulled away from Rith'mah and took up camping in Rim'mon-pe'rez. 20 Then they pulled away from Rim'mon-pe'rez and went camping in Lib'nah. 21 Later they pulled away from Lib'nah and went camping in Ris'sah. 22 Next they pulled away from Ris'sah and went camping in Ke-he-la'thah. 23 Then they pulled away from Ke-he-la'-5 So the sons of Israel pulled than and went camping in Mount She'pher.

24 After that they pulled away from Mount She'pher and went camping in Har-a'dah, 25 Then they pulled away from Har a'dah and went camping in Mak-he'loth. 26 Next they pulled away from Mak-he'loth and went camping in Ta'hath. 27 After that they pulled away from Ta'hath and went camping in Te'rah. 28 Then they pulled away from Te'rah and went camping in Mith'kah. 29 Later they pulled away from Mith'kah and went camping in Hash mo'nah. 30 Next they pulled away from Hash mo'nah and went camping in Mo·se'roth. 31 Then they pulled away from Mo se'roth and went camping in Ben'e-ja'a kan. 32 After that they pulled away from Ben'e-ja'a-kan and went camping in Hor-hag-gid'gad. 33 Next they pulled away from Hor-hag gid gad and went camping in Jot'ba thah, 34 Later they pulled away from Jot'ba-thah and went camping in A.bro'nah. 35 Then they pulled away from A.bro'nah and went camping in E'zi on-ge'ber. 36 After that they A'lush. 14 They next pulled away pulled away from E'zi-on-ge'ber from A'lush and went camping in and went camping in the wilder-Reph'i-dim. And there proved to ness of Zin, that is to say, Ka'desh.

37 Later they pulled away from | you must take possession of the Ka'desh and went camping in land and dwell in it, because to Mount Hor, on the frontier of the you I shall certainly give the land land of E'dom. 38 And Aaron the to take possession of it. 54 And priest proceeded to go up into you must apportion the land to Mount Hor at the order of Jehovah yourselves as a possession by lot and to die there in the fortieth according to your families. To the year of the going out of the sons populous one you should increase of Israel from the land of Egypt. in the fifth month, on the first of one you should reduce his inheritthe month. 39 And Aaron was a ance. To where the lot will come hundred and twenty-three years out for him, there it will become old at his death on Mount Hor.

40 Now the Ca'naan-ite, the king of A'rad, as he was dwelling in the Neg'eb, in the land of Ca'naan, got

sons of Israel.

from Mount Hor and went camping in Zal·mo'nah. 42 After that they pulled away from Zal-mo'nah and went camping in Pu'non. 43 Next they pulled away from Pu'non and ing. 56 And it must occur that went camping in O'both. 44 Then they pulled away from O'both and went camping in I've-ab'a-rim on the border of Mo'ab. 45 Later they pulled away from I'yim and the sons of Israel, and you must went camping in Di'bon-gad. 46 After that they pulled away from Di'bon-gad and went camping in Al'mon-dib·la·tha'im. 47 Then they pulled away from Al'mondib·la·tha'im and went camping in the mountains of Ab'a-rim before Ne'bo. 48 Finally they pulled away from the mountains of Ab'a-rim and took up camping on the desert plains of Mo'ab by the Jordan at Jer'i-cho. 49 And they continued camping by the Jordan from Bethiesh'i moth to A'bel-shit'tim on the desert plains of Mo'ab.

50 And Jehovah proceeded to speak to Moses on the desert plains must go out to Ha'zar-ad'dar and of Mo'ab by the Jordan at Jer'icho, saving: 51 "Speak to the sons boundary must change direction at of Israel, and you must say to Az'mon to the torrent valley of them, 'You are crossing the Jordan Egypt, and its termination must into the land of Ca'naan. 52 And prove to be at the Sea. you must drive away all the inhabitants of the land from before must prove to be for you the you and destroy all their stone Great Sea and the shoreland. This figures, and all their images of will become your west boundary. molten metal you should destroy, and all their sacred high places north boundary: From the Great

his inheritance, and to the sparse his. By the tribes of your fathers you should provide yourselves with landed property.

55 "'If, though, you will not to hear about the coming of the drive the inhabitants of the land away from before you, then those 41 In time they pulled away whom you leave of them will certainly become as pricks in your eyes and as thorns in your sides. and they will indeed harass you on the land in which you will be dwelljust as I had figured doing to them

I shall do to you."

34 And Jehovah spoke further to Moses, saying: 2 "Command say to them. 'You are going into the land of Ca'naan. This is the land that will fall to you by inheritance, the land of Ca'naan according to its boundaries.

3 "'And your south side must prove to be from the wilderness of Zin alongside E'dom, and your south boundary must prove to be from the extremity of the Salt Sea on the east. 4 And your boundary must change direction from the south of the ascent of A.krab'bim and cross over to Zin, and its termination must prove to be on the south of Ka'desh-bar'ne a: and it pass over to Az'mon. 5 And the

6 "'As for a west boundary, it

7 "'Now this will become your you should annihilate. 53 And Sea you will mark out to Mount

Hor as a boundary for yourselves, the sons of Dan a chieftain, Buk'ki 8 From Mount Hor you will mark the son of Jog'li; 23 of the sons out the boundary to the entering of Joseph, of the tribe of the sons in of Ha'math, and the termination of the boundary must prove to el the son of E'phod; 24 and of be at Ze'dad. 9 And the boundary must go out to Ziph'ron, and its termination must prove to be Ha'zar-e'nan. This will become your north boundary.

vourselves as your boundary on the east from Ha'zar-e'nan to She'pham. 11 And the boundary must go down from She'pham to Rib'lah on the east of A'in, and the border must go down and strike upon the eastern slope of the sea of Chin'nereth. 12 And the border must go down to the Jordan, and its termination must prove to be the Salt Sea. This will become your land according to its boundaries all around.'

13 So Moses commanded the sons of Israel, saying: "This is the land that you will apportion to yourselves as a possession by lot, just as Jehovah has commanded to give to the nine and a half tribes. 14 For the tribe of the sons of the Reu'ben ites by the house of their fathers and the tribe of the sons of the Gad'ites by the house of their fathers have already taken, and the already taken their inheritance. 15 The two and a half tribes have already taken their inheritance from the region of the Jordan by Jer'i cho eastward toward the sunrising."

16 And Jehovah spoke further to names of the men who will divide the land to you people for a possession, E-le-a'zar the priest and Joshua the son of Nun. 18 And you will take one chieftain out of each tribe to divide the land for a possession. 19 And these are the names of the men: Of the tribe of Judah, Ca'leb the son of Je-phun'neh: 20 and of the tribe of the sides them you will give forty-two sons of Sim'e.on. She.mu'el the other cities. 7 All the cities that son of Am·mi'hud; 21 of the tribe you will give to the Levites will be of Benjamin, E·li'dad the son of forty-eight cities, they together Chis'lon; 22 and of the tribe of with their pasture grounds. 8 The

of Ma nas'seh a chieftain. Han'nithe tribe of the sons of E'phra-im a chieftain, Ke·mu'el the son of Shiph'tan; 25 and of the tribe of the sons of Zeb'u·lun a chieftain. E·li·za'phan the son of Par'nach: 10 "Then you must mark for 26 and of the tribe of the sons of Is'sa·char a chieftain, Pal'ti·el the son of Az'zan: 27 and of the tribe of the sons of Ash'er a chieftain, A.hi'hud the son of She·lo'mi; 28 and of the tribe of the sons of Naph'ta·li a chieftain, Ped·ah'el the son of Am·mi'hud." 29 These are the ones whom Jehovah commanded to make the sons of Israel landholders in the land of Ca'naan.

Line north, east, Landholding orders

35 And Jehovah went on to speak to Moses on the desert plains of Mo'ab by the Jordan at Jer'icho, saving: 2 "Give the sons of Israel the command that they must give the Levites cities to inhabit out of the inheritance of their possession, and they should give the Levites the pasture ground of the cities all around them. 3 And the cities must serve for them to inhabit, while their pasture grounds will serve for their domestic animals and their goods and for all half tribe of Ma nas'seh have their wild beasts. 4 And the pasture grounds of the cities, which you will give the Levites, will be from the wall of the city and out for a thousand cubits all around. 5 And you must measure outside the city on the east side two thousand cubits and on the south side Moses, saying: 17 "These are the two thousand cubits and on the west side two thousand cubits and on the north side two thousand cubits, with the city in the middle. This will serve them as pasture grounds of the cities.

> 6 "These are the cities that you will give to the Levites: six cities of refuge, which you will give for the manslayer to flee there, and be

cities that you will give will be | while lying in wait that he might from the possession of the sons of die, 21 or in enmity he has struck Israel. From the many you will him with his hand that he might take many, and from the few you will take few. Each one, in proportion to his inheritance that he will take as a possession, will give some of his cities to the Levites."

9 And Jehovah continued to speak to Moses, saying: 10 "Speak to the sons of Israel, and you must say to them, 'You are crossing the Jordan to the land of Ca'naan. 11 And you must choose cities convenient for yourselves. As cities of refuge they will serve for you, and the manslayer must flee there who fatally strikes a soul unintentionally. 12 And the cities must serve you as a refuge from the blood avenger, that the manslayer may not die until he stands before the assembly for judgment. 13 And the cities that you will give. the six cities of refuge, will be at Your service. 14 Three cities you will give on this side of the Jordan. and three cities you will give in the land of Ca'naan. As cities of refuge they will serve. 15 For the sons of Israel and for the alien resident and for the settler in the midst of them these six cities will serve as a refuge, for anyone to flee there that fatally strikes a soul unintentionally.

16 "'Now if it was with an instrument of iron that he has struck him so that he dies, he is a murderer. Without fail the murderer should be put to death. 17 And if it was with a small stone by which he could die that he has struck him so that he dies, he is a murderer. Without fail the murderer should be put to death. 18 And if it was with a small instrument of wood by which he could die that he has struck him so that he dies, he is a murderer. Without fail the murderer should be put to death.

19 "'The avenger of blood is the one who will put the murderer to death. When he chances upon him he himself will put him to death. 20 And if in hatred he was pushing him or he has thrown at him fled to his city of refuge, to resume

die, without fail the striker should be put to death. He is a murderer. The avenger of blood will put the murderer to death when he chances upon him.

22 "'But if it was unexpectedly without enmity that he has pushed him or has thrown any article toward him without lying in wait, 23 or any stone by which he could die without seeing him or he should cause it to fall upon him, so that he died, while he was not at enmity with him and was not seeking his injury. 24 the assembly must then judge between the striker and the avenger of blood according to these judgments. 25 And the assembly must deliver the manslaver out of the hand of the avenger of blood, and the assembly must return him to his city of refuge to which he had fled, and he must dwell in it until the death of the high priest who was anointed with the holy oil.

26 "'But if the manslayer without fail goes out of the boundary of his city of refuge to which he may flee, 27 and the avenger of blood does find him outside the boundary of his city of refuge, and the avenger of blood does slav the manslayer, he has no bloodguilt. 28 For he ought to dwell in his city of refuge until the high priest's death, and after the high priest's death the manslayer may return to the land of his possession. 29 And these must serve as a statute of judgment for you throughout your generations in all your dwelling places.

30 "'Every fatal striker of a soul should be slain as a murderer at the mouth of witnesses, and one witness may not testify against a soul for him to die. 31 And you must take no ransom for the soul of a murderer who is deserving to die, for without fail he should be put to death. 32 And you must not take a ransom for one who has

death of the high priest.

the land in which you are; because it is blood that pollutes the land, and for the land there may be no atonement respecting the blood that has been spilled upon it except by the blood of the one spilling it. 34 And you must not defile the 7 And no inheritance of the sons land in which you are dwelling, in of Israel should circulate from the midst of which I am residing; for I Jehovah am residing in the midst of the sons of Israel."

36 And the heads of the fathers of the family of the sons of Gil'e ad the son of Ma'chir the son of Ma·nas'seh of the families of the sons of Joseph proceeded to come near and speak before Moses and the chieftains, the heads of the fathers of the sons of Israel, 2 and say: "Jehovah commanded my lord to give the land in inheritance by lot to the sons of Israel; and my lord was commanded by Jehovah to give the inheritance of Ze·lo'phehad our brother to his daughters. 3 If any of the sons of the other tribes of the sons of Israel happened to get them as wives, the women's inheritance must also be withdrawn from the inheritance of our fathers and must be added to the inheritance of the tribe to which they may come to belong, so that it would be withdrawn from the lot of our inheritance. 4 Now if the Jubilee takes place for the sons of Israel, the women's inheritance must also be added to the inheritance of the tribe to which they may come to belong; so that their inheritance would be withdrawn from the inheritance of the tribe of our fathers."

5 Then Moses commanded the

dwelling in the land before the hovah, saying: "The tribe of the sons of Joseph is speaking right. 33 "'And you must not pollute 6 This is the word that Jehovah has commanded for the daughters of Ze·lo'phe·had, saying, "To whom it is good in their eyes they may become wives. Only it is to the family of the tribe of their fathers that they should become wives. tribe to tribe, because the sons of Israel should cleave each one to the inheritance of the tribe of his forefathers. 8 And every daughter getting possession of an inheritance out of the tribes of the sons of Israel, to one of the family of the tribe of her father she should become a wife, in order that the sons of Israel may get possession each one of the inheritance of his forefathers. 9 And no inheritance should circulate from one tribe to another tribe, because the tribes of the sons of Israel should cleave each to its own inheritance."

10 Just as Jehovah had commanded Moses, that is the way the daughters of Ze·lo'phe·had did. 11 Accordingly Mah'lah, Tir'zah and Hog'lah and Mil'cah and No'ah, the daughters of Ze·lo'phehad, became the wives of the sons of their father's brothers. 12 To some of the families of the sons of Ma·nas'seh the son of Joseph they became wives, that their inheritance might continue together with the tribe of the family of their father.

13 These are the commandments and the judicial decisions that Jehovah commanded by means of Moses to the sons of Israel on the desert plains of Mo'ab by the Jorsons of Israel at the order of Je- dan at Jer'i-cho.

## DEUTERONOMY

spoke to all Israel in the region of the Jordan in the wilderness, on the desert plains in front of Suph, between Pa'ran and To'phel and of your tribes, that I may set them La'ban and Ha ze'roth and Di'zahab, 2 it being eleven days from you answered me and said, 'The Ho'reb by the way of Mount Se'ir to Ka'desh-bar'ne a. 3 And it came about that in the fortieth year, in the eleventh month, on perienced, and put them as heads the first of the month. Moses over you, chiefs of thousands and spoke to the sons of Israel according to all that Jehovah had commanded him for them, 4 after his defeating Si'hon the king of the Am'or · ites, who was dwelling in Hesh'bon, and Og the king of Ba'shan, who was dwelling in Ash'taroth, in Ed're·i. 5 In the region of the Jordan in the land of Mo'ab man and his brother or his alien Moses undertook to explain this law, saving:

6 "Jehovah our God spoke to us in Ho'reb, saying, 'You have dwelt great one. You must not become long enough in this mountainous region. 7 Turn and set out on Your way and go into the mountainous region of the Am'or ites and to all their neighbors in the Ar'a bah, the mountainous region and the She-phe'lah and the Neg'eb and the seacoast, the land of do. the Ca'naan-ites, and Leb'a-non, up to the great river, the river Eu phra'tes. 8 See. I do put the land before you people. Go in and take possession of the land about which Jehovah swore to your fathers, to Abraham, Isaac and Jacob, to give it to them and their seed after them."

9 "And I proceeded to say this to you at that particular time. 'I am not able by myself to carry you. 10 Jehovah your God has multiplied you, and here you are today like the stars of the heavens for multitude, 11 May Jehovah the God of your forefathers increase you a thousand times as many as you are, and may he bless you just as he has promised you, near to me and said, 'Do let

These are the words that Moses | 12 How can I carry by myself the burden of you and the load of you and your quarreling? 13 Get wise and discreet and experienced men as heads over you.' 14 At that thing you have spoken for us to do is good.' 15 So I took the heads of your tribes, men wise and exchiefs of hundreds and chiefs of fifties and chiefs of tens and officers of your tribes.

> 16 "And I went on to command YOUR judges at that particular time. saying, 'When having a hearing between your brothers, you must judge with righteousness between a resident. 17 You must not be partial in judgment. You should hear the little one the same as the frightened because of a man, for the judgment belongs to God; and the case that is too hard for you. you should present to me, and I must hear it. 18 And I proceeded to command you at that particular time all the things that you should

> 19 "Then we pulled away from Ho'reb and went marching through all that great and fear-inspiring wilderness, which you have seen, by the way of the mountainous region of the Am'or-ites, just as Jehovah our God had commanded us: and we eventually came to Ka'deshbar'ne-a. 20 I now said to you. 'You have come to the mountainous region of the Am'or ites, which Jehovah our God is giving to us. 21 See. Jehovah your God has abandoned the land to you. Go up. take possession, just as Jehovah the God of your forefathers has spoken to you. Do not be afraid, nor be terrified.'

22 "However, all of you came

us send men ahead of us that they | became indignant and swore, savmay search out the land for us ing, 35 'Not one among these men and bring us back word concerning of this evil generation will see the the way by which we should go up good land that I swore to give to and the cities to which we will your fathers. 36 except Caleb the come.' 23 Well, the thing proved to be good in my eyes, so that I and to him and to his sons I shall took twelve men of yours, one for give the land upon which he trod. each tribe. 24 Then they turned by reason of the fact that he has and went up into the mountainous followed Jehovah fully. 37 (Even

spying on it. 25 And they proceeded to take some of the fruitage of the land in their hand and to bringing us back word and saving.

began to behave rebelliously against the order of Jehovah your God. 27 And you kept grumbling in

YOUR tents and saying, 'It was because Jehovah hated us that he yourselves, change your direction brought us out of the land of Egypt to give us into the hand of by the way of the Red Sea.' the Am'or ites, to annihilate us. 28 Where are we going up? Our

brothers have caused our heart to melt, saying: "A people greater and taller than we are, cities great and fortified to the heavens and also the sons of the An'a-kim we saw

there."'

29 "So I said to you, 'You must not suffer a shock or be afraid because of them. 30 Jehovah your fight, because I am not in your God is the one going before you, midst; that you may not be de-He will fight for you according to all that he did with you in Egypt 43 So I spoke to you, and you did under your own eyes, 31 and in not listen but began to behave the wilderness, where you saw how rebelliously against Jehovah's order Jehovah your God carried you just and to get all heated up, and you as a man carries his son, in all the way that you walked until your coming to this place.' 32 But dwelling in that mountain came despite this word you were not putting faith in Jehovah your God, 33 who was going before you you in Se'ir as far as Hor'mah. in the way to spy out for you a 45 After that you returned and place for you to camp, by fire at began to weep before Jehovah, but night for you to see by what way Jehovah did not listen to your you should walk and by a cloud voice, neither did he give ear to in daytime.

the voice of your words. So he as you did dwell there.

son of Je phun'neh. He will see it. region and got as far as the tor- against me Jehovah got incensed rent valley of Esh'col and went on your account, saying, 'You too will not go in there. 38 Joshua the son of Nun, who is standing before you, is the one who will go bring it down to us, and they came in there.' Him he has made strong, because he will cause Israel to in-"The land that Jehovah our God herit it.) 39 As for your little is giving us is good.' 26 But you ones of whom you said: "Plunder did not wish to go up, and you they will become!" and your sons who today do not know good or bad, these will go in there, and to them I shall give it, and they will take possession of it. 40 As for you and pull away for the wilderness

Recalls sin due to bad spy report

41 "At this you answered and said to me, 'We have sinned against Jehovah. We-we shall go up and fight in accord with all that Jehovah our God has commanded us!' So you girded on, each one, his weapons of war and regarded it as easy to go up into the mountain. 42 But Jehovah said to me, 'Say to them: "You must not go up and feated before your enemies." tried to go up into the mountain. 44 Then the Am'or ites who were out to meet you and went chasing you, just as bees do, and scattering you. 46 So you kept dwelling in 34 "All the while Jehovah heard Ka'desh many days, as many days

"Then we turned and pulled them.) 13 At this time rise and away for the wilderness by the make your way across the torrent way of the Red Sea, just as Jeho- valley of Ze'red.' Accordingly we vah had spoken to me; and we went crossing the torrent valley were many days in going around of Ze'red. 14 And the days that Mount Se'ir. 2 Finally Jehovah we walked from Ka'desh-bar'ne-a said this to me. 3 'You have gone until we crossed the torrent valley around this mountain long enough. of Ze'red were thirty-eight years. Change your direction to the north, until all the generation of the 4 And command the people, saving: "You are passing along by the border of your brothers, the sons of E'sau, who are dwelling in Se'ir: and they will be afraid because of you, and you must be very careful. 5 Do not engage in strife with of the camp, until they came to them, because I shall not give you of their land so much as the width of the sole of the foot; because I have given Mount Se'ir to E'sau as finished dying off from the midst a holding. 6 What food you may buy from them for money, you must eat: and also what water you may purchase from them for money, you must drink. 7 For Jehovah your God has blessed you in every deed of your hand. He well knows of your walking through this great wilderness. These forty years Jehovah your God has been with you. You have not lacked a thing."' 8 So we passed on away from our brothers, the sons of E'sau, who are dwelling in Se'ir, from the way of the Ar'a bah, from E'lath and from E'zi-on-ge'ber.

"Next we turned and passed on by the way of the wilderness of 'Do not molest Mo'ab or engage in ing them from before them, that give you any of his land as a hold- dwell in their place; 22 just the given Ar as a holding. 10 (The E'sau, who are dwelling in Se'ir. E'mim dwelt in it in former times. a people great and numerous and the Reph'a.im, they also were con- place until this day. 23 As for the sidered like the An'a kim, and the Av'vim, who were dwelling in Mo'ab ites used to call them E'mim, settlements as far as Ga'za, the 12 And the Horites dwelt in Se'ir Caph'to rim, who came out from in former times, and the sons of Caph'tor, annihilated them, that E'sau proceeded to dispossess them they might dwell in their place.) and to annihilate them from before

men of war had come to their end from the midst of the camp. just as Jehovah had sworn to them. 15 And the hand of Jehovah also proved to be upon them to disquiet them out of the midst

their end.

16 "And it came about that as soon as all the men of war had of the people, 17 Jehovah spoke further to me, saying, 18 'You are passing today by the territory of Mo'ab, that is, Ar, 19 and you must get close in front of the sons of Am'mon. Do not molest them or engage in strife with them, because I shall not give you any of the land of the sons of Am'mon as a holding, for it is to the sons of Lot that I have given it as a holding. 20 As the land of the Reph'a im it also used to be considered. (The Reph'a im dwelt in it in former times, and the Am'mon ites used to call them Zam·zum'mim. 21 They were a great and numerous and tall people like the An'a-Mo'ab. 9 Jehovah then said to me, kim; and Jehovah went annihilatwar with them, because I shall not they might dispossess them and ing, for to the sons of Lot I have same as he did for the sons of when he annihilated the Hor'ites from before them, that they might tall like the An'a-kim. 11 As for dispossess them and dwell in their

24 "'GET up, pull away and cross them and to dwell in their place, the torrent valley of Ar'non, See, I just the same as Israel must do to have given into your hand Si'hon the land that is his holding, which the king of Hesh'bon, the Am'or-Jehovah will certainly give to ite. So start to take possession of

his land, and engage in war with 137 Only you did not go near the him. 25 This day I shall start to land of the sons of Am'mon, the put the dread of you and the fear whole bank of the torrent valley of of you before the peoples beneath Jab'bok, nor the cities of the all the heavens, who will hear the mountainous region, nor anything report about you; and they will about which Jehovah our God had indeed be agitated and have pains like those of childbirth because of you.'

the wilderness of Ked'e-moth to out, he and all his people, to meet Si'hon the king of Hesh'bon with words of peace, saying, 27 'Let hovah said to me, 'Do not be afraid me pass through your land, Only on the road I shall walk. I shall not turn to the right or to the left. 28 What food you will sell me for money, I must eat; and what water the king of the Am'or ites, who you will give me for money, I must drink. Only let me pass through on my feet, 29 just the same as the sons of E'sau dwelling in Se'ir and the Mo'ab-ites dwelling in Ar did to me, until I shall pass over the Jordan into the land that Jehovah our God is giving to us.' 30 And Si'hon the king of Hesh'bon did not let us pass through from them, sixty cities, all the rehim, because Jehovah your God had let his spirit become obstinate in Ba'shan. 5 All these were cities and his heart become hard, in order to give him into your hand just as at this day.

31 "At this Jehovah said to me. 'See, I have started to abandon Si'hon and his land to you. Start to take possession of his land.' 32 When Si'hon came on out, he and all his people, to meet us in battle at Ja'haz, 33 then Jehovah we took as plunder for ourselves. our God abandoned him to us, so that we defeated him and his sons and all his people. 34 And we went capturing all his cities at that Am'or ites who were in the region particular time and devoting every city to destruction, men and women and little children. We left no survivor. 35 Only the domestic animals did we take as plunder for ourselves, together with the spoil 10 all the cities of the tableland of the cities that we had captured. 36 From A ro'er, which is by the far as Sal'e cah and Ed're i, the bank of the torrent valley of Ar'non, and the city that is in the Ba'shan. 11 For only Og the king torrent valley, as far as Gil'e-ad, of Ba'shan remained of what was there proved to be no town that left of the Reph'a.im. Look! His was too high up for us. Jehovah bier was a bier of iron. Is it not in

given command.

9 "Then we turned and went up by the way of Ba'shan, At this 26 "Then I sent messengers from Og the king of Ba'shan came on us in battle at Ed're i. 2 So Jeof him, for I shall certainly give him and all his people and his land into your hand; and you must do to him just as you did to Si'hon was dwelling in Hesh'bon.' 3 Accordingly Jehovah our God gave into our hand also Og the king of Ba'shan and all his people, and we kept striking him until he had no survivor remaining, 4 And we went capturing all his cities at that particular time. There proved to be no town that we did not take gion of Ar'gob, the kingdom of Og fortified with a high wall, doors and bar, aside from very many rural towns. 6 However, we devoted them to destruction, just as we had done to Si'hon the king of Hesh'bon, in devoting every city to destruction, men, women and little children. 7 And all the domestic animals and the spoil of the cities

8 "And we proceeded to take at that particular time the land from the hand of the two kings of the of the Jordan, from the torrent valley of Ar'non as far as Mount Her'mon; 9 (the Si-do'ni-ans used to call Her'mon Sir'i on, and the Am'or ites used to call it Se'nir.) and all Gil'e-ad and all Ba'shan as cities of the kingdom of Og in our God abandoned them all to us. Rab'bah of the sons of Am'mon?

of the mountainous region of Gil'e-ad, and its cities I have given to fighting for you.' the Reu'ben-ites and the Gad'ites. 13 And the rest of Gile ad and favor from Jehovah at that parall Ba'shan of the kingdom of Og ticular time, saying, 24 'O Lord I have given to the half tribe of Jehovah, you yourself have started the land of the Reph'a.im?

took all the region of Ar'gob as far yours and mighty performances as the boundary of the Gesh'urites and the Ma-ac'a-thites, and please, and see the good land that he proceeded to call those villages of Ba'shan by his own name. Hav'voth-ja'ir, to this day, 15 And to Ma'chir I have given Gil'e-ad. 16 And to the Reu'ben ites and the Gad'ites I have given from Gil'e-ad to the torrent valley of Ar'non, the middle of the torrent valley being a boundary, and as far as Jab'bok, the torrent valley that is the boundary of the sons of Am'mon: 17 and the Ar'a bah and the Jordan and the border. from Chin'ne reth to the sea of the Ar'a bah, the Salt Sea, at the base of the slopes of Pis'gah toward the sunrising.

18 "So I commanded you men at that particular time, saving, 'Jehovah your God has given you this land to take possession of it. You will pass over, equipped, before your brothers, the sons of Israel, all the valiant men. 19 Only your wives and your little ones and your livestock (I well know that you have a great deal of livestock) will continue dwelling in the God of your forefathers is Your cities that I have given you. 20 until Jehovah gives your brothers rest, as well as you, and they you, neither must you take away also have taken possession of the from it, so as to keep the comland that Jehovah your God is mandments of Jehovah your God giving them across the Jordan: after which you must come back. each one to his holding that I that saw what Jehovah did in the have given you.'

that particular time, saying, 'Your Ba'al of Pe'or was the one whom

Nine cubits is its length, and four eves are seeing all that Jehovah cubits its width, by the cubit of your God has done to these two a man. 12 And we took possession kings. The same way Jehovah will of this land at that particular do to all the kingdoms to which you time; from A·ro'er, which is by the are passing over there, 22 You torrent valley of Ar'non, and half men must not be afraid of them, for Jehovah your God is the One

23 "And I proceeded to implore Ma-nas'seh. All the region of Ar'- to make your servant see your gob of all Ba'shan, is it not called greatness and your strong arm, for who is a god in the heavens or 14 "Ja'ir the son of Ma-nas'seh on the earth that does deeds like like yours? 25 Let me pass over. is across the Jordan, this good mountainous region and Leb'a non.' 26 And Jehovah continued to be furious against me on your account and did not listen to me: but Jehovah said to me, "That is enough of you! Never speak to me further on this matter. 27 Go up to the top of Pis'gah and raise your eyes to the west and north and south and east and see with your eyes, for you will not pass over this Jordan, 28 And commission Joshua and encourage him and strengthen him, because he is the one to pass over before this people and he is the one to cause them to inherit the land that you will see.' 29 All this while we were dwelling in the valley in front of Bethpe'or.

4 "And now, O Israel, listen to the regulations and the judicial decisions that I am teaching you to do, in order that you may live and may indeed go in and take possession of the land that Jehovah giving you. 2 You must not add to the word that I am commanding that I am commanding you.

3 "Your own eves are the ones case of the Ba'al of Pe'or, that 21 "And I commanded Joshua at every man who walked after the

Jehovah your God annihilated from | Jehovah commanded at that parall of you alive today, 5 See, I judicial decisions, just as Jehovah possession of it. my God has commanded me, for you to do that way in the midst of the land to which you are going to take possession of it. 6 And you must keep and do them, because this is wisdom on your part and understanding on your part before the eyes of the peoples who will hear of all these regulations. and they will certainly say, "This great nation is undoubtedly a wise

and understanding people.' 7 For

what great nation is there that has

there that has righteous regulations

today? 9 "Only watch out for yourself they may not depart from your heart all the days of your life; Jehovah said to me. 'Congregate the him as at this day. people together to me that I may let them hear my words, that they may learn to fear me all the days that they may teach their sons.'

11 "So you people came near and stood at the base of the mountain, and the mountain was burning with fire up to midheaven: there was darkness, cloud and thick gloom. 12 And Jehovah began to speak to you out of the middle of the fire. The sound of words was what you were hearing. but no form were you seeing-nothing but a voice. 13 And he prowhich he commanded you to perhe wrote them upon two tablets of exclusive devotion. stone. 14 And it was I whom 25 "In case you become father

your midst. 4 But you who are ticular time to teach you regulacleaving to Jehovah your God are tions and judicial decisions, for you to do them in the land to have taught you regulations and which you are passing over to take

15 "And you must take good care of your souls, because you did not see any form on the day of Jehovah's speaking to you in Ho'reb out of the middle of the fire. 16 that you may not act ruinously and may not really make for yourselves a carved image, the form of any symbol, the representation of male or female. 17 the representation of any beast that is in the earth, the representation of any winged bird that flies in the heavgods near to it the way Jehovah ens. 18 the representation of anyour God is in all our calling upon thing moving on the ground, the him? 8 And what great nation is representation of any fish that is in the waters under the earth: and judicial decisions like all this 19 and that you may not raise your law that I am putting before you eves to the heavens and indeed see the sun and the moon and the stars, all the army of the heavens. and take good care of your soul, and actually get seduced and bow that you may not forget the things down to them and serve them. that your eyes have seen and that which Jehovah your God has apportioned to all the peoples under the whole heavens. 20 But you and you must make them known to are the ones Jehovah took that he your sons and to your grandsons, might bring you out of the iron 10 the day that you stood before furnace, out of Egypt, to become Jehovah your God in Ho'reb, when a people of private ownership to

21 "And Jehovah got incensed at me on your account, so that he swore that I should not cross the that they are alive on the soil and Jordan or go into the good land that Jehovah your God is giving you as an inheritance. 22 For I am dying in this land. I am not crossing the Jordan, but you are crossing, and you must take possession of this good land. 23 Watch out for yourselves that you may not forget the covenant of Jehovah YOUR God that he concluded with you and that you do not make for vourselves a carved image, the form of anything about which Jehovah ceeded to state to you his covenant, your God has commanded you. 24 For Jehovah your God is a form—the Ten Words, after which consuming fire, a God exacting

land and do act ruinously and do in Egypt before your eyes? 35 You make a carved image, a form of anything, and do commit evil in know that Jehovah is the [true] the eyes of Jehovah your God so as to offend him, 26 I do take as heavens and the earth, that you and upon the earth he made you will positively perish in a hurry from off the land to which you are crossing the Jordan to take possession of it. You will not lengthen because he loved your forefathers your days on it, because you will positively be annihilated. 27 And Jehovah will certainly scatter you among the peoples, and you will 38 to drive away nations greater indeed be let remain few in numher among the nations to which you, so as to bring you in, to give Jehovah will drive you away, you their land as an inheritance 28 And there you will have to serve gods, the product of the hands of man, wood and stone, which cannot see or hear or eat or smell.

your God from there, you will also is no other. 40 And you must keep certainly find him, because you his regulations and his commandwill inquire for him with all your ments that I am commanding you heart and with all your soul, today, that it may go well with 30 When you are in sore straits and all these words have found you out at the close of the days, your days on the soil that Jehovah then you will have to return to your God is giving you, always." Jehovah your God and to listen to his voice, 31 For Jehovah your to set apart three cities on the God is a merciful God. He will not side of the Jordan toward the risdesert you or bring you to ruin or ing of the sun, 42 for the manforget the covenant of your forefathers that he swore to them.

the former days that occurred before you, from the day that God created man on the earth and in the wilderness on the tableland from one end of the heavens clear for the Reubenites, and Ramoth to the other end of the heavens, in Gil'e ad for the Gad'ites, and Was any great thing brought about like this or was anything heard nas'sites. like it? 33 Has any other people heard the voice of God speaking ses set before the sons of Israel. out of the middle of the fire the 45 These are the testimonies and way you yourself have heard it, the regulations and the judicial and kept on living? 34 Or did decisions that Moses spoke to the God attempt to come to take a nation to himself out of the midst of of Egypt. 46 in the region of the another nation with provings, with Jordan in the valley in front of signs and with miracles and with Beth-pe'or, in the land of Si'hon war and with a strong hand and the king of the Am'or ites, who was

to sons and grandsons and you great fearsomeness like all that Jehave resided a long time in the hovah your God has done for you -vou have been shown, so as to God: there is no other besides him. 36 Out of the heavens he made you witnesses against you today the hear his voice so as to correct you; see his great fire, and his words you heard from the middle of the fire.

37 "And yet you continue to live. so that he chose their seed after them and brought you out of Egypt in his sight with his great power. and mightier than you from before as at this day. 39 And you well know today, and you must call back to your heart that Jehovah is the [true] God in the heavens above 29 "If you do look for Jehovah and on the earth beneath. There you and your sons after you, and in order that you may lengthen

41 At that time Moses proceeded slayer to flee there who slays his fellow without knowing it, while 32 "Now ask, please, concerning he was not hating him formerly: and he must flee to one of these cities and live, 43 namely, Be'zer Go'lan in Ba'shan for the Ma-

44 Now this is the law that Mosons of Israel on their coming out with an outstretched arm and with dwelling in Hesh'bon, whom Moses

and the sons of Israel defeated on | case of those who love me and keep their coming out of Egypt. 47 And they went taking possession of his land and of the land of Og the king of Ba'shan, the two kings of the Am'or ites who were in the region of the Jordan toward the rising of the sun, 48 from A·ro'er, which is on the bank of the torrent valley of Ar'non, up to Mount your God commanded you, 13 you Si'on, that is to say, Her'mon, 49 and all the Ar'a bah in the region of the Jordan toward the east. and as far as the sea of the Ar'abah at the base of the slopes of Pis'gah.

Israel and to say to them: "Hear, O Israel, the regulations and the judicial decisions that I am speaking in your ears today, and you must learn them and be careful to do them. 2 Jehovah our God concluded a covenant with us in Ho'reb. 3 It was not with our forefathers that Jehovah concluded this covenant, but with us, all those of us alive here today. 4 Face to face Jehovah spoke with you in the mountain out of the middle of the fire. 5 I was standing between Jehovah and you at that particular time to tell you the word of Jehovah, (for you were afraid because of the fire and did not go up into the mountain,)

saying, 6 "'I am Jehovah your God, who brought you out of the land of Egypt, out of the house of slaves. 7 You must never have any other gods against my face.

8 "'You must not make for yourself a carved image, any form like anything that is in the heavens above or that is on the earth under the earth. 9 You must not devotion, bringing punishment for to your fellow man.' the error of fathers upon sons and case of those who hate me: 10 but fire, the cloud and the thick gloom, exercising loving-kindness toward with a loud voice, and he added the thousandth generation in the nothing; after which he wrote

my commandments.

Restating of the Ten Words

11 "'You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave anyone unpunished who takes up his name in a worthless way.

are to render service, and you must do all your work six days. 14 But the seventh day is a sabbath to Jehovah your God. You must not do any work, you nor your son nor your daughter nor your slave man And Moses proceeded to call all nor your slave girl nor your bull nor your ass nor any domestic animal of yours nor your alien resident who is inside your gates. in order that your slave man and your slave girl may rest the same as you. 15 And you must remember that you became a slave in the land of Egypt and Jehovah your God proceeded to bring you out from there with a strong hand and an outstretched arm. That is why Jehovah your God commanded you to carry on the sabbath

> 16 "'Honor your father and your mother, just as Jehovah your God has commanded you; in order that your days may prove long and it may go well with you on the ground that Jehovah your God is

giving you. 17 "'You must not murder.

18 "'Neither must you commit adultery.

19 "'Neither must you steal. 20 "'Neither must you testify to a falsehood against your fellow man.

21 "'Neither must you desire underneath or that is in the waters your fellow man's wife. Neither must you selfishly crave your fellow bow down to them or be led to man's house, his field or his slave serve them, because I Jehovah your man or his slave girl, his bull or God am a God exacting exclusive his ass or anything that belongs

22 "These Words Jehovah spoke upon the third generation and to all your congregation in the upon the fourth generation, in the mountain out of the middle of the them upon two tablets of stone and | Jehovah your God has commanded gave me them.

soon as you had heard the voice out of the middle of the darkness, while the mountain was burning with fire, you proceeded to come near to me, all the heads of Your tribes and your older men. 24 Then you said, 'Here Jehovah our God has shown us his glory and his greatness, and we have heard his voice out of the middle there to take possession of it; of the fire. This day we have seen 2 in order that you may fear Jethat God may speak with man and hovah your God so as to keep all he may actually keep living. 25 And now why should we die, for this great fire may consume you and your son and your grandus? If we are again hearing the voice of Jehovah our God any further, we are also certain to die. 26 For who is there of all flesh that has heard the voice of the living God speaking out of the that you may become very many, middle of the fire as we did and just as Jehovah the God of your yet goes on living? 27 You your- forefathers has promised you, as self go near and hear all that respects the land flowing with milk Jehovah our God will say; and you and honey. will be the one to speak to us all that Jehovah our God will speak God is one Jehovah. 5 And you to you, and we shall certainly listen and do.'

of your words when you spoke to these words that I am commanding me, and Jehovah went on to say you today must prove to be on to me, 'I have heard the voice of your heart; 7 and you must inthe words of this people, which culcate them in your son and speak they have spoken to you. They of them when you sit in your house have done well in all they have and when you walk on the road spoken. 29 If only they would develop this heart of theirs to fear you get up. 8 And you must tie me and to keep all my command- them as a sign upon your hand, ments always, in order that it and they must serve as a frontlet might go well with them and their band between your eyes; 9 and sons to time indefinite! 30 Go say to them: "Return home to your tents." 31 And you stand here your gates. with me, and let me speak to you all the commandment and the regulations and the judicial decisions that you should teach to them and that they must do in the land that Jacob to give you, great and good-I am giving them to take possession looking cities that you did not of it. 32 And you people must build, 11 and houses full of all take care to do just as Jehovah good things and that you did not YOUR God has commanded You. fill, and cisterns hewn out that you You must not turn to the right or did not hew out, vineyards and to the left. 33 In all the way that olive trees that you did not plant,

you, you should walk, in order 23 "And it came about that as that you may live and it may be well with you and you may indeed lengthen your days in the land of which you will take possession.

6 "Now these are the commandment, the regulations and the judicial decisions that Jehovah Your God has commanded to teach you, so as to do them in the land to which you are passing over his statutes and his commandments that I am commanding you, son, all the days of your life, and in order that your days may prove long. 3 And you must listen, O Israel, and take care to do [them], that it may go well with you and

4 "Listen, O Israel: Jehovah our must love Jehovah your God with all your heart and all your soul 28 "So Jehovah heard the voice and all your vital force. 6 And and when you lie down and when you must write them upon the doorposts of your house and on

> 10 "And it must occur that when Jehovah your God will bring you into the land that he swore to your forefathers Abraham, Isaac and

and you shall have eaten and be- | day. 25 And it will mean right-Jehovah, who brought you out of the land of Egypt, out of the house of slaves. 13 Jehovah your God you should fear, and him you should serve, and by his name you should swear. 14 You must not walk after other gods, any gods of the peoples who are all around you, midst is a God exacting exclusive devotion,) for fear the anger of ground.

enter and take possession of the good land about which Jehovah has pushing away all your enemies from late you in a hurry. before you, just as Jehovah has promised.

you in a future day, saying, What do the testimonies and the regulations and the judicial decisions of Egypt with a strong hand. 22 So Jehovah kept putting signs and miracles, great and calamitous, upon Egypt, upon Phar'aoh and upon all his household before our eyes. 23 And he brought us out about which he had sworn to of Jehovah's loving you, and bevah commanded us to carry out statement that he had sworn to all these regulations, to fear Jehovah our God for our good always, brought you out with a strong that we might keep alive as at this hand, that he might redeem you

come satisfied. 12 watch out for eousness for us, that we take care yourself that you may not forget to do all this commandment before Jehovah our God, just as he has commanded us.'

7 "When Jehovah your God at last brings you into the land to which you are going so as to take possession of it, he must also clear away populous nations from before you, the Hit'tites and the 15 (for Jehovah your God in your Gir'ga shites and the Am'or ites and the Ca'naan ites and the Per'iz-zites and the Hi'vites and the Jehovah your God may blaze Jeb'u-sites, seven nations more popagainst you and he must annihilate ulous and mighty than you are, you from off the surface of the 2 And Jehovah your God will certainly abandon them to you, and 16 "You must not put Jehovah you must defeat them. You should Your God to the test, the way you without fail devote them to deput him to the test at Mas'sah, struction. You must conclude no 17 You should by all means keep covenant with them nor show them the commandments of Jehovah any favor. 3 And you must form YOUR God and his testimonies and no marriage alliance with them. his regulations that he has com- Your daughter you must not give manded you. 18 And you must do to his son, and his daughter you what is right and good in Jehovah's must not take for your son. 4 For eyes, in order that it may go well he will turn your son from followwith you and you may indeed ing me, and they will certainly serve other gods; and Jehovah's anger will indeed blaze against sworn to your forefathers, 19 by you, and he will certainly annihi-

5 "On the other hand, this is what you should do to them: Their 20 "In case your son should ask altars you should pull down, and their sacred pillars you should break down, and their sacred poles you should cut down, and their mean that Jehovah our God has graven images you should burn commanded you?' 21 then you with fire, 6 For you are a holy must say to your son, 'We became people to Jehovah your God. It is slaves to Phar'aoh in Egypt, but you Jehovah your God has chosen Jehovah proceeded to bring us out to become his people, a special property, out of all the peoples that are on the surface of the ground.

7 "It was not because of your being the most populous of all the peoples that Jehovah showed affection for you so that he chose from there in order that he might you, for you were the least of all bring us here to give us the land the peoples. 8 But it was because our forefathers. 24 Hence Jeho- cause of his keeping the sworn your forefathers, that Jehovah

from the house of slaves, from the | your God did to Phar'aoh and all repaying to his face the one who 20 And Jehovah your God will also doing them.

12 "And it must occur that, because you continue listening to these judicial decisions and you do keep them and do carry them out, Jehovah your God must keep toward you the covenant and the of the field may multiply against loving-kindness about which he you. 23 And Jehovah your God swore to your forefathers. 13 And he will certainly love you and bless you and multiply you and bless the fruit of your belly and the fruit of your soil, your grain and your new wine and your oil, the young of your cows and the progeny of your flock, on the soil that firm stand against you, until you he swore to your forefathers to have exterminated them. 25 The give to you. 14 The most blessed of all the peoples you will become. There will not prove to be in you not desire the silver and the gold a male or a female without offspring, nor among your domestic yourself, for fear you may be enanimals. 15 And Jehovah will certainly remove from you every sickness; and as for all the evil diseases of Egypt that you have known, he will not place them upon you, and he will indeed put them upon all those who hate you. 16 And you must consume all the peoples whom Jehovah your God is giving to you. Your eve must not feel sorry for them; and you must not serve their gods, because that will be a snare to you.

'These nations are too populous for possession of the land about which me. How shall I be able to drive Jehovah swore to your forefathers. them away?' 18 you must not be 2 And you must remember all the afraid of them. You should by all way that Jehovah your God made

hand of Phar'aoh the king of Egypt, 19 the great provings that Egypt. 9 And you well know that your eyes saw, and the signs and Jehovah your God is the [true] the miracles and the strong hand God, the faithful God, keeping and the outstretched arm with covenant and loving-kindness in which Jehovah your God brought the case of those who love him and you out. That is the way Jehovah those who keep his commandments your God will do to all the peoto a thousand generations. 10 but ples before whom you are afraid. hates him by destroying him. He send the feeling of dejection upon will not hesitate toward the one them, until those perish who were who hates him; he will repay him let remain and who were concealto his face. 11 And you must keep ing themselves from before you. the commandment and the regula- 21 You must not suffer a shock tions and the judicial decisions that | because of them, for Jehovah your I am commanding you today by God is in your midst, a great and fear-inspiring God.

22 "And Jehovah your God will certainly push these nations away from before you little by little. You will not be allowed to finish them off quickly, for fear the wild beasts will indeed abandon them to you and rout them with a great rout. until they are annihilated. 24 And he will certainly give their kings into your hand, and you must destroy their names from under the heavens. Nobody will take a graven images of their gods you should burn in the fire. You must upon them, nor indeed take it for snared by it; for it is a thing detestable to Jehovah your God. 26 And you must not bring a detestable thing into your house and actually become a thing devoted to destruction like it. You should thoroughly loathe it and absolutely detest it, because it is something devoted to destruction.

Q "Every commandment that I am commanding you today you should be careful to keep, in order that you may continue living and 17 "In case you say in your heart, indeed multiply and go in and take means remember what Jehovah you walk these forty years in the

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wilderness, in order to humble of the house of slaves: 15 who you, to put you to the test so as to caused you to walk through the know what was in your heart, as great and fear-inspiring wilderness. to whether you would keep his with poisonous serpents and scorcommandments or not. 3 So he humbled you and let you go hungry and fed you with the manna, which water for you out of the flinty neither you had known nor your rock: 16 who fed you with manna fathers had known; in order to in the wilderness, which your famake you know that not by bread there had not known, in order to alone does man live but by every humble you and in order to put expression of Jehovah's mouth does you to the test so as to do you man live. 4 Your mantle did not good in your afterdays: 17 and wear out upon you, nor did your foot become swollen these forty years. 5 And you well know with own hand have made this wealth your own heart that just as a man for me.' 18 And you must rememcorrects his son, Jehovah your God ber Jehovah your God, because he was correcting you.

6 "And you must keep the commandments of Jehovah your God by walking in his ways and by fearing him. 7 For Jehovah your God is bringing you into a good you should at all forget Jehovah land, a land of torrent valleys of your God and you should actually water, springs and watery deeps issuing forth in the valley plain and in the mountainous region, 8 a land of wheat and barley and vines and figs and pomegranates. a land of oil olives and honey, 9 a land in which you will not eat bread with scarcity, in which you will lack nothing, a land the stones of which are iron and out of the mountains of which you will mine copper.

10 "When you have eaten and satisfied yourself, you must also bless Jehovah your God for the good land that he has given you. 11 Watch out for yourself that you may not forget Jehovah your God so as not to keep his commandments and his judicial decisions and his statutes that I am commanding you today; 12 for fear that you may eat and indeed satisfy yourself, and you may build good houses and indeed dwell in them. 13 and your herd and your flock may increase, and silver and gold may increase for you, and all that is yours may increase; 14 and your heart may indeed be lifted up and you may indeed forget Jeho- 'It was for my own righteousness vah your God, who brought you that Jehovah has brought me in

pions and with thirsty ground that has no water: who brought forth you do say in your heart, 'My own power and the full might of my is the giver of power to you to make wealth: in order to carry out his covenant that he swore to your forefathers, as at this day.

Jehovah's goodnesses recalled

19 "And it must occur that if walk after other gods and serve them and bow down to them, I do bear witness against you today that you people will absolutely perish. 20 Like the nations that Jehovah is destroying from before you, that is the way you will perish, because you will not listen to the voice of Jehovah your God. 9 "Hear, O Israel, you are today crossing the Jordan to go in and dispossess nations greater and mightier than you, cities great and fortified to the heavens, 2 a people great and tall, the sons of An'a kim, about whom you yourself have known and you yourself have heard it said, 'Who can make a firm stand before the sons of A'nak?' 3 And you well know today that Jehovah your God is crossing before you. A consuming fire he is. He will annihilate them. and he himself will subdue them before you: and you must dispossess them and destroy them speedily, just as Jehovah has spoken to you.

4 "Do not say in your heart when Jehovah your God pushes them away from before you this. out of the land of Egypt, out to take possession of this land,'

whereas it is for the wickedness of | people. and, look! it is a stiffthese nations that Jehovah is driving them away from before you. 5 It is not for your righteousness or for the uprightness of your heart that you are going in to take possession of their land: in fact, it is for the wickedness of these nations that Jehovah your God is driving them away from before you, and in order to carry out the word that Jehovah swore to your forefathers, Abraham, Isaac and Jacob. 6 And you must know that it is not for your righteousness that Jehovah your God is giving you this good land to take possession of it; for you are a stiff-

necked people.

7 "Remember: Do not forget how you have provoked Jehovah your God in the wilderness. From the day that you went out of the land of Egypt until your coming to this place you people have proved rebellious in your behavior with Jehovah. 8 Even in Ho'reb you provoked Jehovah to anger so that in the eyes of Jehovah so as to Jehovah got incensed at you to the point of annihilating you. 9 When because of the hot anger with I went up the mountain to receive the stone tablets, the tablets of the at you to the point of annihilatcovenant that Jehovah had concluded with you, and I kept dwelling in the mountain forty days and forty nights, (I neither ate bread nor drank water.) 10 then Jehovah gave me the two tablets of stone written upon with God's finger; and upon them were all the words that Jehovah had spoken with you in the mountain out of the middle of the fire in the day of the congregation. 11 And it came about that at the end of the forty days and forty nights Jehovah gave me the two tablets of stone, the tablets of the covenant; 12 and Jehovah proceeded to say to me. 'Get up, go down quickly from here, because your people whom you brought out of Egypt have acted ruinously. They have turned aside quickly from the way about which I commanded them. They have made themselves a molten to say this to me. 'I have seen this God, and you did not exercise

necked people. 14 Let me alone that I may annihilate them and wipe out their name from under the heavens, and let me make you a nation mightier and more populous than they are.'

15 "After that I turned and went down from the mountain, while the mountain was burning with fire; and the two tablets of the covenant were in both my hands. 16 Then I looked, and there you had sinned against Jehovah your God! You had made vourselves a molten calf. You had turned aside quickly from the way about which Jehovah had commanded you. 17 At that I took hold of the two tablets and flung them down from both my hands and shattered them before YOUR eyes. 18 And I proceeded to prostrate myself before Jehovah, as at first, forty days and forty nights. I neither ate bread nor drank water, because of all your sin that you had committed in doing evil offend him. 19 For I was scared which Jehovah had got indignant ing you. However, Jehovah listened to me also that time.

20 "At Aaron, too, Jehovah got very incensed to the point of annihilating him; but I made supplication also in behalf of Aaron at that particular time. 21 And your sin that you had made, the calf, I took, and I proceeded to burn it in the fire and to crush it, grinding it thoroughly until it had become fine like dust; after which I threw its dust into the torrent that was descending from the mountain.

22 "Further, at Tab'e rah and at Mas'sah and at Kib'rothhat ta'a vah you proved vourselves provokers of Jehovah to anger. 23 And when Jehovah sent you out of Ka'desh-bar'ne a, saying, 'Go up and take possession of the land that I shall certainly give you!' then you behaved rebelliously image.' 13 And Jehovah went on against the order of Jehovah Your

to his voice. 24 You have proved had commanded me. yourselves rebellious in behavior with Jehovah from the day of my

knowing you.

25 "So I kept prostrating myself before Jehovah forty days and forty nights, for I prostrated myself thus because Jehovah talked of there they pulled away for Gud'goannihilating you. 26 And I began to make supplication to Jehovah ba thah, a land of torrent valleys and to say, O Lord Jehovah, do running with water. not bring to ruin your people, even 8 "At that particular to the control of your private property, whom you redeemed with your greatness, whom you brought out of Egypt enant, to stand before Jehovah for with a strong hand, 27 Remember your servants Abraham, Isaac their wickedness and their sin, 28 for fear the land out of which you brought them may say: "Because Jehovah was unable to bring them into the land that he had arm.

"At that particular time Jehovah said to me, 'Carve for yourself two tablets of stone like Jehovah your God asking of you the first ones, and come up to me but to fear Jehovah your God, so as into the mountain, and you must make an ark of wood for yourself. him and to serve Jehovah your God 2 And I shall write upon the with all your heart and all your tablets the words that appeared on soul; 13 to keep the commandup into the mountain, and the two the earth and all that is in it. that I had made, that they might the God great, mighty and fear-

faith toward him and did not listen | continue there, just as Jehovah

6 "And the sons of Israel pulled away from Be-er'oth Ben'e-ja'a-kan for Mo·se'rah. There Aaron died. and he got to be buried there; and E-le-a'zar his son began to act as priest instead of him. 7 From dah, and from Gud'go dah for Jot'-

8 "At that particular time Jehovah separated the tribe of Le'vi to carry the ark of Jehovah's covministering to him and to bless in his name until this day. 9 That and Jacob. Do not turn your face to is why Le'vi has come to have no the hardness of this people and share and inheritance with his brothers. Jehovah is his inheritance, just as Jehovah your God had said to him. 10 And I-I stayed in the mountain the same as the first days, forty days and forty nights, and Jehovah proceeded to listen to promised them, and because he and Jehovah proceeded to listen to hated them he brought them out to me also on that occasion. Jehovah put them to death in the wilder- did not want to bring you to ruin. ness." 29 They are, too, your 11 Then Jehovah said to me, 'Get people and your private property up, go before the people for a whom you brought out with your pulling away, that they may go in great power and your outstretched and take possession of the land that I have sworn to their forefathers to give to them.'

12 "And now, O Israel, what is to walk in all his ways and to love the first tablets, which you shat- ments of Jehovah and his statutes tered, and you must place them in that I am commanding you today. the ark,' 3 So I made an ark of for your good? 14 Behold, to Jeacacia wood and carved two tablets hovah your God belong the heavens, of stone like the first ones and went even the heavens of the heavens, tablets were in my hand. 4 Then 15 Only to your forefathers did Jehe wrote upon the tablets the same hovah get attached so as to love writing as the first, the Ten Words, them, so that he chose their offwhich Jehovah had spoken to you spring after them, even you, out of in the mountain out of the middle all the peoples, as at this day. of the fire in the day of the con- 16 And you must circumcise the gregation; after which Jehovah foreskin of your hearts and not gave them to me. 5 Then I turned harden your necks any longer. and went down from the mountain 17 For Jehovah your God is the and placed the tablets in the ark God of gods and the Lord of lords. inspiring, who treats none with par- | manding you today, in order that tiality nor accepts a bribe. 18 exe- you may grow strong and may incuting judgment for the fatherless deed enter in and take possession boy and the widow and loving the of the land to which you are crossalien resident so as to give him bread and a mantle. 19 You too must love the alien resident, for you became alien residents in the land of Egypt.

20 "Jehovah your God you should with milk and honey, fear. Him you should serve, and to statements. 21 He is the One for you to praise, and he is your God. who has done with you these great and fear-inspiring things that your eyes have seen. 22 With seventy souls your forefathers went down into Egypt, and now Jehovah your God has constituted you like the stars of the heavens for multitude.

"And you must love Jehovah your God and keep your obligation to him and his statutes and his judicial decisions and his commandments always. 2 And you well know today (for I do not address your sons who have not known and who have not seen the discipline of Jehovah your God. his greatness, his strong hand and his outstretched arm, 3 nor his 14 I also shall certainly give rain signs and his deeds that he did in for your land at its appointed time. the midst of Egypt to Phar'aoh the autumn rain and spring rain, and king of Egypt and to all his land; you will indeed gather your grain 4 nor what he did to the military and your sweet wine and your oil. forces of Egypt, to his horses and his war chariots against the faces of which he made the waters of the Red Sea overflow when they eat and be satisfied. 16 Watch out were chasing after them, and Je- for yourselves for fear your heart hovah proceeded to destroy them may be enticed, and you do turn till this day; 5 nor what he has aside and worship other gods and done to you in the wilderness until bow down to them. 17 and Jehoyour coming to this place; 6 nor vah's anger does blaze against you. what he did to Da'than and A.bi'ram the sons of E-li'ab the son of so that no rain will occur and the Reu'ben, when the earth opened ground will not give its produce and its mouth and proceeded to swallow you have to perish speedily from them up and their households and off the good land that Jehovah is their tents and every existing thing giving you. that stepped after them in the midst of all Israel); 7 for your words of mine to your heart and eyes were the ones seeing all the YOUR soul and bind them as a great deeds of Jehovah that he did. sign upon your hand, and they

ing to take possession of it. 9 and in order that you may lengthen Your days on the soil that Jehovah swore to your forefathers to give to them and their seed, a land flowing

10 "For the land to which you him you should cling, and by his are going to take possession of it name you should make sworn is not like the land of Egypt out of which you came, where you used to sow your seed and you had to do irrigating with your foot, like a garden of vegetables. 11 But the land to which you are crossing to take possession of it is a land of mountains and valley plains. Of the rain of the heavens it drinks water: 12 a land that Jehovah your God is caring for. The eyes of Jehovah your God are constantly upon it. from the beginning of the year to the close of the year.

13 "And it must occur that if You will without fail obey my commandments that I am commanding You today so as to love Jehovah YOUR God and to serve him with all your heart and all your soul, 15 And I shall certainly give vegetation in your field for your domestic animals, and you will indeed and he does shut up the heavens

18 "And you must apply these 8 "And you must keep the whole must serve as a frontlet band becommandment that I am com- tween your eyes. 19 You must

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also teach them to your sons, so as | Ar'a bah, in front of Gil'gal, beto speak of them when you sit in side the big trees of Mo'reh? your house and when you walk on 31 For you are crossing the Jordan the road and when you lie down to go in and take possession of the and when you get up. 20 And you land that Jehovah your God is must write them upon the doorposts of your house and on your gates. 21 in order that your days 32 And you must be careful to and the days of your sons may be carry out all the regulations and many on the soil that Jehovah the judicial decisions that I am swore to your forefathers to give putting before you today. to them, as the days of the heavens over the earth.

this commandment that I am commanding you so as to do it, to love Jehovah your God, to walk in all his ways and to cling to him, 23 Jehovah also must drive away all these nations on account of you, and you will certainly dispossess nations greater and more numerous than you are. 24 Every place on which the sole of your foot will tread will become yours. From the wilderness up to Leb'anon, from the River, the river Euphra'tes, to the western sea your boundary will become. 25 No man will make a firm stand against you. The dread of you and the fear of you Jehovah your God will put before the face of all the land on which you will tread, just as he has promised you.

26 "See, I am putting before you today blessing and malediction: 27 the blessing, provided you will obey the commandments of Jehovah your God that I am commanding you today; 28 and the malediction, if you will not obey the commandments of Jehovah your the way about which I am commanding you today, so as to walk after other gods whom you have

not known.

29 "And it must occur that when Jehovah your God brings you into blessed you. the land to which you are going to give the blessing upon Mount Ger'-

giving you, and you must take possession of it and dwell in it.

12 "These are the regulations and the judicial decisions that 22 "For if you strictly keep all you should be careful to carry out in the land that Jehovah the God of your forefathers will certainly allow you to take possession of, all the days that you are alive on the soil. 2 You should absolutely destroy all the places where the nations whom you are dispossessing have served their gods, on the tall mountains and the hills and under every luxuriant tree, 3 And you must pull down their altars and shatter their sacred pillars, and you should burn their sacred poles in the fire and cut down the graven images of their gods, and you must destroy their names from that place.

4 "You must not do that way to Jehovah your God, 5 but to the place that Jehovah your God will choose out of all your tribes to place his name there, to have it reside, you will seek, and there you must come. 6 And there you must bring your burnt offerings and your sacrifices and your tenth parts and the contribution of your hand and your vow offerings and your voluntary offerings and the first-born God and you do turn aside from ones of your herd and of your flock. 7 And there you must eat before Jehovah your God and rejoice in every undertaking of Yours, you and your households. because Jehovah your God has

8 "You must not do according take possession of it, you must also to all that we are doing here today. each one whatever is right in his i-zim and the malediction upon own eyes, 9 because you have not Mount E'bal. 30 Are they not on yet come into the resting place and the side of the Jordan toward the the inheritance that Jehovah your direction of the sunset, in the land God is giving you. 10 And you of the Ca'naan ites dwelling in the must cross the Jordan and dwell

in the land that Jehovah your God | may not abandon the Levite all is giving you as a possession, and | your days on your soil. he will certainly give you rest from all your enemies round about, and widen out your territory, just as you will indeed dwell in security. he has promised you, and you will 11 And it must occur that the place be certain to say, 'Let me eat meat,' that Jehovah your God will choose because your soul craves to eat to have his name reside there, is meat, whenever your soul craves it where you will bring all about which I am commanding YOU, YOUR place that Jehovah your God will burnt offerings and your sacrifices, choose to put his name there your tenth parts and the contribu- should be far away from you, you tion of your hand and every choice of your yow offerings that you will herd or some of your flock that vow to Jehovah. 12 And you must Jehovah has given you, just as I rejoice before Jehovah your God, you and your sons and your daughters and your man slaves and ever your soul craves it. 22 Only YOUR slave girls and the Levite who in the way that the gazelle and the is inside your gates, because he has no share or inheritance with it: the unclean one and the clean you. 13 Watch out for yourself for fear you may offer up your burnt offerings in any other place you may see. 14 But in the place that Jehovah will choose in one of your tribes is where you should offer up your burnt offerings, and there you the ground as water. 25 You must should do all that I am command-

ing you.

15 "Only whenever your soul craves it you may slaughter, and you must eat meat according to the | your holy things that will become blessing of Jehovah your God that yours, and your vow offerings you he has given you, inside all your gates. The unclean one and the to the place that Jehovah will clean one may eat it, like the gazelle and like the stag. 16 Only the blood you must not eat. On the earth you should pour it out as Jehovah your God; and the blood water. 17 You will not be allowed of your sacrifices should be poured to eat inside your gates the tenth part of your grain or of your new your God, but the flesh you may wine or of your oil or the first-born | eat. ones of your herd and of your flock or any of your vow offerings that you will vow or your voluntary offerings or the contribution of your hand. 18 But before Jehovah your after you to time indefinite, be-God you will eat it, in the place cause you will do what is good and that Jehovah your God will choose, you and your son and your daughter and your man slave and your slave girl and the Levite who is inside your gates; and you must rejoice before Jehovah your God in every undertaking of yours, and dwell in their land, 30 Watch

20 "When Jehovah your God will

you may eat meat. 21 In case the must then slaughter some of your have commanded you, and you must eat inside your gates whenstag may be eaten, so you may eat one together may eat it. 23 Simply be firmly resolved not to eat the blood, because the blood is the soul and you must not eat the soul with the flesh. 24 You must not eat it. You should pour it out upon not eat it, in order that it may go well with you and your sons after you, because you will do what is right in Jehovah's eyes. 26 Merely should carry, and you must come choose. 27 And you must render up your burnt offerings, the flesh and the blood, upon the altar of out against the altar of Jehovah

28 "Watch, and you must obey all these words that I am commanding you, in order that it may go well with you and your sons right in the eyes of Jehovah your God.

29 "When Jehovah your God will cut off from before you the nations to whom you are going to dispossess them, you must also dispossess them 19 Watch out for yourself that you out for yourself for fear you may

be entrapped after them, after they the peoples who are all around have been annihilated from before you, the ones near you or those you, and for fear you may inquire far away from you, from one end respecting their gods, saying, 'How of the land to the other end of the was it these nations used to serve land, 8 you must not accede to his their gods? And I, yes, I, will do wish or listen to him, nor should the same way.' 31 You must not your eye feel sorry for him, nor do that way to Jehovah your God, must you feel compassion, nor for everything detestable to Jeho- cover him [protectively]; 9 but vah that he does hate they have you should kill him without fail. done to their gods, for even their sons and their daughters they regularly burn in the fire to their and the hand of all the people gods. 32 Every word that I am commanding you is what you should be careful to do. You must not add to it nor take away from it. away from Jehovah your God, who 13 "In case a prophet or a has brought you out of the land of dreamer of a dream arises in Egypt, out of the house of slaves. your midst and does give you a sign 11 Then all Israel will hear and or a portent, 2 and the sign or the become afraid, and they will not portent does come true of which do anything like this bad thing he spoke to you, saying, 'Let us again in your midst. walk after other gods, whom you 12 "In case you hear it said in have not known, and let us serve one of your cities, which Jehovah them,' 3 you must not listen to your God is giving you to dwell the words of that prophet or to the dreamer of that dream, because have gone out from your midst that Jehovah your God is testing you to they may try to turn away the know whether you are loving Jehovah your God with all your heart and all your soul. 4 After Jehovah Your God You should walk, 14 you must also search and inand him you should fear, and his vestigate and inquire thoroughly; commandments you should keep. and to his voice you should listen. and him you should serve, and to been done in your midst, 15 you him you should cling. 5 And that prophet or that dreamer of the dream should be put to death, because he has spoken of revolt everything that is in it, and its against Jehovah your God, who domestic animals, to destruction at has brought you out of the land of Egypt and has redeemed you from its spoil you should collect into the the house of slaves, to turn you middle of its public square, and from the way in which Jehovah you must burn in the fire the city your God has commanded you to and all its spoil as a whole offering walk; and you must clear out what to Jehovah your God, and it must is evil from your midst.

of your mother, or your son or your forefathers, 7 some of the gods of as he has sworn to your forefathers.

Your hand first of all should come upon him to put him to death, afterward. 10 And you must stone him with stones, and he must die, because he has sought to turn you

there, 13 'Good-for-nothing men inhabitants of their city, saving: "Let us go and serve other gods." whom you have not known,' and if the thing is established as the truth, this detestable thing has should without fail strike the inhabitants of that city with the edge of the sword. Devote it and the edge of the sword. 16 And all become a heap of ruins to time 6 "In case your brother, the son indefinite. It should never be rebuilt. 17 And nothing at all should daughter or your cherished wife stick to your hand of the thing or your companion who is like your made sacred by ban, in order that own soul, should try to allure you Jehovah may turn from his burnin secrecy, saying, 'Let us go and ing anger and may indeed give you serve other gods,' whom you have mercy and he may certainly show not known, neither you nor your you mercy and multiply you, just eves of Jehovah your God.

14 "Sons vou are of Jehovah dying creature vou may eat. Your God. You must not make cuttings upon yourselves or a holy people to Jehovah your God, and Jehovah has chosen you to become his people, a special prop- people to Jehovah your God. erty, out of all the peoples who are on the surface of the ground.

3 "You must eat no detestable thing of any sort. 4 This is the sort of beast that you may eat: the bull, the sheep and the goat, field year by year. 23 And before 5 the stag and gazelle and roebuck Jehovah your God, in the place and wild goat and antelope and that he will choose to have his wild sheep and chamois; 6 and name reside there, you must eat every beast that splits the hoof and that forms a cleft into two new wine and your oil and the hoofs, chewing the cud among the first-born ones of your herd and of beasts. It you may eat. 7 Only this your flock; in order that you may sort you must not eat out of those that chew the cud or that split the hoof, cloven; the camel and the hare and the rock badger, because they are chewers of the cud but do not split the hoof. They are since the place that Jehovah your unclean for you. 8 The pig also, because it is a splitter of the hoof but there is no cud. It is unclean for you. None of their flesh must you eat, and their carcasses you it into money, and you must wrap must not touch.

9 "This sort out of everything that is in the waters you may eat: Everything that has fins and scales must also give the money for whatyou may eat. 10 And everything ever your soul may crave in the that has no fins and scales you must not eat. It is unclean for you.

11 "Any clean bird you may eat. 12 But these are the ones of which you must not eat: the eagle and the osprey and the black vulture, 13 and the red kite and the black 27 And the Levite who is inside kite and the glede according to its your gates, you must not abandon kind; 14 and every raven accord- him, for he has no share or ining to its kind; 15 and the ostrich heritance with you. and the owl and the gull and the falcon according to its kind; you will bring out the entire tenth 16 the little owl and the long- part of your produce in that year, eared owl and the swan, 17 and and you must deposit it inside your the pelican and the vulture and the gates. 29 And the Levite, because

18 For you should listen to the cormorant, 18 and the stork and voice of Jehovah your God by the heron according to its kind, keeping all his commandments and the hoopoe and the bat. that I am commanding you today, 19 And every winged swarming so as to do what is right in the creature is unclean for you. They should not be eaten. 20 Any clean

21 "You must not eat any body [already] dead. To the alien resiimpose baldness on your foreheads dent who is inside your gates you for a dead person. 2 For you are may give it, and he must eat it; or there may be a selling of it to a foreigner, because you are a holy

"You must not boil a kid in its

mother's milk.

22 "Without fail you should give a tenth of all the produce of your seed, that which comes forth of the the tenth part of your grain, your learn to fear Jehovah your God always.

24 "Now in case the journey should be too long for you, because you will not be able to carry it, God will choose to place his name there will be too far away for you, (because Jehovah your God will bless you,) 25 you must then turn the money up in your hand and travel to the place that Jehovah your God will choose. 26 You way of cattle and sheep and goats and wine and intoxicating liquor and anything that your soul may ask of you; and you must eat there before Jehovah your God and rejoice, you and your household.

28 "At the end of three years

he has no share or inheritance with | against you, and it has become a you, and the alien resident and the | sin on your part. 10 You should fatherless boy and the widow, who by all means give to him, and your are inside your gates, must come, and they must eat and satisfy themselves: in order that Jehovah your God may bless you in every deed of your hand that you will do.

"At the end of every seven years you should make a release. 2 And this is the manner of the release: there will be a releasing by every creditor of the debt that he may let his fellow incur. He should not press his fellow or his brother for payment, because a release to Jehovah must be called. 3 The foreigner you may press for payment; but whatever of yours may prove to be with your brother let your hand release. 4 However, no one should come to be poor among you, because Jehovah will without fail bless you in the land should surely equip him with somethat Jehovah your God is giving you as an inheritance to take possession of it, 5 only if you will without fail listen to the voice of Jehovah your God so as to be careful to do all this commandment that I am commanding you today. 6 For Jehovah your God will indeed bless you just as he has promised you, and you will certainly lend on pledge to many nations, whereas you yourself will not over many nations, whereas over you they will not dominate.

brothers becomes poor among you come to be in your heart, saying. 'The seventh year, the year of the you would do. release, has come close,' and your eye should indeed become ungener- will be born in your herd and in ous toward your poor brother, and your flock you should sanctify to you should give him nothing, and Jehovah your God. You must do he has to call out to Jehovah no service with the first-born of

heart should not be stingy in your giving to him, because on this account Jehovah your God will bless you in every deed of yours and in every undertaking of yours. 11 For someone poor will never cease to be in the midst of the land. That is why I am commanding you, saying, 'You should generously open up your hand to your afflicted and poor brother in your land.'

12 "In case there should be sold to you your brother, a Hebrew or a Hebrewess, and he has served you six years, then in the seventh year you should send him out from you as one set free. 13 And in case you should send him out from you as one set free, you must not send him out empty-handed. 14 You thing from your flock and your threshing floor and your oil and wine press. Just as Jehovah your God has blessed you, you should give to him. 15 And you must remember that you became a slave in the land of Egypt and Jehovah your God proceeded to redeem you. That is why I am commanding you this thing today.

16 "And it must occur that in case he says to you, 'I shall not borrow; and you must dominate go out from your company!' because he does love you and your household, since it was well with 7 "In case some one of your him while with you, 17 you must also take an awl and put it through in one of your cities, in your land his ear and to the door, and he that Jehovah your God is giving must become your slave to time you, you must not harden your indefinite. And to your slave girl heart or be closefisted toward your you should also do this way. 18 It poor brother. 8 For you should should not be something hard in generously open your hand to him your eyes when you send him out and by all means lend him on from your company as one set pledge as much as he needs, which free; because for double the value he is in want of. 9 Watch out for of a hired laborer he served you yourself for fear a base word should six years, and Jehovah your God has blessed you in everything that

19 "Every male first-born that

your bull, nor shear the first-born | be a solemn assembly to Jehovah of your flock. 20 Before Jehovah your God. You must do no work. your God you should eat it year by year in the place that Jehovah for yourself. From when the sickle will choose, you and your house- is first put to the standing grain hold. 21 And in case there should you will start to count seven weeks. prove to be in it a defect, being 10 Then you must celebrate the lame or blind, any bad defect, you festival of weeks to Jehovah your must not sacrifice it to Jehovah God, according to the voluntary ofyour God. 22 Inside your gates fering of your hand that you will you should eat it, the unclean one give, just as Jehovah your God and the clean one together, like the may bless you. 11 And you must gazelle and like the stag. 23 Only rejoice before Jehovah your God, its blood you must not eat. Upon you and your son and your daughthe earth you should pour it out ter and your man slave and your as water.

Principal annual festivals

"Let there be an observing of the month of A'bib, and you must celebrate the passover to Jehovah your God, because in the month of A'bib Jehovah your God brought you out of Egypt by night. 2 And you must sacrifice the passover to Jehovah your God, of the flock and of the herd, in the place | carry out these regulations. that Jehovah will choose to have his name reside there. 3 You must eat nothing leavened along with it for seven days. You should eat along with it unfermented cakes. the bread of affliction, because it was in haste that you came out of the land of Egypt, that you may remember the day of your coming out of the land of Egypt all the days of your life. 4 And no sour dough should be seen with you in all your territory seven days, neither should any of the flesh, which you will sacrifice in the evening on the first day, stay all night until the morning, 5 You will not be allowed to sacrifice the passover in any one of your cities that Jehovah your God is giving you. 6 But at the place that Jehovah your God male of yours should appear before will choose to have his name reside there, you should sacrifice the pass- he will choose: in the festival of over in the evening as soon as the the unfermented cakes and the sun sets, at the appointed time of festival of weeks and the festival your coming out of Egypt. 7 And of booths, and none should apyou must do the boiling and the pear before Jehovah empty-handed. eating in the place that Jehovah 17 The gift of each one's hand your God will choose, and in the should be in proportion to the morning you must turn around and blessing of Jehovah your God that go to your own tents. 8 Six days he has given you. you should eat unfermented cakes; and on the seventh day there will officers for yourself inside all your

9 "Seven weeks you should count slave girl and the Levite who is inside your gates and the alien resident and the fatherless boy and the widow, who are in your midst, in the place that Jehovah your God will choose to have his name reside there. 12 And you must remember that you became a slave in Egypt, and you must observe and

13 "The festival of booths you should celebrate for yourself seven days when you make an ingathering from your threshing floor and your oil and wine press. 14 And you must rejoice during your festival, you and your son and your daughter and your man slave and your slave girl and the Levite and the alien resident and the fatherless boy and the widow, who are inside your gates. 15 Seven days you will celebrate the festival to Jehovah your God in the place that Jehovah will choose, because Jehovah your God will bless you in all your produce and in every deed of your hand, and you must become

nothing but joyful.

16 "Three times in the year every Jehovah your God in the place that

18 "You should set judges and

gates that Jehovah your God is | ple afterward; and you must clear giving you by your tribes, and they out what is bad from your midst. must judge the people with righteous judgment. 19 You must not decision should be too extraordipervert judgment. You must not be partial or accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words deed has been committed, matters of righteous ones. 20 Justicejustice you should pursue, in order that you may keep alive and may indeed take possession of the land choose. 9 and you must go to the that Jehovah your God is giving priests, the Levites, and to the you, no more brea nearmon brill not

21 "You must not plant for yourself any sort of tree as a sacred pole near the altar of Jehovah your God that you will make for yourself.

22 "Neither should you set up for yourself a sacred pillar, a thing Jehovah your God hates indeed.

"You must not sacrifice to a sheep in which there proves to be a defect, anything bad; because

your God.

2 "In case there should be found in your midst in one of your cities that Jehovah your God is giving you a man or a woman who should with presumptuousness in not lispractice what is bad in the eyes of tening to the priest who is standing Jehovah your God so as to overstep his covenant, 3 and he should go and worship other gods and bow down to them or to the sun or the is bad from Israel. 13 And all the moon or all the army of the heavens, a thing that I have not commanded. 4 and it has been told you and you have heard it and have searched thoroughly, and, into the land that Jehovah your look! the thing is established as the God is giving you, and you have truth, this detestable thing has taken possession of it and have been done in Israel! 5 you must dwelt in it, and you have said, 'Let also bring that man or that woman | me set a king over myself like all who has done this bad thing out to your gates, yes, the man or the me'; 15 you should without fail woman, and you must stone such set over yourself a king whom Jeone with stones, and such one must | hovah your God will choose. From die. 6 At the mouth of two wit- among your brothers you should nesses or of three witnesses the one set a king over yourself. You will dying should be put to death. He not be allowed to put over yourself will not be put to death at the a foreigner who is not your brother. mouth of one witness. 7 The hand 16 Only he should not increase of the witnesses first of all should horses for himself, nor make the come upon him to put him to people go back to Egypt in order death, and the hand of all the peo- to increase horses; whereas Jeho-

8 "In case a matter for judicial nary for you, one in which blood has been shed, in which a legal claim has been raised, or a violent of dispute, inside your gates, you must also rise and go up to the place that Jehovah your God will judge who will be acting in those days, and you must make inquiry, and they must hand down to you the word of the judicial decision. 10 Then you must do in accordance with the word that they will hand down to you from that place which Jehovah will choose; and you must be careful to do according to all that they instruct you. Jehovah your God a bull or 11 In accordance with the law that they will point out to you, and according to the judicial decision that it is a thing detestable to Jehovah | they will say to you, you should do. You must not turn aside from the word that they will hand down to you, to the right or to the left. 12 And the man who will behave to minister there to Jehovah your God or to the judge, that man must die: and you must clear out what people will hear and become afraid, and they will not act presumptuously any more.

> 14 "When you eventually come the nations who are round about

vah has said to you. 'You must | must also minister in the name of increase silver and gold for himself very much. 18 And it must occur that when he takes his seat on the throne of his kingdom, he must write in a book for himself a copy of this law from that which is in the charge of the priests, the Levites.

19 "And it must continue with him, and he must read in it all the days of his life, in order that he may learn to fear Jehovah his God so as to keep all the words of this law and these regulations by doing them; 20 that his heart may not exalt itself above his brothers and that he may not turn aside from the commandment to the right or to the left, in order that he may lengthen his days upon his kingdom, he and his sons in the midst of Israel.

18 "No share or inheritance with Israel should come to belong to the priests, the Levites, the entire tribe of Le'vi. The offerings no inheritance should come to bebrothers. Jehovah is his inheritance, just as he has spoken to him.

3 "Now this should continue as the due right of the priests from the people, from the ones who sacrifice a victim, whether a bull or a sheep: One must give to the priest the shoulder blade and the jaws and the stomach. 4 The first of your grain, your new wine and your oil and the first of the shorn wool of your flock you should give him. 5 For he is the one whom Jehovah your God has chosen out of all 'They have done well in speaking your tribes to stand to minister in what they did. 18 A prophet I the name of Jehovah, he and his shall raise up for them from the sons, always.

out of one of your cities of all his mouth, and he will certainly Israel, where he had resided for a speak to them all that I shall comwhile, and he does come because of mand him. 19 And it must occur any craving of his soul to the place that the man who will not listen

never go back again by this way.' Jehovah his God the same as all 17 He should also not multiply his brothers, the Levites, who are wives for himself, that his heart standing there before Jehovah. may not turn aside; nor should he 8 An equal share he should eat. besides what he gets from things he sells of his ancestral goods.

> 9 "When you are entered into the land that Jehovah your God is giving you, you must not learn to do according to the detestable things of those nations. 10 There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer. 11 or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. 12 For everybody doing these things is something detestable to Jehovah, and on account of these detestable things Jehovah your God is driving them away from before you. 13 You should prove vourself faultless with Jehovah

your God.

14 "For these nations whom you made by fire of Jehovah, even his are dispossessing used to listen to inheritance, they should eat. 2 So those practicing magic and to those who divine; but as for you. long to him in the midst of his Jehovah your God has not given you anything like this. 15 A prophet from your own midst, from your brothers, like me, is what Jehovah your God will raise up for you-to him you people should listen- 16 in response to all that you asked of Jehovah your God in Ho'reb on the day of the congregation, saying, 'Do not let me hear again the voice of Jehovah my God. and this great fire do not let me see any more, that I may not die.' 17 At that Jehovah said to me. midst of their brothers, like you: 6 "And in case the Levite goes and I shall indeed put my words in that Jehovah will choose, 7 he to my words that he will speak in

an account from him.

20 "'However, the prophet who presumes to speak in my name a widens out your territory accordword that I have not commanded ing to what he swore to your forehim to speak or who speaks in the fathers, and he has given you all name of other gods, that prophet the land that he promised to give must die. 21 And in case you to your forefathers, 9 because you should say in your heart: "How will keep all this commandment shall we know the word that Jeho- that I am commanding you today vah has not spoken?" 22 when by doing it, to love Jehovah your the prophet speaks in the name of God and to walk in his ways al-Jehovah and the word does not ways, you must then add three other occur or come true, that is the word cities for yourself to these three. that Jehovah did not speak. With 10 that no innocent blood may be presumptuousness the prophet spilled in the midst of your land spoke it. You must not get fright- that Jehovah your God is giving ened at him.'

off the nations whose land Jehovah your God is giving you, happen to be a man hating his and you have dispossessed them fellow man, and he has lain in and have dwelt in their cities and wait for him and has risen up their houses, 2 you will set apart against him and struck his soul fathree cities for yourself in the tally and he has died, and the man midst of your land that Jehovah has fled to one of these cities. your God is giving you to take 12 the older men of his city must possession of it. 3 You will pre- then send and take him from there, pare for yourself the way, and and they must deliver him into the you must divide up the territory hand of the avenger of blood, and of your land that Jehovah your he must die. 13 Your eye should God proceeded to give you as a not feel sorry for him, and you possession into three parts, and it must clear away the guilt of innomust be for any manslayer to flee cent blood out of Israel, that you there.

4 "Now this is the case of the 14 "You must not move back the 5 or when he goes with his fellow land that Jehovah your God is man into the woods to gather wood, giving you to take possession of it. and his hand has been raised to

my name. I shall myself require you, saying, 'Three cities you will set apart for yourself.'

8 "And if Jehovah your God you as an inheritance, and no "When Jehovah your God cuts bloodguilt has to be upon you.

11 "But in case there should may have good.

manslayer who may flee there and boundary marks of your fellow has to live: When he strikes his man, when the ancestors will have fellow man without knowing it and set the boundaries in your inherithe was no hater of him formerly; ance that you will inherit in the

15 "No single witness should rise strike with the ax to cut the tree, up against a man respecting any and the iron has slipped off from error or any sin, in the case of the wooden handle, and it has hit any sin that he may commit. At the his fellow man and he has died, mouth of two witnesses or at the he himself should flee to one of mouth of three witnesses the matthese cities and must live. 6 Oth- ter should stand good. 16 In case erwise, the avenger of blood may, a witness scheming violence should because his heart is hot, chase after rise up against a man to bring the manslaver and actually over- a charge of revolt against him. take him, since the way is great; 17 the two men who have the disand he may indeed strike his soul pute must also stand before Jehofatally, whereas there is no sen- vah, before the priests and the tence of death for him, because he judges who will be acting in those was no hater of him formerly, days, 18 And the judges must 7 That is why I am commanding search thoroughly, and if the witness is a false witness and has as his own heart.' 9 And it must to his brother, and you must clear away what is bad from your midst.

for soul, eye for eye, tooth for tooth, hand for hand, foot for foot. 20 "In case you go out to the and you actually see horses and war chariots, a people more numerous than you, you must not be siege it, 13 Jehovah your God afraid of them; for Jehovah your also will certainly give it into your God is with you, who brought you hand, and you must strike every up out of the land of Egypt, male in it with the edge of the 2 And it must occur that when you sword. 14 Only the women and have drawn near to the battle, the priest must also approach and animals and everything that hapspeak to the people. 3 And he pens to be in the city, all its spoil must say to them, 'Hear, O Israel, you will plunder for yourself; and you are drawing near today to the you must eat the spoil of your battle against your enemies. Do not let your hearts be timid. Do not be afraid and run in panic or shudder because of them, 4 for Jehovah to all the cities very far away from YOUR God is marching with you to you that are not of the cities of fight for you against your enemies these nations. 16 It is only of the so as to save you.'

the people, saving, 'Who is the man that has built a new house and has not inaugurated it? Let him go and return to his house, for fear he may die in the battle and another man should inaugurate it. 6 And who is the man that has planted a vineyard and not begun to use it? Let him go and return to his house. for fear he may die in the battle they may not teach you to do and another man should begin to use it. 7 And who is the man that has become engaged to a woman and has not taken her? Let him go and return to his house, for fear he may die in the battle and another man should take her.' 8 And the officers must speak further to the people and say, 'Who is against them; for you should eat the man that is fearful and fainthearted? Let him go and return to them down, for is the tree of the his house, that he may not cause field a man to be besieged by you? the hearts of his brothers to melt 20 Only a tree that you know is

brought a false charge against his occur that when the officers have brother, 19 you must also do to finished speaking to the people, him just as he had schemed to do they must also appoint chiefs of the armies at the head of the people.

10 "In case you draw near to a 20 So those who remain will hear city to fight against it, you must and be afraid, and they will never also announce to it terms of peace, again do anything bad like this in 11 And it must occur that if it your midst. 21 And your eye gives a peaceful answer to you and should not feel sorry: soul will be it has opened up to you, it must even occur that all the people found in it should become yours for forced labor, and they must serve you. battle against your enemies 12 But if it does not make peace with you, and it actually makes war with you and you have to bethe little children and the domestic enemies, whom Jehovah your God has given to you.

15 "That is the way you will do cities of these peoples that Jehovah 5 "The officers too must speak to your God is giving you as an inheritance that you must not preserve any breathing thing alive. 17 because you should without fail devote them to destruction, the Hit'tites and the Am'or ites, the Ca'naan ites and the Per'iz zites. the Hi'vites and the Jeb'u-sites. just as Jehovah your God has commanded you; 18 in order that according to all their detestable things, which they have done to their gods, and you may indeed sin against Jehovah your God.

19 "In case you lay siege to a city many days by fighting against it so as to capture it, you must not ruin its trees by wielding an ax from them, and you must not cut not a tree for food, it is the one | you have seen among the captives a you should ruin, and you must woman beautiful in form, and you cut it down and build siegeworks have got attached to her and against the city that is making war taken her for your wife, 12 you with you, until it falls.

slain on the ground that Jehovah your God is giving you to 13 and remove the mantle of her take possession of it, fallen on the captivity from off her and dwell in field, and it has not become known your house and weep for her father who struck him fatally, 2 your and her mother a whole lunar older men and your judges must month; and after that you should also go out and measure to the cities that are all around the slain one: 3 and it must prove to be the city nearest to the slain one. And the older men of that city must take a young cow of the herd that you must then send her away. has not been worked with, that has not pulled in a yoke; 4 and the older men of that city must lead the young cow down to a torrent valley running with water in which there was customarily no tilling or sowing of seed, and they must break the neck of the young cow there in the torrent valley.

5 "And the priests the sons of Le'vi must approach, because they are the ones Jehovah your God has chosen to minister to him and to bless in the name of Jehovah and at whose mouth every dispute over every violent deed should be disposed of. 6 Then all the older men of that city who are nearest to the slain one should wash their hands over the young cow, the neck of which was broken in the torrent valley; 7 and they must answer and say, 'Our hands did not shed this blood, neither did our eyes see it shed. 8 Do not set it to the account of your people Israel, whom you redeemed, O Jehovah, and do not put the guilt of innocent blood in the midst of your people Israel.' And the bloodguilt must not be set to their account. 9 And you-you will clear away the guilt of innocent blood from your midst, because you will do what is right in Je- him out to the older men of his hovah's eyes.

ried them away captive; 11 and ton and a drunkard.' 21 Then all

must then bring her into the midst "In case someone is found of your house. She must now shave her head and attend to her nails, have relations with her, and you must take possession of her as your bride, and she must become your wife. 14 And it must occur that if you have found no delight in her, agreeably to her own soul; but you must by no means sell her for money. You must not deal tyrannically with her after you have humiliated her.

15 "In case a man comes to have two wives, the one loved and the other hated, and they, the loved one and the hated one, have borne sons to him, and the first-born son has come to be of the hated one, 16 it must also occur that in the day that he gives as an inheritance to his sons what he happens to have, he will not be allowed to constitute the son of the loved one his firstborn at the expense of the hated one's son, the first-born. 17 For he should recognize as the firstborn the hated one's son by giving him two parts in everything he is found to have, because that one is the beginning of his generative power. The right of the first-born's

position belongs to him.

18 "In case a man happens to have a son who is stubborn and rebellious, he not listening to the voice of his father or the voice of his mother, and they have corrected him but he will not listen to them. 19 his father and his mother must also take hold of him and bring city and to the gate of his place, 10 "In case you go out to the 20 and they must say to the older battle against your enemies and men of his city, "This son of ours Jehovah your God has given them is stubborn and rebellious; he is not into your hand and you have car- listening to our voice, being a glutwith stones, and he must die. So you must clear away what is bad it may go well with you, and you from your midst, and all Israel will may indeed lengthen your days. hear and indeed become afraid. 22 "And in case there comes to

be in a man a sin deserving the sentence of death, and he has been put to death, and you have hung him upon a stake, 23 his dead body should not stay all night on the stake; but you should by all means bury him on that day, because something accursed of God is the one hung up; and you must not defile your soil, which Jehovah your God is giving you as an inheritance. 22 "You must not see the bull of your brother or his sheep straying about and deliberately withdraw from them. You should by all means lead them back to your brother. 2 And if your brother is not near you and you have not got to know him, you must also bring it home into the midst of your house, and it must continue with you until your brother has searched for it. And you name upon her and has said, 'This must return it to him. 3 That is the way too that you will do with his ass, and that is the way you will do with his mantle, and that in her'; 15 the father of the girl is the way you will do with anything lost of your brother's, which gets lost from him and which you have found. You will not be allowed to withdraw yourself.

4 "You must not see the ass of your brother or his bull fall down on the road and deliberately withdraw from them. You should by all means help him raise them up.

5 "No garb of an able-bodied man should be put upon a woman. neither should an able-bodied man wear the mantle of a woman; for anybody doing these things is your God.

6 "In case a bird's nest happens to be before you in the way, in any tree or on the earth with young ones or eggs, and the mother is should by all means send the 20 "If, though, this thing has

the men of his city must pelt him | mother away, but you may take the offspring for yourself: in order that

8 "In case you build a new house, you must also make a parapet for your roof, that you may not place bloodguilt upon your house because someone falling might fall from it.

9 "You must not sow your vinevard with two sorts of seed, for fear that the full produce of the seed that you might sow and the product of the vineyard may be forfeited to the sanctuary.

10 "You must not plow with a

bull and an ass together.

11 "You must not wear mixed stuff of wool and linen together. 12 "You should make tassels for

vourself on the four extremities of your clothing with which you cover vourself.

13 "In case a man takes a wife and actually has relations with her and has come to hate her. 14 and he has charged her with notorious deeds and brought forth a bad is the woman I have taken, and I proceeded to go near her, and I did not find evidence of virginity and her mother must also take and bring forth the evidence of the girl's virginity to the older men of the city at the gate of it: 16 and the girl's father must say to the older men. 'I gave my daughter to this man as a wife, and he went hating her. 17 And here he is charging her with notorious deeds, saying: "I have found your daughter does not have evidence of virginity." Now this is the evidence of my daughter's virginity.' And they must spread out the mantle before the older men of the city. 18 And something detestable to Jehovah the older men of that city must take the man and discipline him. 19 And they must fine him a hundred silver shekels and give them to the girl's father, because he brought forth a bad name upon a sitting upon the young ones or the virgin of Israel; and she will coneggs, you must not take the mother | tinue to be his wife. He will not be along with the offspring. 7 You allowed to divorce her all his days. proved to be the truth, evidence of | He will not be allowed to divorce virginity was not found in the girl, her all his days. 21 they must also bring the girl out to the entrance of her father's ther's wife, that he may not unhouse, and the men of her city cover the skirt of his father. must pelt her with stones, and she must die, because she has committed a disgraceful folly in Israel male member cut off may come into by committing prostitution in the house of her father. So you must clear away what is bad from your into the congregation of Jehovah. midst.

22 "In case a man is found lying down with a woman owned by an owner, both of them must then die together, the man lying down with the woman and the woman. So you must clear away what is bad out of Israel

23 "In case there happened to be a virgin girl engaged to a man, and a man actually found her in the city and lay down with her, 24 you must also bring them both out to the gate of that city and pelt them with stones, and they must die, the girl for the reason that she did not scream in the city. and the man for the reason that he humiliated the wife of his fellow man. So you must clear away what is evil from your midst.

25 "If, however, it is in the field that the man found the girl who was engaged, and the man grabbed hold of her and lay down with her, the man who lay down with her must also die by himself, 26 and to the girl you must do nothing. The girl has no sin deserving of death, because just as when a man rises up against his themselves into the congregation of fellow man and indeed murders him, even a soul, so it is with this case. 27 For it was in the field that he found her. The girl who was engaged screamed, but there was no one to rescue her.

virgin who has not been engaged, pollution that occurs at night, he and he actually seizes her and lies must also go outside the camp. He down with her, and they have been may not come into the midst of the found out, 29 the man who lay down with her must also give the at the falling of evening he should girl's father fifty silver shekels. and she will become his wife due of the sun he may come into the to the fact that he humiliated her. midst of the camp. 12 And a pri-

30 "No man should take his fa-

99 "No man castrated by crush-23 ing the testicles or having his the congregation of Jehovah.

2 "No illegitimate son may come Even to the tenth generation none of his may come into the congrega-

tion of Jehovah.

3 "No Am'mon ite or Mo'ab ite may come into the congregation of Jehovah. Even to the tenth generation none of theirs may come into the congregation of Jehovah to time indefinite. 4 for the reason that they did not come to your aid with bread and water in the way when you were going out of Egypt. and because they hired against you Ba'laam the son of Be'or from Pe'thor of Mes·o·po·ta'mi·a to call down evil upon you. 5 And Jehovah your God did not want to listen to Ba'laam; but Jehovah your God in your behalf changed the malediction into a blessing, because Jehovah your God loved you. 6 You must not work for their peace and their prosperity all your days to time indefinite.

7 "You must not detest an E'dom·ite, for he is your brother.

"You must not detest an Egyptian, for you became an alien resident in his country. 8 The sons that may be born to them as the third generation may come for Jehovah.

9 "In case you go out into camp against your enemies, you must also keep yourself from every bad thing. 10 In case there happens to be in you a man who does 28 "In case a man finds a girl, a not continue clean, because of a camp. 11 And it must occur that wash with water, and at the setting

outside the camp, and you must go your mouth. out there. 13 And a peg should be at your service along with your implements, and it must occur that when you squat outside, you must also dig a hole with it and turn put any into a receptacle of yours. and cover your excrement. 14 For Jehovah your God is walking about within your camp to deliver you and to abandon your enemies to you: and your camp must prove to be holy, that he may see nothing indecent in you and certainly turn away from accompanying you.

15 "You must not hand over a slave to his master when he escapes from his master to you. 16 With you he will keep on dwelling in among you in whatever place he may choose in one of your cities. wherever he likes. You must not maltreat him.

17 "None of the daughters of Israel may become a temple prostitute, neither may anyone of the become another man's. 3 If the sons of Israel become a temple latter man has come to hate her prostitute. 18 You must not bring the hire of a harlot or the price of a dog into the house of Jehovah your God for any vow, because they are something detestable to Jehovah your God, even both of them.

19 "You must not make your brother pay interest, interest on money, interest on food, interest on anything on which one may claim interest. 20 You may make a foreigner pay interest, but your brother you must not make pay interest: in order that Jehovah your God may bless you in every undertaking of yours on the land to which you are going so as to take possession of it.

21 "In case you yow a yow to Jehovah your God, you must not be slow about paying it, because Jehovah your God will without fail require it of you, and it would indeed become a sin on your part. 22 But in case you omit making a vow, it will not become a sin on your part. 23 The utterance of your lips you should keep, and you

vate place should be at your service offering that you spoke of with

24 "In case you go into the vineyard of your fellow man, you must eat only enough grapes for you to satisfy your soul, but you must not

25 "In case you go into the standing grain of your fellow man, you must pluck off only the ripe ears with your hand, but the sickle you must not swing to and fro upon the standing grain of your fellow man.

24 "In case a man takes a wom-an and does make her his possession as a wife, it must also occur that if she should find no favor in his eyes because he has found something indecent on her part, he must also write out a certificate of divorce for her and put it in her hand and dismiss her from his house. 2 And she must go out of his house and go and and has written out a certificate of divorce for her and put it in her hand and dismissed her from his house, or in case the latter man who took her as his wife should die. 4 the first owner of her who dismissed her will not be allowed to take her back again to become his wife after she has been defiled: for that is something detestable before Jehovah, and you must not lead the land that Jehovah your God is giving you as an inheritance into sin.

5 "In case a man takes a new wife, he should not go out into the army, nor should anything else be imposed onto him. He should continue exempt at his house for one year, and he must make his wife whom he has taken rejoice.

6 "No one should seize a hand mill or its upper grindstone as a pledge, because it is a soul that he is seizing as a pledge.

7 "In case a man is found kidnaping a soul of his brothers of the sons of Israel, and he has dealt must do just as you have vowed to tyrannically with him and sold Jehovah your God as a voluntary him, that kidnaper must also die.

bad from your midst.

according to all that the priests. the Levites, will instruct you, Just God may bless you in every deed as I have commanded them, you of your hand, should be careful to do. 9 There should be a remembering of what tree, you must not go over its Jehovah your God did to Mir'i-am in the way when you were coming should stay for the alien resident,

out of Egypt.

10 "In case you lend your fellow man a loan of any sort, you must from him what he has pledged. not go to bed with his pledge. 13 You should by all means return you to do this thing. the pledge to him as soon as the sun sets, and he must go to bed in 25 "In case a dispute arises besun sets, and he must go to bed in for you before Jehovah your God.

is lifting up his soul to his wages; that he may not cry out to Jehovah against you, and it must become sin on your part.

to death on account of children. and children should not be put to while it is threshing. death on account of fathers. Each

own sin.

judgment of the alien resident or in Egypt, and Jehovah your God to do this thing.

19 "In case you reap your haryest in your field, and you have light in taking his brother's widow,

And you must clear away what is | forgotten a sheaf in the field, you must not go back to get it. It 8 "Be on your guard in the plague | should stay for the alien resident. of leprosy to take good care and do for the fatherless boy and for the widow: in order that Jehovah your

20 "In case you beat your olive boughs following up yourself. It for the fatherless boy and for the

widow.

21 "In case you gather the grapes not enter into his house to take of your vineyard, you must not gather the leftovers following up 11 You should stand on the outside, yourself. They should stay for the and the man to whom you are alien resident, for the fatherless making a loan should bring the boy and for the widow. 22 And pledge outside to you. 12 And if you must remember that you bethe man is in trouble, you must came a slave in the land of Egypt. That is why I am commanding

his garment, and he must bless presented themselves for the judgyou; and it will mean righteousness ment, they must also judge them and pronounce the righteous one 14 "You must not defraud a hired righteous and pronounce the wicklaborer who is in trouble and poor, ed one wicked. 2 And it must whether of your brothers or of occur that if the wicked one deyour alien residents who are in your serves to be beaten, the judge must land, within your gates. 15 In his also have him laid prostrate and day you should give him his wages, given strokes before him by numand the sun should not set upon ber to correspond with his wicked them, because he is in trouble and deed. 3 With forty strokes he may beat him. He should add none, for fear he should continue to beat him with many strokes in addition to these and your brother is actually 16 "Fathers should not be put disgraced in your eyes.

4 "You must not muzzle a bull

5 "In case brothers dwell toone should be put to death for his gether and one of them has died without his having a son, the wife 17 "You must not pervert the of the dead one should not become a strange man's outside. Her of the fatherless boy, and you must brother-in-law should go to her, and not seize the garment of a widow he must take her as his wife and as a pledge. 18 And you must re- perform brother-in-law marriage member that you became a slave with her. 6 And it must occur that the first-born whom she will proceeded to redeem you from there. bear should succeed to the name That is why I am commanding you of his dead brother, that his name may not be wiped out of Israel. 7 "Now if the man finds no de-

his brother's widow must then go vou as an inheritance to take up to the gate to the older men and possession of it, you should wipe say, 'My husband's brother has out the mention of Am'a lek from refused to preserve his brother's under the heavens. You must not name in Israel. He has not con- forget. sented to perform brother-in-law marriage with me.' 8 And the older men of his city must call him and speak to him, and he must stand and say, 'I have found no delight in taking her.' 9 At that his brother's widow must approach him before the eyes of the older men and draw his sandal off his foot and spit in his face and answer and sav. 'That is the way it should be done to the man who will not build up his brother's household.' 10 And his name must be called in Israel 'The house of the one who had his sandal drawn off.'

11 "In case men struggle together with one another, and the wife of the one has come near to deliver her husband out of the hand of the one striking him, and to us.' she has thrust out her hand and grabbed hold of him by his privates. 12 you must then amputate her

in your bag two sorts of weights. a great one and a small one. 14 You must not come to have in Egypt and to reside there as an your house two sorts of e'phahs, a great one and a small one. 15 A weight accurate and just you should tion, mighty and numerous. 6 And continue to have. An e'phah accurate and just you should continue badly and afflicting us and putting to have, in order that your days hard slavery upon us. 7 And we may become long on the soil that Jehovah your God is giving you. 16 For everyone doing these things, vah proceeded to hear our voice every doer of injustice, is something and to look on our affliction and detestable to Jehovah your God.

bering of what Am'a-lek did to you of Egypt with a strong hand and in the way when you were coming an outstretched arm and with great out of Egypt, 18 how he met you fearsomeness and with signs and in the way and proceeded to strike miracles. 9 Then he brought us to in the rear of you all those straggling after you, while you were land flowing with milk and honey. exhausted and weary; and he did 10 And now here I have brought not fear God. 19 And it must the first fruits of the fruitage of occur that when Jehovah your God | the ground that Jehovah has given has given you rest from all your me.' enemies round about in the land that Jehovah your God is giving Jehovah your God and bow down

26 "And it must occur that when at last you enter into the land that Jehovah your God is giving you as an inheritance, and you have taken possession of it and dwelt in it. 2 you must also take some of the first fruits of all the fruitage of the soil, which you will bring in from the land of yours that Jehovah your God is giving you, and you must put them in a basket and go to the place that Jehovah your God will choose to have his name reside there. 3 And you must come to the priest who will be acting in those days and say to him, 'I must report today to Jehovah your God that I have come into the land that Jehovah swore to our forefathers to give

4 "And the priest must take the basket out of your hand and deposit it before the altar of Jehovah hand. Your eye must feel no sorrow. your God. 5 And you must answer 13 "You must not come to have and say before Jehovah your God, 'My father was a perishing Syrian: and he proceeded to go down to alien with very few in number: but there he became a great nathe Egyptians went treating us began to cry out to Jehovah the God of our forefathers, and Jehoour trouble and our oppression. 17 "There should be a remem- 8 Finally Jehovah brought us out this place and gave us this land, a

"You must also deposit it before

before Jehovah your God. 11 And | yourself a people holy to Jehovah you must rejoice over all the good your God, just as he has promised." that Jehovah your God has given you and your household, you and 27 And Moses together with the you and your household, you and who is in your midst.

12 "When you finish with tithing the entire tenth of your produce in the third year, the year of the tenth, you must also give it to the Levite, the alien resident, the fatherless boy and the widow, and they must eat it within your gates and satisfy themselves. 13 And you must say before Jehovah your God, 'I have cleared away what is also given it to the Levite and the alien resident, the fatherless boy and the widow, in accord with all your commandment that you have commanded me. I have not overstepped your commandments, nor have I forgotten. 14 I have not eaten of it during my mourning. nor have I removed any of it while unclean, nor have I given any of it for anyone dead. I have listened to the voice of Jehovah my God. I have done in accord with all that you have commanded me. 15 Do look down from your holy dwelling. Israel and the soil that you have given us, just as you swore to our forefathers, the land flowing with milk and honey.'

16 "This day Jehovah your God these regulations and judicial decisions; and you must observe and them quite clear." carry them out with all your heart and all your soul. 17 Jehovah you have induced to say today that he ing: "Keep silent and listen, O will become your God while you Israel. This day you have become walk in his ways and observe his regulations and his commandments and his judicial decisions and listen of Jehovah your God and carry out to his voice. 18 As for Jehovah, he his commandments and his regulahas induced you to say today that tions, which I am commanding you you will become his people, a special property, just as he has promised you, and that you will observe mand the people on that day, sayall his commandments, 19 and ing: 12 "The following are the that he will put you high above ones who will stand to bless the all the other nations that he has people on Mount Ger'i-zim when made, resulting in praise and repu- vou have crossed the Jordan: Sim'-

the Levite and the alien resident to command the people, saying: "There should be an observing of every commandment that I am commanding you today. 2 And it must occur that in the day when you will cross the Jordan into the land that Jehovah your God is giving you, you must also set up for yourself great stones and whitewash them with lime. 3 And you must write upon them all the words of this law when you have crossed, holy from the house and I have in order that you may enter into the land that Jehovah your God is giving you, a land flowing with milk and honey, according to what Jehovah the God of your forefathers has spoken to you. 4 And it must occur that when you have crossed the Jordan, you should set up these stones, just as I am commanding you today, in Mount E'bal, and you must whitewash them with lime. 5 You must also build an altar there to Jehovah your God, an altar of stones. You must not wield an iron tool upon them. 6 With whole stones you should build the the heavens, and bless your people altar of Jehovah your God, and you must offer burnt offerings to Jehovah your God on it. 7 And you must sacrifice communion sacrifices and eat them there, and you must rejoice before Jehovah your God. is commanding you to carry out 8 And you must write on the stones all the words of this law, making

9 Then Moses and the priests, the Levites, spoke to all Israel, saythe people of Jehovah your God. 10 And you must listen to the voice today."

11 And Moses went on to comtation and beauty, while you prove e on and Le'vi and Judah and Is'-

sa char and Joseph and Benjamin, I 13 And the following are the ones who will stand for the malediction on Mount E'bal: Reu'ben, Gad and Ash'er and Zeb'u·lun, Dan and Naph'ta·li. 14 And the Levites must answer and say with raised voice to every man of Israel:

15 "'Cursed is the man who makes a carved image or a molten statue, a thing detestable to Jehovah, the manufacture of the hands of a wood-and-metal worker, and who has put it in a hiding place.' (And all the people must answer and say, 'Amen!')

16 "'Cursed is the one who treats his father or his mother with contempt.' (And all the people must say, 'Amen!')

17 "'Cursed is the one who moves back the boundary mark of his fellow man,' (And all the people must say, 'Amen!')

18 "'Cursed is the one who causes the blind to go astray in the way.' (And all the people must say, 'Amen!')

19 "'Cursed is the one who perverts the judgment of an alien resident, a fatherless boy and a widow.' (And all the people must say, 'Amen!')

20 "'Cursed is the one who lies down with his father's wife, because he has uncovered the skirt of his father.' (And all the people must say, 'Amen!')

21 "'Cursed is the one who lies down with any beast,' (And all the people must say, 'Amen!')

down with his sister, the daughter of his father or the daughter of his mother.' (And all the people must say, 'Amen!')

23 "'Cursed is the one who lies down with his mother-in-law.' (And afraid of you. all the people must say, 'Amen!')

24 "'Cursed is the one who fatally strikes his fellow man from a must say, 'Amen!')

25 "'Cursed is the one who accepts a bribe to strike a soul fatally, when it is innocent blood.' (And all the people must say, 'Amen!')

26 "'Cursed is the one who will rain on your land in its season and

not put the words of this law in force by doing them.' (And all the people must say, 'Amen!')

28 "And it must occur that if you will without fail listen to the will without fail listen to the voice of Jehovah your God by being careful to do all his commandments that I am commanding you today. Jehovah vour God also will certainly put you high above all other nations of the earth, 2 And all these blessings must come upon you and overtake you, because you keep listening to the voice of Jehovah your God:

3 "Blessed will you be in the city, and blessed will you be in the field. 4 "Blessed will be the fruit of your belly and the fruit of your

ground and the fruit of your domestic beast, the young of your cattle and the progeny of your flock.

5 "Blessed will be your basket and your kneading trough.

6 "Blessed will you be when you come in, and blessed will you be

when you go out.

7 "Jehovah will cause your enemies who rise up against you to be defeated before you. By one way they will come out against you, but by seven ways they will flee before you. 8 Jehovah will decree for you the blessing on your stores of supply and every undertaking of yours, and he will certainly bless you in the land that Jehovah your God is giving you. 9 Jehovah will establish you as a holy people to himself, just as he swore to you, because you continue to keep the 22 "'Cursed is the one who lies commandments of Jehovah your God, and you have walked in his ways. 10 And all the peoples of the earth will have to see that Jehovah's name has been called upon you, and they will indeed be

11 "Jehovah will also make you overflow indeed with prosperity in the fruit of your belly and the fruit hiding place.' (And all the people of your domestic animals and the fruitage of your ground, on the ground that Jehovah swore to your forefathers to give you. 12 Jehovah will open up to you his good storehouse, the heavens, to give the and you will certainly lend to many dust as the rain of your land. nations, while you yourself will not From the heavens it will come borrow. 13 And Jehovah will in- down upon you until you have deed put you at the head and not been annihilated. 25 Jehovah will at the tail; and you must come to cause you to be defeated before be only on top, and you will not your enemies. By one way you will come to be on the bottom, because go out against them, but by seven you keep obeying the command- ways you will flee before them; and ments of Jehovah your God, which you must become a frightful object I am commanding you today to to all the earth's kingdoms. observe and to do. 14 And you 26 And your dead body must bemust not turn aside from all the come food for every flying creature words that I am commanding you of the heavens and to the beast today, to the right or to the left, of the field, with no one to make to walk after other gods to serve [them] tremble. them.

15 "And it must occur that if you will not listen to the voice of his statutes that I am commanding

take vou:

16 "Cursed will you be in the city, and cursed will you be in the gloom, and you will not make your field.

and your kneading trough.

and the progeny of your flock.

come in, and cursed will you be you will not begin to use it.

when you go out a dady bord said the curse, confusion and rebuke in any of it. Your ass taken in robevery undertaking of yours that you bery from before your face-but it try to carry out, until you have will not return to you. Your sheep been annihilated and have perished given to your enemies-but you will in a hurry, because of the badness have no savior. 32 Your sons and of your practices in that you your daughters given to another have forsaken me. 21 Jehovah will people and your eyes looking on cause the pestilence to cling to you and yearning for them always-but until he has exterminated you from off the ground to which you are going to take possession of it. all your production a people will 22 Jehovah will strike you with eat whom you have not known; tuberculosis and burning fever and and you must become one who is inflammation and feverish heat and only defrauded and crushed always. the sword and scorching and mil- 34 And you will certainly become dew, and they will certainly pursue you until you have perished, that you will see. 23 Your skies that are over your head must also become copper, and a malignant boil upon both knees

to bless every deed of your hand; |24 Jehovah will give powder and

27 "Jehovah will strike you with the boil of Egypt and piles and eczema and skin eruption, from Jehovah your God by taking care which you will not be able to be to do all his commandments and healed. 28 Jehovah will strike you with madness and less of sight and you today, all these maledictions bewilderment of heart. 29 And must also come upon you and over- you will indeed become one who gropes about at midday, just as a blind man gropes about in the ways successful; and you must be-17 "Cursed will be your basket come only one who is always defrauded and robbed, with no one 18 "Cursed will be the fruit of to save you. 30 You will become your belly and the fruitage of your engaged to a woman, but another ground, the young of your cattle man will rape her. You will build a house, but you will not dwell in 19 "Cursed will you be when you it. You will plant a vineyard, but 31 Your bull slaughtered there be-20 "Jehovah will send upon you fore your eyes-but you will not eat your hands will be without power. 33 The fruitage of your ground and maddened at the sight of your eyes

35 "Jehovah will strike you with the earth that is beneath you iron. and both legs, from which you will

sole of your foot to the crown of upon your neck until he has anniyour head, 36 Jehovah will march hilated you. you and your king whom you will set up over you to a nation whom you have not known, neither you end of the earth, just as an eagle nor your forefathers; and there you will have to serve other gods, of wood and of stone, 37 And you must become an object of astonishment, a proverbial saying and a taunt among all the peoples to whom Jehovah will lead you away. fruit of your domestic animals and

out to the field, but little will you gather, because the locust will deyour it. 39 Vineyards you will plant and certainly cultivate, but you will drink no wine and gather nothing in, because the worm will eat it up. 40 You will come to have olive trees in all your territory, but you will rub yourself with no oil, because your olives will drop off. 41 Sons and daughters you will bring forth, but they will not continue yours, because they will go off into captivity. 42 All your trees and the fruitage of your ground whirring insects will take in possession. 43 The alien resident who is in your midst will keep ascending higher and higher above you, while you-you will keep descending lower and lower. 44 He will be the one to lend to you, while you-you will not lend to him. He will become the head, while you-you will become the tail.

45 "And all these maledictions will certainly come upon you and pursue you and overtake you until has nothing at all remaining to you have been annihilated, because him because of the tightness and you did not listen to the voice of stress with which your enemy will Jehovah your God by keeping his hem you in within all your gates. commandments and his statutes 56 As for the delicate and dainty that he commanded you. 46 And they must continue on you and your offspring as a sign and a portent to time indefinite, 47 due to habit and for delicateness, her eve the fact that you did not serve will be evil-inclined toward her Jehovah your God with rejoicing cherished husband and her son and and joy of heart for the abundance her daughter, 57 even toward her of everything. 48 And you will afterbirth that comes out from behave to serve your enemies whom tween her legs and toward her Jehovah will send against you with sons whom she proceeded to bear. hunger and thirst and nakedness because she will eat them in se-

not be able to be healed, from the he will certainly put an iron yoke

49 "Jehovah will raise up against you a nation far away, from the pounces, a nation whose tongue you will not understand, 50 a nation fierce in countenance, who will not be partial to an old man or show favor to a young man. 51 And they will certainly eat the 38 "A lot of seed you will take the fruitage of your ground until you have been annihilated, and they will let no grain, new wine or oil, no young of your cattle or progeny of your flock, remain for you until they have destroyed you. 52 And they will indeed besiege you within all your gates until your high and fortified walls in which you are trusting fall in all your land, yes, they will certainly besiege you within all your gates in all your land, which Jehovah your God has given you. 53 Then you will have to eat the fruit of your belly, the flesh of your sons and your daughters, whom Jehovah your God has given you, because of the tightness and stress with which your enemy will hem you in.

54 "As for the very delicate and dainty man among you, his eye will be evil-inclined toward his brother and his cherished wife and the remainder of his sons whom he has remaining, 55 so as not to give one of them any of the flesh of his sons that he will eat, because he woman among you who never attempted to set the sole of her foot upon the earth for being of dainty and the want of everything; and crecy for the want of everything because of the tightness and stress | heart with which you will be in with which your enemy will hem dread and because of the sight

you in within your gates.

58 "If you will not take care to carry out all the words of this law to fear this glorious and fearinspiring name, even Jehovah, your God. 59 Jehovah also will certainly make your plagues and the plagues of your offspring especially severe, great and long-lasting plagues, and malignant and longlasting sicknesses. 60 And he will indeed bring back upon you all the diseases of Egypt before which you got scared, and they will certainly hang onto you. 61 Also, any sickness and any plague that is not written in the book of this law. Jehovah will bring them upon you until you have been annihilated. 62 And you will indeed be left with very few in number, although you have become like the stars of the heavens for multitude, because you did not listen to the voice of Jehovah your God.

63 "And it must occur that just as Jehovah exulted over you to do you good and to multiply you, so Jehovah will exult over you to destroy you and to annihilate you: and you will simply be torn away from off the soil to which you are going to take possession of it.

64 "And Jehovah will certainly scatter you among all the peoples tually you came to this place, and from the one end of the earth to Si'hon the king of Hesh'bon and Og there you will have to serve other gods whom you have not known. neither you nor your forefathers, wood and stone. 65 And among those nations you will have no ease, nor will there prove to be any resting place for the sole of your foot: must keep the words of this covethere a trembling heart and a failing of the eyes and despair of soul. do turn out well. 66 And you will certainly be in the greatest peril for your life and today before Jehovah Your God. be in dread night and day, and you the heads of your tribes, your will not be sure of your life. 67 In older men and your officers, every the morning you will say, 'If it only man of Israel, 11 your little ones, were evening!' and in the evening you will say, 'If it only were morning!' because of the dread of your from the gatherer of your wood to

of your eyes that you will see. 68 And Jehovah will certainly bring you back to Egypt by ships by the that are written in this book so as way about which I have said to you, 'You will never see it again,' and you will have to sell yourselves there to your enemies as slave men and maidservants, but there will be no buyer."

29 These are the words of the covenant that Jehovah commanded Moses to conclude with the sons of Israel in the land of Mo'ab aside from the covenant that he had concluded with them in Ho'reb.

2 And Moses proceeded to call all Israel and to say to them: "You were the ones seeing all that Jehovah did before your eyes in the land of Egypt to Phar'aoh and all his servants and all his land, 3 the great provings that your eyes saw, those great signs and miracles. 4 And yet Jehovah has not given you a heart to know and eves to see and ears to hear down to this day. 5 'While I kept guiding you forty years in the wilderness, your garments did not wear out upon you, and your sandal did not wear out upon your foot. 6 Bread you did not eat, and wine and intoxicating liquor you did not drink, in order that you might know that I am Jehovah your God.' 7 Eventhe other end of the earth, and the king of Ba'shan proceeded to come out to meet us in battle, but we defeated them. 8 After that we took their land and gave it as an inheritance to the Reu'ben ites and the Gad'ites and half the tribe of the Ma-nas'sites, 9 So you and Jehovah will indeed give you nant and do them, in order that you may make everything you will

> 10 "You are all of you stationed your wives, and your alien resident who is in the midst of your camp,

the drawer of your water, 12 in | 22 "And the future generation. order for you to enter into the your sons who will rise up after covenant of Jehovah your God and you, will be bound to sav. also the his oath, which Jehovah your God is concluding with you today: 13 for the purpose of establishing you today as his people and that its maladies with which Jehovah he may prove himself your God, just as he has promised you salt and burning, so that its whole and just as he has sworn to your land will not be sown, nor sprout, forefathers Abraham, Isaac and nor will any vegetation spring up in Jacob.

that I am concluding this covenant and this oath, 15 but it is with him who is here standing with us | 24 yes, all the nations will be bound today before Jehovah our God and to say, 'Why did Jehovah do like with those who are not here with us today: 16 (for you yourselves well know how we dwelt in the land of Egypt and how we passed through the midst of the nations through whom you passed. 17 And you used to see their disgusting things and their dungy idols, wood and stone, silver and gold, that were with them;) 18 that there may not be among you a man or a woman or a family or a tribe whose heart is turning today away from Jehovah our God to go and serve the gods of those nations; that there may not be among you a root bearing the fruit of a poisonous plant and wormwood.

19 "And it must occur that when someone has heard the words of this oath, and he has blessed himself in his heart, saying, 'I shall come to have peace, although I shall walk in the stubbornness of my heart,' with the intention of sweeping away the well-watered one along with the thirsty ones, 20 Jehovah will not want to forgive him, but then Jehovah's anger and his ardor will smoke against that man, and all the oath written in this book will certainly settle down on him, and Jehovah will indeed wipe out his name from under the heavens. 21 So Jehovah will have listened to his voice according to to separate him for calamity from all that I am commanding you all the tribes of Israel in accord today, you and your sons, with all with all the oath of the covenant that is written in this book of the 3 Jehovah your God must also bring law.

foreigner who will come from a distant land, even [when] they have seen the plagues of that land and has sickened it. 23 sulphur and it, like the overthrow of Sod'om 14 "Now it is not with you alone and Go mor'rah, Ad'mah and Zeboi'im, which Jehovah overthrew in his anger and in his wrath: this to this land? Why the heat of this great anger?' 25 Then they will have to say, 'It was because they abandoned the covenant of Jehovah the God of their forefathers, which he concluded with them when he brought them out of the land of Egypt. 26 And they proceeded to go and serve other gods and to bow down to them, gods that they had not known and he had not apportioned to them. 27 Then Jehovah's anger blazed against that land by bringing upon it the whole malediction written in this book. 28 Hence Jehovah uprooted them from off their soil in anger and rage and great indignation and threw them into another land as at this day.'

29 "The things concealed belong to Jehovah our God, but the things revealed belong to us and to our sons to time indefinite, that we may carry out all the words of this law.

30 "And it must occur that when all these words will come upon you, the blessing and the malediction, which I have put before you, and you have brought them back to your heart among all the nations where Jehovah your God has dispersed you, 2 and you have returned to Jehovah your God and your heart and all your soul, back your captives and show you

all the peoples where Jehovah your may do it. God has scattered you. 4 If your dispersed people should be at the end of the heavens, from there Jehovah your God will collect you commandments of Jehovah your and from there he will take you. 5 Jehovah your God will indeed today, so as to love Jehovah your bring you into the land of which God, to walk in his ways and to your fathers took possession, and keep his commandments and his you will certainly take possession statutes and his judicial decisions, of it; and he will indeed do you then you will be bound to keep good and multiply you more than alive and to multiply, and Jehovah God will have to circumcise your land to which you are going to take heart and the heart of your off- possession of it. spring, that you may love Jehovah you, who have persecuted you.

certainly listen to the voice of Jehovah and do all his commandments that I am commanding you today. 9 And Jehovah your God will indeed make you have more than enough in every work of your hand, in the fruit of your belly and the fruit of your domestic animals and the fruitage of your soil. resulting in prosperity: because Jeand his statutes written in this to them.' book of the law, because you will return to Jehovah your God with all your heart and all your soul.

11 "For this commandment that and twenty years old I am today. I am commanding you today is not I shall no more be allowed to go too difficult for you, nor is it far out and come in, as Jehovah has away. 12 It is not in the heavens, said to me, 'You will not cross this so as to result in saying, 'Who will Jordan,' 3 Jehovah your God is ascend for us into the heavens and the one crossing before you. He get it for us, that he may let us himself will annihilate these nahear it that we may do it?' 13 Nei- tions from before you, and you must ther is it on the other side of the drive them away. Joshua is the one sea, so as to result in saving, 'Who crossing before you, just as Jehowill pass over for us to the other vah has spoken. 4 And Jehovah side of the sea and get it for us, will certainly do to them just as he that he may let us hear it that we has done to Si'hon and to Og, the may do it?' 14 For the word is kings of the Am'or ites, and to very near you, in your own mouth their land, when he annihilated

mercy and collect you again from | and in your own heart, that you

15 "See, I do put before you today life and good, and death and bad. 16 If you will listen to the God, which I am commanding you your fathers. 6 And Jehovah your your God must bless you in the

17 "But if your heart turns away your God with all your heart and and you do not listen, and you all your soul for the sake of your are actually seduced and bow down life. 7 And Jehovah your God will to other gods and serve them. 18 I certainly put all these oaths upon do tell you today that you will your enemies and those who hate positively perish. You will not lengthen your days on the ground 8 "As for you, you will turn and to which you are crossing the Jordan to go to take possession of it. 19 I do take the heavens and the earth as witnesses against you today, that I have put life and death before you, the blessing and the malediction; and you must choose life in order that you may keep alive, you and your offspring, 20 by loving Jehovah your God, by listening to his voice and by stickhovah will again exult over you for ing to him; for he is your life and good, just as he exulted over your the length of your days, that you forefathers; 10 for you will listen may dwell upon the ground that to the voice of Jehovah your God Jehovah swore to your forefathers so as to keep his commandments Abraham, Isaac and Jacob to give

> 31 Then Moses went and spoke these words to all Israel 2 and said to them: "A hundred

them. 5 And Jehovah has aban- | Joshua went and stationed themdoned them to you, and you must selves in the tent of meeting, do to them according to all the commandment that I have commanded you. 6 BE courageous and strong. Do not be afraid or suffer a shock before them, because Jehovah your God is the one marching with you. He will neither desert you nor leave you entirely."

7 And Moses proceeded to call Joshua and say to him before the eyes of all Israel: "Be courageous and strong, because you-you will bring this people into the land that Jehovah swore to their forefathers to give to them, and you yourself will give it to them as an inheritance. 8 And Jehovah is the one sake them and conceal my face marching before you. He himself will continue with you. He will neither desert you nor leave you entirely. Do not be afraid or be terrified."

9 Then Moses wrote this law and gave it to the priests the sons of Le'vi, the carriers of the ark of Jehovah's covenant, and to all the older men of Israel. 10 And Moses went on to command them, saying: "At the end of every seven years, in the appointed time of the year of the release, in the festival of in the place that he will choose. you will read this law in front of all Israel in their hearing. 12 Conthe women and the little ones and your alien resident who is within your gates, in order that they may YOUR God and take care to carry respect and break my covenant. out all the words of this law. 21 And it must occur that when 13 And their sons who have not many calamities and distresses will known should listen, and they must come upon them, this song must learn to fear Jehovah your God all the days that you are living upon the soil to which you are crossing the Jordan to take possession of it."

14 After that Jehovah said to Moses: "Look! The days have drawn near for you to die. Call Joshua, and station yourselves in the tent of meeting, that I may that day, that he might teach it commission him." So Moses and to the sons of Israel.

15 Then Jehovah appeared at the tent in the pillar of cloud, and the pillar of cloud began to stand by the entrance of the tent.

16 Jehovah now said to Moses: "Look! You are lying down with your forefathers; and this people will certainly get up and have immoral intercourse with foreign gods of the land to which they are going, in their very midst, and they will certainly forsake me and break my covenant that I have concluded with them. 17 At that my anger will indeed blaze against them in that day, and I shall certainly forfrom them, and they must become something to be consumed: and many calamities and distresses must come upon them, and they will be bound to say in that day, 'Is it not because our God is not in our midst that these calamities have come upon us?' 18 As for me, I shall absolutely conceal my face in that day because of all the badness that they have done, because they have turned to other gods.

19 "And now write for yourselves this song and teach it to the booths, 11 when all Israel comes sons of Israel. Place it in their to see the face of Jehovah your God mouths in order that this song may serve as my witness against the sons of Israel. 20 For I shall bring them to the ground that I have gregate the people, the men and sworn about to their forefathers. which flows with milk and honey. and they will certainly eat and be satisfied and grow fat and turn to listen and in order that they may other gods, and they will indeed learn, as they must fear Jehovah serve them and treat me with disalso answer before them as a witness, because it should not be forgotten out of the mouth of their offspring, for I well know their inclination that they are developing today before I bring them into the land about which I have sworn."

22 So Moses wrote this song in

23 And he proceeded to commission Joshua the son of Nun and to say: "Be courageous and strong, because you-you will bring the sons of Israel into the land about which I have sworn to them. and I myself shall continue with

vou."

24 And it came about that as soon as Moses had finished writing the words of this law in a book until their completion, 25 Moses began to command the Levites, the carriers of the ark of Jehovah's covenant, saying: 26 "Taking this book of the law, you must place it at the side of the ark of the covenant of Jehovah your God, and it must serve as a witness there against you. 27 For I—I well know your rebelliousness and your stiff neck. If while I am yet alive with you today, you have proved rebellious in behavior toward Jehovah, then how much more so after my death! 28 Congregate to me all the older men of Your tribes and your officers, and let me speak in their hearing these words, and let me take the heavens and the earth as witnesses against them. 29 For I well know that after my death you will without fail act ruinously, and you will certainly turn aside from the way about which I have commanded you: and calamity will be bound to befall you at the close of the days, because you will do what is bad in the eyes of Jehovah so as to offend him by the works of your hands."

30 And Moses proceeded to speak in the hearing of all the congregation of Israel the words of this song until their completion:

"Give ear, O heavens, and let me speak:

And let the earth hear the savings of my mouth.

2 My instruction will drip as the rain, My saying will trickle as the

As gentle rains upon grass And as copious showers upon

vegetation. 3 For I shall declare the name of 13 He kept making him ride upon Jehovah.

Do you attribute greatness to our God!

4 The Rock, perfect is his activity. For all his ways are justice.

A God of faithfulness, with whom there is no injustice: Righteous and upright is he.

5 They have acted ruinously on their own part; They are not his children, the

defect is their own.

A generation crooked and twisted!

6 Is it to Jehovah that you keep doing this way.

O people stupid and not wise? Is he not your Father who has produced you.

He who made you and proceeded to give you stability?

7 Remember the days of old. CONSIDER the years back from generation to generation;

Ask your father, and he can tell you;

Your old men, and they can say it to you.

8 When the Most High gave the nations an inheritance.

When he parted the sons of Adam from one another, He proceeded to fix the bound-

ary of the peoples With regard for the number

of the sons of Israel. 9 For Jehovah's share is his people:

Jacob is the allotment that he inherits.

10 He came to find him in a wilderness land.

And in an empty, howling desert.

He began to encircle him, to take care of him.

To safeguard him as the pupil of his eve.

11 Just as an eagle stirs up its nest, Hovers over its fledglings,

Spreads out its wings, takes

Carries them on its pinions. 12 Jehovah alone kept leading him, And there was no foreign god along with him.

earth's high places.

So that he ate the produce of the field.

And he kept making him suck honey out of a crag,

And oil out of a flinty rock; 14 Butter of the herd and milk of the flock

Together with the fat of rams, And male sheep, the breed of Ba'shan, and he-goats

Together with the kidney fat

of wheat;

And the blood of the grape you kept drinking as wine. 15 When Jesh'u run began to grow

fat, then he kicked.

You have grown fat, you have become thick, you have become gorged. So he forsook God, who made

him. And despised the Rock of his

salvation.

16 They began inciting him to jealousy with strange gods; With detestable things they kept offending him.

17 They went sacrificing to demons, not to God.

Gods whom they had not known.

New ones who recently came in. With whom your forefathers were not acquainted.

18 The Rock who fathered you, you proceeded to forget,

And you began to leave God out of memory, the One bringing you forth with childbirth pains.

19 When Jehovah saw it, then he came to disrespect them, Because of the vexation his

sons and his daughters gave. 20 So he said. 'Let me conceal my

face from them. Let me see what their end will

be afterward. For they are a generation of perverseness,

Sons in whom there is no faithfulness.

21 They, for their part, have incited me to jealousy with what is no god;

They have vexed me with their vain idols;

And I, for my part, shall incite them to jealousy with what is no people;

With a stupid nation I shall offend them.

22 For a fire has been ignited in my anger And it will burn down to

She'ol, the lowest place. And it will consume the earth

and its produce And will set ablaze the foun-

dations of mountains. 23 I shall increase calamities upon them:

My arrows I shall spend upon them.

24 Exhausted from hunger they will be and eaten up by burning fever

And bitter destruction. And the teeth of beasts I shall send upon them.

With the venom of reptiles of the dust.

25 Outdoors a sword will bereave them. And indoors fright.

Of both young man and virgin, Suckling together with grayhaired man.

26 I should have said: "I shall disperse them,

I will make the mention of them cease from mortal men."

27 Were it not that I was afraid of vexation from the enemy. That their adversaries might misconstrue it.

That they might say: "Our hand has proved superior, And it was not Jehovah who

worked all this out." 28 For they are a nation on whom

counsel perishes. And among them there is no

understanding. 29 O that they were wise! Then they would ponder over this.

They would consider their end afterward.

30 How could one pursue a thousand.

And two put ten thousand to flight?

Not unless their Rock had sold them

them. 31 For their rock is not like our

Rock

Even our enemies being the ones to decide. 32 For their vine is from the vine

of Sod'om And from the terraces of Go-

mor'rah. Their grapes are grapes of poison.

Their clusters are bitter. 33 Their wine is the venom of big snakes

And the cruel poison of cobras. 34 Is it not laid up with me. With a seal affixed to it in my

storehouse?

35 Vengeance is mine, and retribution.

At the appointed time their foot will move unsteadily, For the day of their disaster is

And the events in readiness for them do make haste.' 36 For Jehovah will judge his

And he will feel regret over his servants.

Because he will see that support has disappeared

And there is only a helpless and worthless one. 37 And he will certainly say, 'Where

are their gods. The rock in whom they sought refuge,

38 Who used to eat the fat of their sacrifices. To drink the wine of their

drink offerings?

Let them get up and help you. Let them become a concealment place for you.

39 SEE now that I-I am he And there are no gods to-

gether with me. I put to death, and I make alive.

I have severely wounded, and I-I will heal. And there is no one snatch-

ing out of my hand. 40 For I raise my hand to heaven

In an oathl. And I do say: "As I am alive to time indefinite,"

And Jehovah had surrendered 41 If I do indeed sharpen my glittering sword.

And my hand takes hold on judgment.

I will pay back vengeance to my adversaries

And render retribution to those who intensely hate me.

42 I shall intoxicate my arrows with blood,

While my sword will eat flesh, With the blood of the slain and the captives.

With the heads of the leaders of the enemy.'

43 Be glad, you nations, with his people,

For he will avenge the blood of his servants.

And he will pay back vengeance to his adversaries

And will indeed make atonement for the ground of his people."

44 Thus Moses came and spoke all the words of this song in the hearing of the people, he and Ho-she'a the son of Nun. 45 After Moses finished speaking all these words to all Israel, 46 he went on to say to them: "Apply your hearts to all the words that I am speaking in warning to you today, that you may command your sons to take care to do all the words of this law. 47 For it is no valueless word for you, but it means your life, and by this word you may lengthen your days upon the soil to which you are crossing the Jordan to take possession of it."

48 And Jehovah proceeded to speak to Moses on this same day. saying: 49 "Go up into this mountain of Ab'a rim, Mount Ne'bo, which is in the land of Mo'ab, which fronts toward Jer'i-cho, and see the land of Ca'naan, which I am giving to the sons of Israel as a possession. 50 Then die on the mountain into which you are going up, and be gathered to your people, just as Aaron your brother died on Mount Hor and got to be gathered to his people; 51 for the reason that you men acted undutifully toward me in the middle of the sons of Israel at the waters of 251 Jehovah king, Moses blesses tribes DEUTERONOMY 32: 52-33: 16

Mer'i bah of Ka'desh in the wilderness of Zin; for the reason that you men did not sanctify me in the middle of the sons of Israel. 52 For from a distance you will see the land, but you will not go there into the land that I am giving to the sons of Israel."

99 Now this is the blessing with 33 which Moses the man of the [true] God blessed the sons of Israel before his death. 2 And he proceeded to say:

"Jehovah-from Si'nai he came, And he flashed forth from 10 Let them instruct Jacob in your

Se'ir upon them.

He beamed forth from the mountainous region of Pa'ran. And with him were holy myr-

iads. At his right hand warriors

belonging to them. 3 He was also cherishing his people:

All their holy ones are in your hand.

And they-they reclined at your feet:

They began to receive some of your words. 4 (Moses laid as a command upon

us a law. A possession of the congrega-

tion of Jacob.) 5 And he came to be king in

Jesh'u·run. When the heads of the people

gathered themselves.

The entire number of the tribes of Israel.

6 Let Reu'ben live and not die off. And let his men [not] become few."

7 And this was Judah's blessing. as he went on to say: "Hear, O Jehovah, the voice of

Judah. And may you bring him to his

people. His arms have contended for

what is his: And may you prove yourself a

helper from his adversaries." 8 And as to Le'vi he said:

"Your Thum'mim and your U'rim belong to the man loyal to 16 And with the choice things of duoda you, and all the country

Whom you put to the test at Mas'sah.

> You began to contend with him by the waters of Mer'i·bah.

9 The man who said to his father and his mother, 'I have not seen him.'

> Even his brothers he did not acknowledge. And his sons he did not know.

For they kept your saving. And your covenant they con-

tinued to observe.

judicial decisions And Israel in your law.

> Let them render up incense before your nostrils

And a whole offering on your altar.

11 Bless, O Jehovah, his vital energy.

And may you show pleasure in the activity of his hands. Wound severely in their hips

those who rise up against And those who intensely hate

him, that they may not rise up."

12 As to Benjamin he said:

"Let the beloved one of Jehovah reside in security by him. While he shelters him the whole day.

And he must reside between his shoulders."

13 And as to Joseph he said:

"May his land be continually blessed from Jehovah With the choice things of heaven, with dew.

And with the watery deep lying down below.

14 And with the choice things, the products of the sun.

And with the choice things. the yield of the lunar months.

15 And with the choicest from the mountains of the east.

And with the choice things of the indefinitely lasting hills.

the earth and its fullness.

One residing in the thornhush.

May they come upon the head of Joseph

head of the one singled out from his brothers.

17 As the first-born of a bull his splendor is.

And his horns are the horns of a wild bull.

With them he will push peoples All together to the ends of the earth.

And they are the tens of thousands of E'phra·im, And they are the thousands of

Ma·nas'seh."

18 And as to Zeb'u·lun he said: "Rejoice, O Zeb'u·lun, in your going out.

And, Is'sa char, in your tents. 19 Peoples to the mountain they will call.

There they will sacrifice the sacrifices of righteousness. For they will suck the abound-

ing wealth of the seas And the hidden hoards of the sand."

20 And as to Gad he said:

"Blessed is the one widening the borders of Gad.

As a lion he must reside, And he must tear the arm, yes, the crown of the head.

21 And he will pick out the first part for himself.

For there the allotment of a statute-giver is reserved. And the heads of the people will gather themselves together.

The righteousness of Jehovah will he certainly execute Israel."

22 And as to Dan he said: "Dan is a lion cub.

He will leap out from Ba'shan."

23 And as to Naph'ta-li he said: "Naph'ta·li is satisfied with the approval

Jehovah.

Do take possession of the west and south."

And with the approval of the | 24 And as to Ash'er he said:

"Blessed with sons is Ash'er. Let him become one approved by his brothers.

And one dipping his foot in oil. And upon the crown of the 25 Iron and copper are your gate locks.

And in proportion to your days is your leisurely walk.

26 There is none like the [true] God of Jesh'u-run.

Who rides upon heaven in help of you

And upon cloudy skies in his eminence.

27 A hiding place is the God of ancient time,

And underneath are the indefinitely lasting arms.

And he will drive away from before you the enemy, And he will say, 'Annihilate [them]!'

28 And Israel will reside in security.

The fountain of Jacob by it-

Upon a land of grain and new

Yes, his heavens will let the dew drip down.

29 Happy you are, O Israel! Who is there like you. A people enjoying salvation in Jehovah.

The shield of your help, And the One who is your eminent sword?

So your enemies will cringe before you.

And you-upon their high places you will tread."

34 Then Moses proceeded to go up from the desert plains of And his judicial decisions with Mo'ab into Mount Ne'bo, to the top of Pis'gah, which fronts toward Jer'i·cho. And Jehovah went showing him all the land, Gil'e ad as far as Dan, 2 and all Naph'ta·li and the land of E'phra im and Manas'seh and all the land of Judah as far as the western sea, 3 and the Neg'eb and the District, the And full of the blessing of valley plain of Jer'i cho, the city of the palm trees, as far as Zo'ar.

4 And Jehovah went on to say to him: "This is the land about Isaac and Jacob, saving, 'To your completed, seed I shall give it.' I have caused you to see it with your own eves. as you will not cross over there."

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At length the days of weeping of Israel.

which I have sworn to Abraham, the mourning period for Moses were

9 And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hand upon 5 After that Moses the servant of him: and the sons of Israel began Jehovah died there in the land of to listen to him and they went Mo'ab at the order of Jehovah. doing just as Jehovah had com-6 And he proceeded to bury him in manded Moses. 10 But there has the valley in the land of Mo'ab in never yet risen up a prophet in front of Beth-pe'or, and nobody has Israel like Moses, whom Jehovah come to know his grave down to knew face to face, 11 as respects this day. 7 And Moses was a all the signs and the miracles that hundred and twenty years old at Jehovah sent him to do in the land his death. His eye had not grown of Egypt to Phar'aoh and all his dim, and his vital strength had not servants and all his land, 12 and fled. 8 And the sons of Israel pro- as regards all the strong hand and ceeded to weep for Moses on the all the great awesomeness that Modesert plains of Mo'ab thirty days. ses exercised before the eyes of all

JOSHUA 1 And it came about after the strong to take care to do according death of Moses the servant of to all the law that Moses my Jehovah that Jehovah proceeded to servant commanded you. Do not say to Joshua the son of Nun, the turn aside from it to the right or minister of Moses: 2 "Moses my to the left, in order that you may servant is dead; and now get up, act wisely everywhere you go. cross this Jordan, you and all this 8 This book of the law should not people, into the land that I am depart from your mouth, and you giving to them, to the sons of Is- must in an undertone read in it rael. 3 Every place upon which day and night, in order that you the sole of your foot will tread, to may take care to do according to you people I shall certainly give all that is written in it; for then it, just as I promised to Moses. you will make your way successful 4 From the wilderness and this and then you will act wisely. Leb'a non to the great river, the 9 Have I not commanded you? Be river Eu-phra'tes, that is, all the courageous and strong. Do not sufland of the Hit'tites, and to the fer shock or be terrified, for Jeho-Great Sea toward the setting of the sun your territory will prove to be. 5 Nobody will take a firm stand before you all the days of your life. Just as I proved to be with Moses I shall prove to be with you. I shall neither desert you nor leave you entirely. 6 Be courageous and strong, for you are the one who will cause this people to inherit the land that I swore to their forefathers to give to them. YOUR God is giving YOU to take

vah vour God is with you wherever you go."

10 And Joshua proceeded to command the officers of the people. saying: 11 "Pass through the midst of the camp and command the people, saying, 'Get provisions ready for yourselves, because three days from now you are crossing this Jordan to go in and take possession of the land that Jehovah 7 "Only be courageous and very possession of it."

the Gad'ites and the half tribe of come." Ma-nas'seh Joshua said: 13 "Let there be a remembering of the two men and concealed them. And word that Moses the servant of she proceeded to say: "Yes, the Jehovah commanded you, saying, men did come to me, and I did 'Jehovah your God is giving you rest and has given you this land. 5 And it came about at the closing 14 Your wives, your little ones and of the gate by dark that the men your livestock will dwell in the land that Moses has given you on this the men have gone. Chase after side of the Jordan; but you men will pass over in battle formation before your brothers, all the valiant mighty men, and you must help them. 15 First when Jehovah gives rest to your brothers the same as to you and they also have taken er them in the direction of the possession of the land that Jehovah Jordan at the fords, and they shut YOUR God is giving them, you must the gate immediately after those also return to the land of your holding and take possession of it. the one that Moses the servant of Jehovah has given you on the side of the Jordan toward the rising of

commanded us we shall do, and go. 17 As we listened to Moses in everything, so we shall listen to you. Only may Jehovah your God against your order and does not listen to your words in all that you strong."

the sun."

Then Joshua the son of Nun sent two men out secretly from Shit'tim as spies, saying: "Go, take a look at the land and Jer'icho." So they went and came to the house of a prostitute woman whose name was Ra'hab, and they took up lodging there. 2 In time it was said to the king of Jer'i cho: "Look! Men from the sons of Israel have come in here tonight to search out the land." 3 At that the king of Jer'i-cho sent to Ra'that came to you, that have come into your house, for it is to search "Our souls are to die instead of

12 And to the Reu'ben-ites and out all the land that they have

4 Meantime the woman took the not know from where they were. went out. I just do not know where them quickly, for you will overtake them." 6 (She, though, had taken them up to the roof, and she kept them out of sight among stalks of flax laid in rows for her upon the roof.) 7 And the men chased aftchasing after them had gone out.

8 As for these, before they could lie down, she herself came up to them on the roof. 9 And she went on to say to the men: "I do know that Jehovah will certainly 16 Accordingly they answered give you the land, and that the Joshua, saying: "All that you have fright of you has fallen upon us, and that all the inhabitants of the wherever you may send us we shall land have become disheartened because of you. 10 For we have heard how Jehovah dried up the waters of the Red Sea from before prove to be with you just as he you when you came out of Egypt. proved to be with Moses. 18 Any and what you did to the two kings man that behaves rebelliously of the Am'or ites who were on the other side of the Jordan, namely, Si'hon and Og, whom you devoted may command us will be put to to destruction. 11 When we got to death. Only be courageous and hear it, then our hearts began to melt, and no spirit has arisen vet in anybody because of you, for Jehovah your God is God in the heavens above and on the earth beneath. 12 And now, please, swear to me by Jehovah that, because I have exercised loving-kindness toward you, you also will certainly exercise loving-kindness toward the household of my father, and you must give me a trustworthy sign. 13 And you must preserve alive my father and my mother and my brothers and my sisters and all who belong to them, and you must dehab, saying: "Bring out the men liver our souls from death."

14 At that the men said to her:

you people! If you will not tell | him all the things that had hapus the land, we also shall certainly exercise loving-kindness and trustworthiness toward you." 15 After that she had them descend by a rope through the window, for her house was on a side of the wall, and it was on the wall that she was dwelling. 16 And she proceeded to say to them: "Go to the mountainous region, that those in pursuit may not come in contact with you; and you must keep hid there three days, until those in pursuit have come back, and afterward you may go in your own direction."

17 In turn the men said to her: "We are free from guilt respecting this oath of yours that you have made us swear. 18 Look! We are coming into the land. This cord of scarlet thread you should tie in the window by which you have had us descend, and your father and your mother and your brothers and all the household of your father you should gather to yourself into the house. 19 And it must occur that anyone who goes out of the doors of your house into the open, his blood will be upon his own head and we shall be free from guilt: and everyone who continues with you in the house, his blood will be on our heads if a hand should come upon him. 20 And if you should report this matter of ours. we shall also have become free from guilt respecting this oath of yours that you have made us swear," 21 To this she said: "According to your words so let it be.'

With that she sent them off, and they went their way. After that she tied the scarlet cord in the window. 22 So they went and came to the mountainous region and kept dwelling there three days, until the pursuers had come back. Now the pursuers were looking for them on every road, and they did not find them. 23 And the two men proceeded to descend again from the mountainous region and to cross over and come to Joshua the son and listen to the words of Jehovah

about this matter of ours, it must pened to them. 24 And they went also occur that when Jehovah gives on to say to Joshua: "Jehovah has given all the land into our hand. Consequently all the inhabitants of the land have also grown disheartened because of us"

> sons of Israel proceeded to pull away from Shit'tim and to come as far as the Jordan; and they went spending the night there before they would cross.

2 So it came about at the end of the three days that the officers proceeded to pass through the midst of the camp 3 and to command the people, saving: "As soon as you see the ark of the covenant of Jehovah your God, and the priests, the Levites, carrying it. then you yourselves will pull away from your place, and you must follow it, 4 -only let there prove to be a distance between you and it of about two thousand cubits by measure; do not get near to it-in order that you may know the way by which you should go, for you have not passed over on that way before."

5 Joshua now said to the people: "Sanctify yourselves, for tomorrow Jehovah will do wonderful things in your midst."

6 Then Joshua said to the priests: "Take up the ark of the covenant and pass before the people." So they took up the ark of the covenant and went before the people.

7 And Jehovah proceeded to sav to Joshua: "This day I shall start to make you great in the eyes of all Israel, that they may know that just as I proved to be with Moses I shall prove to be with you. 8 And you-you should command the priests carrying the ark of the covenant, saying, 'As soon as you have come as far as the edge of the waters of the Jordan, you should stand still in the Jordan '"

9 And Joshua went on to say to the sons of Israel: "Approach here of Nun, and they began to relate to your God." 10 After that Joshua

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a living God is in your midst, and Jordan, from the place where the that he will without fail drive away priests' feet stood motionless. from before you the Ca'naan ites twelve stones, and you must carry and the Hit'tites and the Hi'vites and the Per'iz-zites and the Gir'ga-shites and the Am'or-ites and the Jeb'u·sites. 11 Look! The ark of the covenant of the Lord of the whole earth is passing before you into the Jordan. 12 And now take tribe: 5 and Joshua went on to for yourselves twelve men from the say to them: "Pass ahead of the tribes of Israel, one man for each tribe. 13 And it must occur that at the instant that the soles of the for yourselves each one a stone feet of the priests carrying the ark of Jehovah, the Lord of the whole earth, rest in the waters of the Jordan, the waters of the Jordan will be cut off, the waters descending from above, and they will stand still as one dam."

14 And it came about that when the people pulled away from their tents just before passing over the Jordan, with the priests carrying the ark of the covenant before the people, 15 and at the instant that the carriers of the Ark came as far as the Jordan and the feet of the priests carrying the Ark were dipped in the edge of the waters (now the Jordan overflows all its banks all the days of harvest), 16 then the waters descending from above began to stand still. They rose up as one dam very far away at A'dam, the city at the side of Zar'e-than, while those descending toward the sea of the Ar'a bah, the Salt Sea, were exhausted. They were cut off, and the people passed over in front of Jer'i-cho. 17 Meanwhile the priests carrying the ark of Jehovah's covenant kept standing immovable on dry ground in the middle of the Jordan as all Israel were passing over on dry ground, until the whole nation had completed passing over the Jordan.

4 And it came about that as soon as the whole nation had completed passing over the Jordan, Jehovah proceeded to say to Joshua: 2 "Take for yourselves twelve men from the people, one man from each tribe, 3 and command came about that as soon as all the them, saying, "Take up for your- people had completed passing over.

said: "By this you will know that | selves from the very middle of the them over with you and deposit them in the lodging place in which you will lodge tonight."

4 So Joshua called twelve men whom he had appointed from the sons of Israel, one man from each ark of Jehovah your God to the middle of the Jordan, and lift up upon his shoulder, according to the number of the tribes of the sons of Israel, 6 in order that this may serve as a sign in your midst. In case your sons should ask in time to come, saying, 'Why do you have these stones?' 7 you must also say to them. 'Because the waters of the Jordan were cut off from before the ark of Jehovah's covenant. When it passed through the Jordan the waters of the Jordan were cut off, and these stones must serve as a memorial to the sons of Israel to time indefinite."

8 Accordingly the sons of Israel did so, just as Joshua had commanded, and they took up twelve stones from the middle of the Jordan, just as Jehovah had stated to Joshua, to correspond with the number of the tribes of the sons of Israel; and they went taking them over with them to the lodging place and depositing them there. 9 There were also twelve stones that Joshua set up in the middle of the Jordan on the standing place of the feet of the priests carrying the ark of the covenant, and they continue there until this dav.

10 And the priests carrying the Ark were standing in the middle of the Jordan until the whole matter had been completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. All the while the people hurried up and passed over. 11 And it then the ark of Jehovah passed the earth may know Jehovah's over, and the priests, before the hand, that it is strong; in order people. 12 And the sons of Reu'- that you may indeed fear Jehovah ben and the sons of Gad and the your God always." half tribe of Ma·nas'seh proceeded to pass over in battle formation in 5 as all the kings of the Amore the sight of the sons of Israel, just as Moses had stated to them. 13 About forty thousand equipped for the army passed over before Jehovah for the war onto the desert plains of Jer'i-cho.

14 On that day Jehovah made Joshua great in the eyes of all Israel, and they began to fear him just as they had feared Moses all the days of his life.

15 Then Jehovah said to Joshua: 16 "Command the priests vah said to Joshua: "Make for carrying the ark of the testimony that they go up out of the Jor-the sons of Israel again, the second dan." 17 So Joshua commanded time." 3 Accordingly Joshua the priests, saying: "Go up out of made flint knives for himself and the Jordan." 18 And it came about that when the priests carrying the ark of the covenant of Jehovah came up out of the middle did the circumcising: all the people of the Jordan and the soles of the feet of the priests were drawn out onto the dry ground, then the waters of the Jordan began returning to their place and went overflowing all its banks as formerly.

19 And the people came up out of the Jordan on the tenth of the first month and took up camping at Gil'gal on the eastern border of Jer'i cho.

20 As for the twelve stones that they had taken out of the Jordan, Joshua set these up at Gil'gal. 21 And he went on to say to the sons of Israel: "When your sons ask their fathers in time to come. saving, 'What do these stones mean?' 22 you must then let your sons know, saying, 'On the dry land it was that Israel passed over this Jordan, 23 when Jehovah YOUR God dried up the waters of the Jordan from before them until they had passed over, just as Jehovah your God had done to the they had completed circumcising Red Sea when he dried it up from all the nation, they kept sitting in before us until we had passed over; their place in the camp until they 24 in order that all the peoples of revived.

as all the kings of the Am'orites, who were on the side of the Jordan to the west, and all the kings of the Ca'naan-ites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan from before the sons of Israel until they had passed over, then their hearts began to melt. and there proved to be no spiritedness in them any more because of the sons of Israel.

2 At that particular time Jehoyourself flint knives and circumcise circumcised the sons of Israel at Gib'e-ath-ha-ar'a-loth. 4 And this was the reason why Joshua that came out of Egypt, the males. all the men of war, had died in the wilderness on the road when they were coming out of Egypt. 5 For all the people who came out proved to be circumcised, but all the people born in the wilderness on the road when they were coming out of Egypt they had not circumcised. 6 For the sons of Israel had walked forty years in the wilderness, until all the nation of the men of war who came out of Egypt that did not listen to the voice of Jehovah had come to its finish, to whom Jehovah swore that he would never let them see the land that Jehovah had sworn to their forefathers to give to us, a land flowing with milk and honey. 7 And their sons he raised up instead of them. These Joshua circumcised, because they proved to be uncircumcised. for they had not circumcised them on the road.

8 And it came about that when

"Today I have rolled away the city seven times and the priests reproach of Egypt from off you." should blow the horns. 5 And it So the name of that place came must occur that when they sound to be called Gil'gal until this day.

10 And the sons of Israel continued to camp in Gil'gal, and they proceeded to carry out the passover on the fourteenth day of the month. in the evening, on the desert plains of Jer'i-cho. 11 And they began to eat some of the yield of the land the day after the passover, unfermented cakes and roasted grains. when they had eaten some of the ark of Jehovah." 7 And he went yield of the land, and manna did on to say to the people: "Pass on of the produce of the land of Ca'naan in that year.

of Jehovah I have now come." With that Joshua fell on his face to the earth and prostrated himself and said to him: "What is my lord saving to his servant?" 15 In turn the prince of the army of Jehovah said to Joshua: "Draw your sandals from off your feet, because the place on which you are standing is holy." At once Joshua did so.

6 Now Jer'i-cho was tightly shut no one going out and no one carrying the ark of Jehovah, entering.

Joshua: "See, I have given Jer'i cho hovah were walking, continually and its king, the valiant mighty blowing the horns, and the warmen, into your hand, 3 And all equipped force was walking ahead you men of war must march round of them, while the rear guard was the city, going round the city once. following the ark of Jehovah with That is the way you should do for a continual blowing on the horns. six days. 4 And seven priests 14 And they went marching round should carry seven rams' horns, be- the city on the second day once, fore the Ark, and on the seventh after which they returned to the

9 Then Jehovah said to Joshua: day you should march round the with the horn of the ram, when you hear the sound of the horn. all the people should shout a great war cry: and the wall of the city must fall down flat, and the people must go up, each one straight before him."

6 Accordingly Joshua the son of Nun called the priests and said to them: "Take up the ark of the on this same day. 12 Then the covenant, and seven priests should manna ceased on the following day carry seven rams' horns before the not occur any more for the sons of and march round the city, and the Israel, and they began to eat some war-equipped force should pass on ahead of the ark of Jehovah." 8 So it came about just as Joshua 13 And it came about when said to the people; and seven priests Joshua happened to be by Jer'i cho carrying seven rams' horns before that he proceeded to raise his eyes Jehovah passed on and blew the and look, and there there was a horns, and the ark of the covenant man standing in front of him with of Jehovah was following them. his drawn sword in his hand. So 9 And the war-equipped force was Joshua walked up to him and said going ahead of the priests blowing to him: "Are you for us or for our the horns, while the rear guard adversaries?" 14 To this he said: was following the Ark with a con-"No, but I—as prince of the army tinual blowing on the horns.

> 10 Now Joshua had commanded the people, saying: "You must neither shout nor let your voices be heard, and no word should come out of your mouths until the day when I say to you, 'Shout!' Then you must shout." 11 And he had the ark of Jehovah go marching round the city, going round once, after which they went to the camp and stayed overnight in the camp.

12 Then Joshua got up early in up because of the sons of Israel, the morning, and the priests went 13 and seven priests carrying seven 2 And Jehovah went on to say to rams' horns before the ark of Jecamp. That was the way they did ing went in and brought out Ra'hab for six days.

15 And it came about on the seventh day that they proceeded to get up early, as soon as the dawn ascended, and they went marching round the city in this manner seven times. Just on that day they marched round the city seven fire and everything that was in it. times, 16 And it came about on Only the silver and the gold and the seventh time that the priests blew the horns, and Joshua proceeded to say to the people: "Shout: for Jehovah has given you the city. 17 And the city must become a thing devoted to destruction: it with everything that is in it belongs to Jehovah. Only Ra'hab down to this day, because she hid the prostitute may keep on living, she and all who are with her in the house, because she hid the messengers whom we sent out. 18 As for pronounced at that particular time. you people, only keep away from the thing devoted to destruction. for fear you may get a desire and does build this city, even Jer'i cho. you do take some of the thing devoted to destruction and do constitute the camp of Israel a thing devoted to destruction and bring him put up its doors." ostracism upon it. 19 But all the silver and the gold and the articles Joshua, and his fame came to be of copper and iron are something in all the earth. holy to Jehovah. Into the treasure of Jehovah it should go."

20 Then the people shouted, when they proceeded to blow the horns. And it came about that as soon as the people heard the sound of the horn and the people began to shout a great war cry, then the wall began to fall down flat. After that the people went up into the city, each one straight before him, and captured the city. 21 And they went devoting all that was in the city, from man to woman, from young man to old man and to bull and sheep and ass, to destruction by the edge of the sword.

done the spying on the land, Joshua go up. Let about two thousand men said: "Go into the house of the or about three thousand men go up woman, the prostitute, and bring and strike A'i. Do not weary all out of there the woman and all the people with going there, for who belong to her, just as you they are few." have sworn to her." 23 So the 4 So about three thousand men young men who had done the spy- of the people went up there, but

and her father and her mother and her brothers and all who belonged to her, ves. all her family relationship they brought out; and they proceeded to set them down outside the camp of Israel.

24 And they burned the city with the articles of copper and iron they gave to the treasure of Jehovah's house. 25 And Ra'hab the prostitute and the household of her father and all who belonged to her. Joshua preserved alive: and she dwells in the midst of Israel the messengers whom Joshua sent out to spy on Jer'i-cho.

26 Then Joshua had an oath saving: "Cursed may the man be before Jehovah who gets up and At the forfeit of his first-born let him lay the foundation of it, and at the forfeit of his youngest let

27 So Jehovah proved to be with

7 And the sons of Israel went committing an act of unfaithfulness respecting the thing devoted to destruction in that A'chan the son of Car'mi, the son of Zab'di, the son of Ze'rah, of the tribe of Judah, took some of the thing devoted to destruction. At this Jehovah's anger grew hot against the sons of Israel.

2 Then Joshua sent men out from Jer'i cho to A'i, which is close by Beth-a'ven, to the east of Beth'el, and said to them: "Go up and spy on the land." Accordingly the men went up and spied on A'i. 3 After that they returned to Joshua and 22 And to the two men who had said to him: "Let not all the people

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they took to flight before the men to destruction is in your midst. O of A'i, 5 And the men of A'i got Israel. You will not be able to rise to strike down about thirty-six men up against your enemies until you of them, and they went pursuing people have removed the thing them from before the gate as far devoted to destruction from Your as Sheb'a rim and continued strik- midst. 14 And you must present ing them down on the descent. yourselves in the morning, tribe by Consequently the heart of the tribe, and it must occur that the people began to melt and became tribe that Jehovah will pick will as water.

6 At this Joshua ripped his mantles and fell upon his face to the earth before the ark of Jehovah until the evening, he and the older men of Israel, and they kept putting dust upon their heads. 7 And Joshua went on to say: "Alas, Lord Jehovah, why did you bring this people all the way across the Jordan, just to give us into the hand of the Am'or ites for them to destroy us? And if only we had taken it upon ourselves and continued dwelling on the other side of the Jordan! 8 Excuse me. O Jehovah, but what can I say after his enemies? 9 And the Ca'naanland will hear of it, and they will name off from the earth; and what will you do for your great name?"

10 In turn Jehovah said to Joshua: "Get up, you! Why is it that you are falling upon your face?

11 Israel has sinned, and they have also overstepped my covenant that I laid as a command upon them; and they have also taken some of the thing devoted to destruction and have also stolen and also kept it secret and have also put it among their own articles. 12 And the sons of Israel will not be able to rise up against their enemies. The back is what they will turn before their enemies, because they have become a thing devoted to destruction. I shall not prove to be with way I have done. 21 When I got to you again unless you annihilate see among the spoil an official the thing devoted to destruction garment from Shi'nar, a goodout of your midst. 13 Get up! looking one, and two hundred Sanctify the people, and you must shekels of silver and one gold bar, say, 'Sanctify yourselves tomorrow, fifty shekels being its weight, then for this is what Jehovah the God I wanted them, and I took them:

come near, family by family, and the family that Jehovah will pick will come near, household by household, and the household that Jehovah will pick will come near, ablebodied man by able-bodied man. 15 And it must occur that the one picked with the thing devoted to destruction will be burned with fire, he and all that belongs to him. because he has overstepped the covenant of Jehovah and because he has committed a disgraceful folly in Israel."'"

16 Then Joshua rose early in the morning and had Israel come near. tribe by tribe of it, and the tribe Israel has turned his back before of Judah got to be picked. 17 Next he had the families of Judah come ites and all the inhabitants of the near and picked the family of the Ze'rah-ites, after which he had the certainly surround us and cut our family of the Ze'rah ites come near, able-bodied man by able-bodied man, and Zab'di got to be picked. 18 Finally he had his household come near, able-bodied man by able-bodied man, and A'chan the son of Car'mi, the son of Zab'di, the son of Ze'rah, of the tribe of Judah, got to be picked. 19 Then Joshua said to A'chan: "My son, render, please, glory to Jehovah the God of Israel and make confession to him, and tell me, please, What have you done? Do not hide it from me."

20 At this A'chan answered Joshua and said: "For a fact I-I have sinned against Jehovah the God of Israel, and this way and that of Israel has said: "A thing devoted and, look! they are hidden in the earth in the midst of my tent with | yourselves in readiness. 5 As for the money underneath it."

22 At once Joshua sent messengers, and they went running to the city. And it must occur that, in tent, and, look! it was hidden in case they should come out to meet his tent with the money underneath us just as at the first, we must then it. 23 So they took them from the midst of the tent and brought come out after us until we have them to Joshua and all the sons of drawn them away from the city, Israel and poured them out before for they will say. 'They are fleeing Jehovah. 24 Joshua, and all Israel before us just as at the first.' And with him, now took A'chan the son of Ze'rah and the silver and the you-you will rise up from the official garment and the bar of ambush, and you must take posgold and his sons and his daughters session of the city; and Jehovah and his bull and his ass and his your God will certainly give it into flock and his tent and everything that was his and they brought that as soon as you have seized them up to the low plain of A'chor. 25 Then Joshua said: "Why have you brought ostracism upon us? Jehovah will bring ostracism upon you on this day." With that all Israel went pelting him with stones, after which they burned them with fire. Thus they stoned them with stones. 26 And they proceeded to raise up over him a big pile of stones, down to this day. At this Jehovah turned away from his hot anger. That is why the name of that place has been called Low Plain of A'chor, down to this day,

Then Jehovah said to Joshua: "Do not be afraid or be terrified. Take with you all the people of war and get up, go up to A'i. See, I have given into your hand the king of A'i and his people and his city and his land. 2 And you must do to A'i and to its king just as you did to Jer'i-cho and its king. Only you people may plunder its spoil and its domestic animals for vourselves. Set an ambush of yours against the city at its rear."

3 Accordingly Joshua and all the people of war rose to go up to A'i, and Joshua proceeded to choose thirty thousand men, valiant mighty ones, and to send them off by night. 4 And he went on to command them, saying: "See, you are lying in ambush against the city to the rear of the city. Do not go very far away from the his people, at the appointed time,

me and all the people who are with me, we shall go close to the flee before them. 6 And they must we must flee before them. 7 Then your hands. 8 And it must occur the city, you should set the city on fire. According to Jehovah's word you should do. See, I have commanded you."

9 After that Joshua sent them out and they marched to the place of ambush and took up quarters between Beth'el and A'i to the west of A'i, while Joshua kept lodging on that night in the midst of the people.

10 Then Joshua rose up early in the morning and reviewed the people and went up, he and the older men of Israel, before the people to A'i. 11 And all the people of war who were with him went up, that they might approach and get in front of the city, and they proceeded to camp to the north of A'i, with the valley between them and A'i. 12 In the meantime he took about five thousand men and set them as an ambush between Beth'el and A'i, to the west of the city. 13 So the people set the main camp that was to the north of the city and the extreme rear of it that was to the west of the city, and Joshua proceeded to go during that night into the middle of the low plain.

14 And it came about that, as soon as the king of A'i saw it. then the men of the city got in a hurry and rose up early and went out to meet Israel in battle, he and all city, and you must all of you hold before the desert plain. As for him. he did not know that there was an the sword until they came to their ambush against him to the rear of end. After that all Israel returned the city. 15 When Joshua and all to A't and struck it with the edge Israel suffered a blow before them, of the sword, 25 And all those then they took to flight by the way who fell on that day, from man to of the wilderness. 16 At that all woman, amounted to twelve thouthe people who were in the city were called out to chase after them. Joshua did not draw back his hand and they went chasing after Joshua with which he stretched out the and got to be drawn away from the city. 17 And there was not a the inhabitants of A'i to destrucman remaining in A'i and Beth'el tion. 27 Only the domestic animals that did not go out after Israel, and the spoil of that city Israel so that they left the city wide open and went chasing after Israel.

18 Jehovah now said to Joshua: "Stretch out the javelin that is your hand I shall give it." Accordfavelin that was in his hand toward the city. 19 And the amhand, and they proceeded to enter the city and capture it. Then they hurried and set the city on fire.

20 And the men of A'i began to to this day. turn back and look, and there the smoke of the city ascended to the heavens, and there proved to be no ability in them to flee this way E'bal. 31 just as Moses the servor that. And the people that were fleeing to the wilderness turned upon the pursuers. 21 And Joshua and all Israel saw that the ambush "An altar of whole stones, upon had captured the city, and that the smoke of the city ascended, and so they turned around and went striking the men of A'i down. 22 And these others came out of the city to meet them, so that they got to be in between Israel, these stones a copy of the law of Moses on this side and those on that, and they went striking them down until there did not remain of them either a survivor or an escapee. 23 And the king of A'i they caught alive and proceeded to bring him near to Joshua.

Israel was finishing the killing of all in the wilderness in which they

sand, all the people of A'i. 26 And jayelin until he had devoted all plundered for themselves, according to Jehovah's word that he had laid in command upon Joshua.

28 Then Joshua burned A'i and in your hand toward A'i, for into reduced it to an indefinitely lasting mound, as a desolation down to ingly Joshua stretched out the this day. 29 And he hanged the king of A'i upon a stake until the evening time: and as the sun was bush rose up quickly from its place, about to set Joshua gave the comand they began to run at the in- mand, and then they took his dead stant that he stretched out his body down from the stake and pitched it at the entrance of the gate of the city and raised up a great pile of stones over him, down

> 30 It was then that Joshua proceeded to build an altar to Jehovah the God of Israel, in Mount ant of Jehovah had commanded the sons of Israel, as it is written in the book of the law of Moses: which no iron tool has been wielded": and they went offering up burnt offerings upon it to Jehovah and sacrificing communion sacrifices.

32 Then he wrote there upon the that he had written before the sons of Israel, 33 And all Israel and their older men and the officers and their judges were standing on this side and on that side of the Ark in front of the priests, the Levites, carrying the ark of the 24 And it came about that while covenant of Jehovah, the alien resident as well as the native, one the inhabitants of A'i in the field, half of them in front of Mount Ger'i-zim and the other half of had pursued them, they kept fall- them in front of Mount E'bal, ing, all of them, by the edge of (just as Moses the servant of Jehovah had commanded.) to bless in regard to the name of Jehovah the people of Israel first of all, your God, because we have heard 34 And after this he read aloud all of his fame and of all that he did the words of the law, the blessing in Egypt, 10 and of all that he and the malediction, according to did to the two kings of the Am'orall that is written in the book of ites who were on the other side of the law, 35 There proved to be the Jordan, namely, Si'hon the not a word of all that Moses had king of Hesh'bon and Og the king commanded that Joshua did not of Ba'shan, who was in Ash'taread aloud in front of all the con- roth. 11 Hence our older men and gregation of Israel, together with all the inhabitants of our land said the women and the little ones and this to us, 'Take provisions in Your the alien residents who walked in hands for the journey and go to their midst, but and word being

O And it came about that as soon as all the kings who were on the side of the Jordan in the mountainous region and in the She phe'lah and along the whole coast of the Great Sea and in front of Leb'a non, the Hit'tites and the Am'or ites, the Ca'naan ites, the Per'iz zites, the Hi'vites and the Jeb'u-sites, heard of it, 2 they began to assemble themselves all together to make war against Joshua and Israel unanimously.

3 And the inhabitants of Gib'e on heard what Joshua had done to Jer'i-cho and A'i. 4 So they, even of their own accord, acted with shrewdness and went and stocked themselves with provisions and took worn-out sacks for their asses, and wine skin-bottles worn out and burst and tied up, 5 and of the assembly swore to them. worn-out and patched sandals on their feet, and worn-out garments upon themselves, and all the bread of their provisions proved to be dry and crumby. 6 Then they went to Joshua at the camp at Gil'gal and said to him and the men of Israel: "It is from a distant land that we have come. And now conclude a covenant with us." 7 At this the men of Israel said to the Hi'vites: "Perhaps it is in our vicinity that you are dwelling. So how could we conclude a covenant with you?" 8 In turn they said to Joshua: "We are your servants."

Then Joshua said to them: "Who are you, and where do you come from?" 9 At this they said land that your servants have come of Israel, and now we are not al-

meet them, and you must say to them: "We are your servants. And now conclude a covenant with us."' 12 This bread of ours, it was hot when we took it as our provisions out of our houses on the day of our going out to come here to you, and now, look! it is dry and has become crumby. 13 And these are the wine skin-bottles that we filled new, and, look! they have burst, and these garments and sandals of ours, they have worn out because of the great length of the journey." a supplied and a salt of le

14 Upon that the men took some of their provisions, and at the mouth of Jehovah they did not inquire. 15 And Joshua went making peace with them and concluding a covenant with them to let them live, and so the chieftains

16 And it came about that at the end of three days, after they had concluded a covenant with them, they got to hear that they were near to them and it was in their vicinity they were dwelling. 17 Then the sons of Israel pulled out and came to their cities on the third day, and their cities were Gib'e on and Che phi'rah and Be er'oth and Kir'i ath-je'a rim. 18 And the sons of Israel did not strike them, because the chieftains of the assembly had sworn to them by Jehovah the God of Israel, And all the assembly began to murmur against the chieftains. 19 At this all the chieftains said to all the assembly: "We, for our part, have to him: "It is from a very distant sworn to them by Jehovah the God lowed to hurt them. 20 This is cities, and because it was greater what we shall do to them while than A'i, and all its men were letting them live, that no indigna- mighty ones. 3 Consequently A.do'tion may come upon us over the ni-ze'dek the king of Jerusalem oath that we have sworn to them." sent to Ho'ham the king of He'-21 So the chieftains said to them: bron and to Pi'ram the king of "Let them live and let them be- Jar'muth and to Ja phi'a the king come gatherers of wood and draw- of Lachish and to Debir the ers of water for all the assembly, king of Eg'lon, saving, 4 "Come just as the chieftains have prom- up to me and help me and let us ised them."

spoke to them, saying: "Why did you trick us, saying, 'We are very far away from you,' whereas you are dwelling in our very midst? 23 And now you are cursed people, and a slave's position and being gatherers of wood and drawers of water for the house of my God will never be cut off from you." 24 Then they answered Joshua and said: "It was because on sent to Joshua at the camp at your servants were plainly told Gil'gal, saying: "Do not let your that Jehovah your God had commanded Moses his servant to give up to us quickly and do save us you all the land and to annihilate and help us, for all the kings of all the inhabitants of the land the Am'or ites inhabiting the from before you, and we became mountainous region have collected very much afraid for our souls because of you. So we did this thing. 25 And now here we are, in your all the people of war with him and hand. Just as it is good and right all the valiant mighty men. in your eyes to do to us, do." 26 And he proceeded to do so to them and to deliver them from the hand of the sons of Israel, and they did not kill them. 27 Accordingly Joshua constituted them on that day gatherers of wood and drawers of water for the assembly and for Jehovah's altar, down to this day, at the place that he should choose.

a great city, like one of the royal killed with the sword.

strike Gib'e on, because it has 22 Joshua now called them and made peace with Joshua and the sons of Israel." 5 At this they gathered together and went on up. five kings of the Am'or ites, the king of Jerusalem, the king of He'bron, the king of Jar'muth, the king of La'chish, the king of Eg'lon, these and all their camps, and they proceeded to camp against Gib'e on and to war against it.

> 6 Upon that the men of Gib'ehand relax from your slaves. Come together against us." 7 So Joshua went on up from Gil'gal, he and

8 Then Jehovah said to Joshua: "Do not be afraid of them, for into your hand I have given them. Not a man of them will stand against. you." 9 And Joshua proceeded to come against them by surprise. All night long he had gone up from Gil'gal. 10 And Jehovah went throwing them into confusion before Israel, and they began to slay them with a great slaughter at And it came about that as Gib'e on and went pursuing them soon as A.do'ni-ze'dek the by way of the ascent of Bethking of Jerusalem heard that Josh- ho'ron and slaying them as far as ua had captured A'i and then de- A ze'kah and Mak ke'dah. 11 And voted it to destruction, that just it came about that while they were as he had done to Jer'i cho and fleeing from before Israel and were its king, so he had done to A'i on the descent of Beth-ho'ron, Jeand its king, and that the inhabit- hovah hurled great stones from the ants of Gib'e on had made peace heavens upon them as far as A ze'with Israel and were continuing kah, so that they died. There were in their midst, 2 he became very more who died from the hailstones much afraid, because Gibe on was than those whom the sons of Israel

ceeded to speak to Jehovah on the 23 At that they did so and brought day of Jehovah's abandoning the out to him from the cave these Am'or ites to the sons of Israel, five kings, the king of Jerusalem. and he went on to say before the the king of He'bron, the king eves of Israel:

e.on.

And, moon, over the low plain of Ai'ia lon."

13 Accordingly the sun kept motionless, and the moon did stand still, until the nation could take vengeance on its enemies. Is it not written in the book of Ja'shar? not hasten to set for about a whole day. 14 And no day has proved to be like that one, either before it or after it, in that Jehovah listened to the voice of a man, for Jehovah himself was fighting for Israel.

15 After that Joshua and all Israel with him returned to the camp at Gil'gal.

16 Meantime these five kings fled and went hiding themselves in the cave at Mak-ke'dah. 17 Then the report was made to Joshua, saying: "The five kings have been found hidden in the cave at Mak·ke'dah." 18 At that Joshua said: "Roll great stones up to the mouth of the cave and assign men over it to guard them. 19 As for you men, do not stand still. Chase after your enemies, and you must strike them in the rear. Do not allow them to enter into striking it with the edge of the their cities, for Jehovah your God sword. As for its king, he devoted

20 And it came about that as soon as Joshua and the sons of Israel had finished slaying them with a very great slaughter, until these came to their end, and those who did survive of them escaped and went entering into the fortified cities, 21 all the people then Lib'nah. 30 Accordingly Jehovah began to return to the camp, to gave it also and its king into Is-Joshua, at Mak ke'dah in peace. Not rael's hand, and they went striking a man moved his tongue eagerly it and every soul that was in it against the sons of Israel. 22 Then with the edge of the sword. They Joshua said: "Open the mouth did not let a survivor remain in

12 It was then that Joshua pro- five kings from the cave to me." of Jar'muth, the king of La'-"Sun, be motionless over Gib'- chish, the king of Eg'lon. 24 And it came about that as soon as they had brought out these kings to Joshua, Joshua proceeded to call all the men of Israel and to say to the commanders of the men of war that had gone with him: "Come forward. Place your feet on the back of the necks of these And the sun kept standing still in kings." So they came forward and the middle of the heavens and did placed their feet on the back of their necks. 25 And Joshua went on to say to them: "Do not be afraid or be terrified. Be courageous and strong, for it is like this that Jehovah will do to all YOUR enemies against whom you are warring."

26 And after that Joshua proceeded to strike them and put them to death and hang them upon five stakes, and they continued hanging upon the stakes until the evening. 27 And it came about that at the time of the setting of the sun Joshua commanded, and they went taking them down off the stakes and throwing them into the cave where they had hid themselves. Then they placed big stones at the mouth of the cave-until this very day.

28 And Joshua captured Makke'dah on that day and went has given them into your hands." him and every soul that was in it to destruction. He let no survivor remain. So he did to the king of Mak ke'dah just as he had done to the king of Jer'i-cho.

29 Then Joshua and all Israel with him passed on from Mak·ke'dah to Lib'nah and warred against of the cave and bring out these it. So they did to its king just as against it and warring upon it. they had done to Lib'nah.

king of Ge'zer went up to help camp at Gil'gal. La'chish. So Joshua struck him 11 And it came about that as and his people until he had let not 11 soon as Ja'him the king of La'chish. So Joshua struck him a survivor of his remain.

with him passed on from La'chish to the king of Shim'ron and the to Eg'lon and went camping against king of Ach'shaph, 2 and to the it and warring against it. 35 And kings that were to the north in they got to capture it on that day and began to smite it with the edge of the sword, and they devoted every soul that was in it to destruction on that day, according to all that they had done to La'chish, and noter parented bound

36 Then Joshua and all Israel with him went up from Eg'lon to tainous region and the Hi'vites at He'bron and began to war against the base of Her'mon in the land it. 37 And they got to capture it of Miz pah. 4 So they went out, and went striking it and its king and all its towns and every soul that was in it with the edge of the sword. He did not let a survivor remain, according to all that he had done to Eg'lon. So he devoted all these kings met together by it and every soul that was in it appointment and came and ento destruction.

38 Finally Joshua and all Israel with him came back to De'bir and began to war against it. 39 And he got to capture it and its king striking them with the edge of the sword and devoting every soul that was in it to destruction. He did not let a survivor remain. Just as he had done to He'bron, so he did to had done to Lib'nah and its king.

She phe'lah and the slopes and all populous Si'don and Mis're photh-

vivor remain, and everything that 31 Next Joshua and all Israel breathed he devoted to destruction. with him passed on from Lib'nah just as Jehovah the God of Israel to La'chish and went camping had commanded, 41 And Joshua went striking them from Ka'desh-32 Accordingly Jehovah gave La'- bar'ne a to Ga'za and all the land chish into Israel's hand so that of Go'shen and up to Gib'e on. they captured it on the second day, 42 And Joshua captured all these and they went striking it and every kings and their land at one time, soul that was in it with the edge because it was Jehovah the God of the sword, according to all that of Israel who was fighting for Israel. 43 After that Joshua and 33 It was then that Ho'ram the all Israel with him returned to the

soon as Ja'bin the king of Ha'zor heard of it, he went sending 34 Then Joshua and all Israel to Jo'bab the king of Ma'don and the mountainous region and in the desert plains south of Chin'ne reth and in the She phe'lah and on the mountain ridges of Dor to the west, 3 the Ca'naan ites to the east and the west, and the Am'or ites and the Hit'tites and the Per'iz zites and the Jeb'u-sites in the mounthey and all their camps with them, a people as numerous as the grains of sand that are on the seashore for multitude, and very many horses and war chariots. 5 Then camped together at the waters of Mer'om to fight against Israel.

6 At this Jehovah said to Joshua: "Do not be afraid because of them, for tomorrow about this time and all its towns, and they went I am abandoning all of them slain to Israel. Their horses you will hamstring, and their chariots you will burn in the fire." 7 And Joshua and all the people of war with him proceeded to come against De'bir and its king, and just as he them along the waters of Mer'om by surprise and to fall upon them. 40 And Joshua proceeded to 8 Then Jehovah gave them into Isstrike all the land of the mountain- rael's hand, and they went striking ous region and the Neg'eb and the them and pursuing them as far as ma'im and the valley plain of waged war with all these kings. just as Jehovah had said to him:

10 More than that, Joshua turned about at that time and capstruck down with the sword, because Ha'zor was before that the head of all these kingdoms. 11 And they went striking every soul that was in it with the edge of the sword, devoting them to destruction. No breathing thing at all was left over, and he burned Ha'zor in the fire, 12 And all the cities of these kings and all their kings Joshua captured and went and from all the mountainous restriking them with the edge of the sword. He devoted them to destruction, just as Moses the servant of Jehovah had commanded. 13 It was only all the cities standing on their own mounds that Israel did not burn, except that Joshua did burn Ha'zor by itself. 14 And all the spoil of these cities and the domestic animals the sons of Israel plundered for themselves. It was only all humankind that they struck with the edge of the sword until they had annihilated them. They did not let anyone that breathed remain. 15 Just as Jehovah had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did. He did not remove a word from all that Jehovah had commanded Moses.

16 And Joshua proceeded to take all this land, the mountainous re-gion and all the Neg'eb and all the land of Go'shen and the Shephe'lah and the Ar'a bah and the mountainous region of Israel and its She-phe'lah, 17 from Mount Ha'lak, which goes up to Se'ir, and as far as Ba'al-gad in the valley plain of Leb'a non at the base of Mount Her'mon, and he captured all their kings and went striking reth toward the east and as far as them and putting them to death, the sea of the Ar'a bah, the Salt

Miz'peh to the east; and they kept 19 There proved to be no city that striking them until they had not made peace with the sons of Israel let a survivor of theirs remain, but the Hi'vites inhabiting Gib'-9 After that Joshua did to them e-on. All the others they took by war. 20 For it proved to be Jehotheir horses he hamstrung, and vah's course to let their hearts betheir chariots he burned in the fire, come stubborn so as to declare war against Israel, in order that he might devote them to destruction. tured Ha'zor; and its king he that they might come to have no favorable consideration, but in order that he might annihilate them. just as Jehovah had commanded Moses, to area and brin nievoris

> 21 Furthermore, at that particular time Joshua went and cut off the An'a-kim from the mountainous region, from He bron, from De'bir, from A'nab and from all the mountainous region of Judah gion of Israel. Along with their cities Joshua devoted them to destruction. 22 No An'a-kim were left in the land of the sons of Israel. It was only in Ga'za, in Gath and in Ash'dod that they remained, 23 So Joshua took all the land, according to all that Jehovah had promised Moses, and Joshua then gave it as an inheritance to Israel by their shares, according to their tribes. And the land had no disturbance from war.

12 Now these are the kings of the land whom the sons of Israel defeated and whose land they then took possession of on the side of the Jordan toward the rising of the sun, from the torrent valley of Ar'non up to Mount Her'mon and all the Ar'a bah toward the sunrise: 2 Si'hon the king of the Am'or ites, who dwelt in Hesh'bon, ruling from A-ro'er, which was on the bank of the torrent valley of Ar'non, and the middle of the torrent valley, and half of Gil'e-ad as far as Jab'bok the torrent valley, the boundary of the sons of Am'mon, 3 and the Ar'abah as far as the sea of Chin'ne-18 Many days it was that Joshua Sea, to the east in the direction of

Beth-jesh'i-moth, and toward the south under the slopes of Pis'gah.

4 And the territory of Og the king of Ba'shan, of what was left over of the Reph'a.im, who dwelt in Ash'ta roth and Ed're i. 5 and who ruled in Mount Her'mon and in Sal'e cah and in all Ba'shan, as far as the boundary of the Gesh'ur ites and the Ma ac'athites, and half of Gil'e-ad, to the territory of Si'hon the king of Hesh'bon.

6 It was Moses the servant of Jehovah and the sons of Israel who defeated them, after which Moses the servant of Jehovah gave all the kings being thirty-one.

tribe of Ma·nas'seh.

Ba'al-gad in the valley plain of the Jeb'u-sites:

beside Beth'el, one; 10 the king of Jerusalem, one; the king of He'bron, one;

11 the king of Jar'muth, one: the king of La'chish, one; 12 the king of Eg'lon, one; the

king of Ge'zer, one;

king of Ge'der, one;

king of A'rad, one; 15 the king of Lib'nah, one; the king of A.dul'lam, one;

16 the king of Mak-ke'dah, one: the king of Beth'el, one:

17 the king of Tap'pu ah, one; the king of He'pher, one;

king of Las-shar'on, one;

19 the king of Ma'don, one; the king of Ha'zor, one:

20 the king of Shim'ron-me'ron. one: the king of Ach'shaph, one:

21 the king of Ta'a nach, one; the king of Me-gid'do, one;

22 the king of Ke'desh, one; the king of Jok'ne am in Car'mel, one;

23 the king of Dor on the mountain ridge of Dor, one; the king of Goi'im in Gil'gal, one:

24 the king of Tirzah, one:

and the Gadites and half of the 13 Now Joshua was old, being tribe of Marker and half of the vah said to him: "You yourself 7 And these are the kings of the have grown old and have advanced land whom Joshua and the sons in years, and to a very great exof Israel defeated on the side of tent the land yet remains to be the Jordan toward the west, from taken in possession. 2 This is the land yet remaining: all the regions Leb'a non and as far as Mount of the Phi-lis'tines and all the Ha'lak, which goes up to Se'ir, Gesh'ur ites 3 (from the branch after which Joshua gave it to the of the Nile that is in front of tribes of Israel as a holding by Egypt and up to the border of their shares, 8 in the mountain- Ek'ron to the north, it used to be ous region and in the She-phe'lah reckoned as belonging to the Ca'and in the Ar'a bah and on the naan ites); five axis lords of the slopes and in the wilderness and Phi-lis'tines, the Ga'zites and the in the Neg'eb—the Hit'tites, the Ash'dod ites, the Ash'ke lon ites, Am'or ites and the Ca'naan ites, the Git'tites and the Ek'ron ites: the Per'iz zites, the Hi'vites and and the Av'vim. 4 To the south all the land of the Ca'naan ites; 9 The king of Jer'i-cho, one; and Me-ar'ah, which belongs to the king of A'i, which was the Si do'ni ans, as far as A'phek, as far as the border of the Am'or ites; 5 and the land of the Ge'bal·ites and all of Leb'anon toward the rising of the sun, from Ba'al-gad at the base of Mount Her'mon as far as to the entering in of Ha'math; 6 all the 13 the king of De'bir, one; the inhabitants of the mountainous region, from Leb'a-non to 14 the king of Hor'mah, one; the Mis're photh-ma'im, all the Si do'ni ans: I myself shall dispossess them from before the sons of Israel. Only make it fall to Israel as an inheritance, just as I have commanded you. 7 And now apportion this land as an inheritance to 18 the king of A'phek, one; the the nine tribes and the half tribe of Ma·nas'seh."

to the border of the sons of Am'mon: 11 and Gil'e-ad and the their settlements. territory of the Gesh'ur ites and the Ma-ac'a-thites and all of Mount Her'mon and all Ba'shan as far as Sal'e-cah: 12 all the royal realm of Og in Ba'shan, who reigned in Ash'ta-roth and in Ed're-i-he it was who remained of what was left of the Reph'a-im-and Moses went striking them and dispossessing them. 13 And the sons of Israel did not dispossess the Gesh'ur-ites and the Ma-ac'a-thites, but Gesh'ur and Ma'a cath keep dwelling in the midst of Israel down to this day.

14 It was only to the tribe of the Levites that he did not give an inheritance. The offerings made by fire of Jehovah the God of Israel are their inheritance, just as

he has promised them.

15 Then Moses made a gift to the tribe of the sons of Reu'ben by their families, 16 and the territory came to be theirs from A·ro'er, which is on the bank of the torrent valley of Ar'non, and the city that is in the middle of the torrent valley, and all the tableland by Med'e ba; 17 Hesh'bon and all its towns that are on the tableland, Di'bon and Ba'moth-ba'al and Beth-ba'alme'on, 18 and Ja'haz and Ked'emoth and Meph'a ath, 19 and Kir'i-a-tha'im and Sib'mah and Ze'reth-sha'har in the mountain of the low plain, 20 and Beth-pe'or and the slopes of Pis'gah and Bethjesh'i moth, 21 and all the cities of the tableland and all the royal caused [them] to inherit, on the realm of Si'hon the king of the desert plains of Mo'ab on the side

8 With the other half tribe the Am'or ites, who reigned in Hesh'-Reu'ben ites and the Gad'ites took bon, and whom Moses struck, totheir inheritance that Moses gave gether with the chieftains of Mid'them on the side of the Jordan i.an, E'vi and Re'kem and Zur and toward the east, just as Moses the Hur and Re'ba, the dukes of Si'hon, servant of Jehovah had given them, who were dwelling in the land. 9 from A ro'er, which is on the 22 And Ba'laam the son of Be'or, bank of the torrent valley of Ar'- the diviner, was one whom the non, and the city that is in the sons of Israel killed with the sword middle of the torrent valley, and along with their slain ones. 23 And all the tableland of Med'e ba as the boundary of the sons of Reu'far as Di'bon; 10 and all the cities ben came to be the Jordan; and of Si'hon the king of the Am'or- this as a territory was the inheritites, who reigned in Hesh'bon, up ance of the sons of Reu'ben by their families, with the cities and

> 24 Furthermore, Moses made a gift to the tribe of Gad, the sons of Gad by their families, 25 and their territory came to be Ja'zer and all the cities of Gil'e-ad and half of the land of the sons of Am'mon as far as A·ro'er, which is in front of Rab'bah; 26 and from Hesh'bon to Ra'math-miz'peh and Bet'o nim and from Ma hana'im to the border of De'bir: 27 and in the low plain Beth-ha'ram and Beth-nim'rah and Suc'coth and Za'phon, the rest of the royal realm of Si'hon the king of Hesh'bon, the Jordan being the border as far as the extremity of the sea of Chin'ne reth on the side of Jordan toward the east. 28 This was the inheritance of the sons of Gad by their families, with the cities and their settlements.

> 29 Further, Moses made a gift to the half tribe of Ma-nas'seh, and it came to be that of the half tribe of the sons of Ma-nas'seh by their families. 30 And their territory came to be from Ma·hana'im all of Ba'shan, all the royal realm of Og the king of Ba'shan, and all the tent villages of Ja'ir that are in Ba'shan, sixty towns. 31 And half of Gil'e ad, and Ash'ta-roth and Ed're-i, the cities of the royal realm of Og in Ba'shan, went to the sons of Ma'chir the son of Ma·nas'seh, to half of the sons of Ma'chir by their families.

32 These were what Moses

the east.

33 And to the tribe of the Levites Moses did not give an inheritance. Jehovah the God of Israel is their inheritance, just as he has promised them.

Now this is what the sons of Israel took as a hereditary possession in the land of Ca'naan, which E-le-a'zar the priest and Joshua the son of Nun and the heads of the fathers of the tribes of the sons of Israel caused them to inherit. 2 Their inheritance was by lot, just as Jehovah had commanded by means of Moses for the nine tribes and the half tribe. 3 For Moses had given the inheritance of the two other tribes and the other half tribe on the other side of the Jordan; and to the Levites he did not give an inheritance in their midst. 4 For the sons of Joseph had become two tribes, Ma·nas'seh and E'phra·im; and they had not given a share in the land to the Levites, except cities to dwell in and their pasture grounds for their livestock and their property. 5 Just as Jehovah had commanded Moses, so the sons of Israel did: and they proceeded to apportion the land.

6 Then the sons of Judah approached Joshua in Gil'gal, and Ca'leb the son of Je phun'neh the Ken'iz zite said to him: "You yourself well know the word that Jehovah spoke to Moses the man of the with regard to you at Ka'deshbar'ne a. 7 Forty years old I was sent me out of Ka'desh-bar'ne a bringing him back word just as it was in my heart. 8 And my broththe heart of the people to melt; Moses swore on that day, saving, 'The land upon which your foot has trod will become yours and to be their southern boundary. your sons' as an inheritance to time indefinite, because you have the Salt Sea up to the end of the

of the Jordan, at Jer'i-cho, toward followed Jehovah my God fully.' 10 And now here Jehovah has preserved me alive, just as he promised, these forty-five years since Jehovah made this promise to Moses when Israel walked in the wilderness, and now here I am today eightyfive years old. 11 Yet I am today as strong as on the day of Moses' sending me out. As my power was then, so my power is now for the war, both to go out and to come in. 12 And now do give me this mountainous region that Jehovah promised on that day, for you yourself heard on that day that there were An'a-kim there and great fortified cities. Likely Jehovah will be with me, and I shall certainly dispossess them, just as Jehovah promised," of wards all at aO to

13 At that Joshua blessed him and gave He'bron to Ca'leb the son of Je-phun'neh as an inheritance. 14 That is why He'bron has come to belong to Ca'leb the son of Je-phun'neh the Ken'iz-zite as an inheritance down to this day, for the reason that he followed Jehovah the God of Israel fully. 15 The name of He'bron before that was Kir'i ath-ar'ba (said Ar'ba was the great man among the An'a kim). And the land had no disturbance from war.

And the lot of the tribe of the sons of Judah by their families came to be to the boundary of E'dom, the wilderness of Zin, to the Neg'eb at its southern end. [true] God with regard to me and 2 And their southern boundary came to be from the extremity of the Salt Sea, from the bay that when Moses the servant of Jehovah faces southward. 3 And it went out southward to the ascent of to spy out the land, and I came A krab'bim and passed over to Zin and went up from the south to Ka'desh-bar'ne a and passed over ers who went up with me caused to Hez'ron and went up to Ad'dar and went around to Kar'ka. 4 And but as for me, I followed Jehovah it passed on to Az'mon and went my God fully. 9 Consequently out to the torrent valley of Egypt: and the boundary's termination proved to be at the sea. This came

5 And the eastern boundary was

Jordan, and the boundary at the being the father of A'nak), that is northern corner was at the bay of to say. He'bron, 14 So Ca'leb the sea, at the end of the Jordan, drove away from there the three 6 And the boundary went up to sons of A'nak, namely, She'shai Beth-hog'lah and passed over at and A-hi'man and Tal'mai, those the north of Beth-ar'a bah, and born of A'nak, 15 Then he went the boundary went up to the stone up from there to the inhabitants of Bo'han the son of Reu'ben, of De'bir, (Now the name of De'bir 7 And the boundary went up to before that was Kir'i ath-se'pher.) De'bir at the low plain of A'chor 16 And Ca'leb proceeded to say: and turning northward to Gil'gal, which is in front of the ascent of and does capture it, I shall cer-A.dum'mim, which is south of the tainly give him Ach'sah my daughtorrent valley; and the boundary ter as a wife." 17 At that Oth nipassed over to the waters of Enshe'mesh, and its termination brother, captured it. Accordingly he proved to be En-ro'gel. 8 And the boundary went up to the valley of a wife. 18 And it came about that the son of Hin'nom to the slope of the Jeb'u site at the south, that is inciting him to ask a field from her to say, Jerusalem; and the bound- father. Then she clapped her hands ary went up to the top of the while upon the ass. At this Ca'leb mountain that faces the valley of Hin'nom to the west, which is at the extremity of the low plain of Reph'a im to the north. 9 And to the south you have given me. the boundary was marked out from the top of the mountain to the ma'im." Accordingly he gave her spring of the waters of Neph to'ah, and went out to the cities of Mount E'phron; and the boundary was marked out to Ba'al ah, that is to say, Kir'i ath-je'a rim. 10 And the boundary went around from Ba'al-ah westward to Mount Se'ir and passed over to the slope of Mount Je'ar im at the north, that is to say, Ches'a lon; and it went down to Beth-she'mesh and passed over to Tim'nah. 11 And the boundary went out to the slope of Ek'ron to the north, and the boundary was marked out to Shik'ke ron and passed over to Mount Ba'al ah and went out to Jab'ne el; and the boundary's termination proved to be at the sea.

12 And the western boundary was at the Great Sea and its shoreland. This was the boundary all around, of the sons of Judah by their families.

13 And to Ca'leb the son of Je phun'neh he gave a share in the being twenty-nine, together with midst of the sons of Judah at the their settlements. order of Jehovah to Joshua. namely, Kir'i-ath-ar'ba (said Ar'ba Esh'ta ol and Zo'rah and Ash'nah,

"Whoever strikes Kir'i ath-se'pher el the son of Ke'naz, Ca'leb's gave him Ach'sah his daughter as when she was going home, she kept said to her: "What do you want?" 19 So she said: "Do give me a blessing, for it is a piece of land and you must give me Gul'loth-Upper Gul'loth and Lower Gul'loth.

20 This was the inheritance of the tribe of the sons of Judah by their families.

21 And the cities at the extremity of the tribe of the sons of Judah toward the boundary of E'dom in the south came to be Kab'ze el and E'der and Ja'gur, 22 and Ki'nah and Di·mo'nah and A·da'dah. 23 and Ke'desh and Ha'zor and Ith'nan, 24 Ziph and Te'lem and Be-a'loth, 25 and Ha'zor-ha-dat'tah and Ke'ri oth-hez'ron, that is to say, Ha'zor, 26 A'mam and She'ma and Mo·la'dah, 27 and Ha'zar-gad'dah and Hesh'mon and Beth-pel'et, 28 and Ha'zar-shu'al and Be'er-she'ba and Biz·i·o·thi'ah, 29 Ba'al and I'im and E'zem, 30 and El·to'lad and Che'sil and Hor'mah, 31 and Zik'lag and Mad-man'nah and San-san'nah. 32 and Le-ba'oth and Shil'him and A'in and Rim'mon: all the cities

33 In the She phe'lah there were

Tap'pu ah and E'nam, 35 Jar'- bah, Mid'din and Se ca'cah, muth and A.dul'lam, So'coh and 62 and Nib'shan and the City of A.ze'kah, 36 and Sha'a-ra'im and Salt and En-ge'di; six cities and Ad·i·tha'im and Ge·de'rah and Ged · e · ro · tha'im: fourteen cities and their settlements.

37 Ze'nan and Ha dash'ah and Mig'dal-gad, 38 and Di'le an and Miz'peh and Jok'the el, 39 La'chish and Boz'kath and Eg'lon, 40 and Cab'bon and Lah'mam and Chit'lish, 41 and Ge de'roth, Beth-da'gon and Na'a mah and Mak ke'dah: sixteen cities and their settlements.

42 Lib'nah and E'ther and A'shan, 43 and Iph'tah and Ash'nah and Ne'zib, 44 and Kei'lah and Ach'zib and Ma·re'shah; nine cities and their settlements.

45 Ek'ron and its dependent towns and its settlements. 46 From Ek'ron westward all that is alongside Ash'dod and their settlements.

47 Ash'dod, its dependent towns and its settlements; Ga'za, its dependent towns and its settlements, down to the torrent valley of Egypt, and the Great Sea and the adjacent region.

48 And in the mountainous region Sha'mir and Jat'tir and So'coh. 49 and Dan'nah and Kir'i.ath-san'nah, that is to say, De'bir, 50 and A'nab and Esh'te-moh and A'nim. 51 and Go'shen and Ho'lon and Gi'loh; eleven cities and their settlements.

52 A'rab and Du'mah and E'shan, 53 and Ja'nim and Bethtap'pu ah and A phe'kah, 54 and Hum'tah and Kir'i ath-ar'ba, that cities and their settlements.

55 Ma'on, Car'mel and Ziph and Jut'tah, 56 and Jez're el and Jok'de am and Za no'ah, 57 Ka'in, and their settlements.

58 Hal'hul, Beth-zur and Ge'dor, settlements.

60 Kir'i ath-ba'al, that is to say, Kir'i-ath-je'a-rim, and Rab'bah; two cities and their settlements.

34 and Za·no'ah and En-gan'nim, 61 In the wilderness Beth-ar'atheir settlements.

> 63 As for the Jeb'u-sites who were dwelling in Jerusalem, the sons of Judah were not able to drive them away; and the Jeb'usites continue dwelling with the sons of Judah in Jerusalem down to this day.

> And the lot came out for the sons of Joseph from the Jordan at Jer'i cho to the waters of Jer'i-cho eastward, the wilderness going up from Jer'i-cho into the mountainous region of Beth'el. 2 And it went out from Beth'el belonging to Luz and passed over to the boundary of the Ar'chites at At'a roth, 3 and it went down westward to the boundary of the Japh'le tites as far as the boundary of Lower Beth-ho'ron and Ge'zer, and its termination proved to be at the sea.

4 And the sons of Joseph, Manas'seh and E'phra·im, proceeded to take possession of land. 5 And the boundary of the sons of E'phraim by their families came to be, ves, the boundary of their inheritance toward the east came to be At'a·roth-ad'dar, as far as Upper Beth-ho'ron; 6 and the boundary went out to the sea. Mich me'thath was on the north, and the boundary went around eastward to Ta'anath-shi'loh, and passed over eastward to Ja no'ah. 7 And it went down from Ja no'ah to At'a roth and Na'a rah and reached to Jer'is to say, He'bron, and Zi'or; nine i cho and went out to the Jordan. 8 From Tap'pu ah the boundary moved on westward to the torrent valley of Ka'nah, and its termination proved to be at the sea. This Gib'e-ah and Tim'nah; ten cities is the inheritance of the tribe of the sons of E'phra-im by their families. 9 And the sons of 59 and Ma'a rath and Beth-a'noth E'phra im had enclave cities in the and El'te kon; six cities and their midst of the inheritance of the sons of Ma nas'seh, all the cities and their settlements.

10 And they did not drive away the Ca'naan ites who were dwelling in Ge'zer, and the Ca'naan-ites but Tap'pu-ah at the boundary of

17 And the lot came to be for the tribe of Ma·nas'seh, because he was Joseph's first-born, for Ma'chir the first-born of Manas'seh, the father of Gil'e-ad, because he was one who proved to be a man of war; and Gil'e-ad and Ba'shan came to belong to him. 2 And there came to be a lot for the sons of Ma-nas'seh who were left over according to their families, for the sons of A'bie'zer and the sons of He'lek and the sons of As'ri·el and the sons of She'chem and the sons of He'pher and the sons of She mi'da. These were the sons of Ma nas'seh the son of Joseph, the males according to their families. 3 As for Ze·lo'phe·had the son of He'pher. the son of Gil'e-ad, the son of Ma'chir, the son of Ma nas'seh, he proved to have, not sons, but ants of Me gid'do and its deped daughters, and these were the towns, three of the heights. names of his daughters: Mah'lah and No'ah, Hog'lah, Mil'cah and Tir'zah. 4 So they presented themselves before E-le-a'zar the priest and Joshua the son of Nun and the chieftains, saving: "Jehovah it was who commanded Moses to give us an inheritance in the midst of our brothers." Accordingly he gave them, at the order of Jehovah, an inheritance in the midst of the brothers of their father.

5 And there were ten allotments falling to Ma-nas'seh apart from the land of Gil'e ad and Ba'shan, which were on the other side of the Jordan: 6 for the daughters of Ma·nas'seh came into an inheritance in the midst of his sons; and the land of Gil'e-ad became the property of the sons of Ma.nas'seh who were left over.

7 And the boundary of Ma·nas'seh came to be from Ash'er to because the mountainous region of Mich-me'thath, which is in front E'phra-im has become too narrow of She'chem, and the boundary for you." 16 Then the sons of moved to the right to the inhabit- Joseph said: "The mountainous ants of En-Tap'pu ah. 8 The land region is not enough for us, and of Tap'pu ah became Ma nas'seh's, there are war chariots with iron

continue dwelling in among E'phra- Ma-nas'seh belonged to the sons of im down to this day and came to E'phra-im. 9 And the boundary be subject to slavish forced labor. went down to the torrent valley of Ka'nah, southward to the torrent valley of these cities of E'phra·im in the midst of the cities of Manas'seh, and the boundary of Manas'seh was on the north of the torrent valley, and its termination came to be at the sea. 10 To the south it was E'phra·im's and to the north, Ma·nas'seh's, and the sea came to be his boundary; and on the north they reach to Ash'er and on the east, to Is'sa char.

11 And there came to belong to Ma·nas'seh in Is'sa·char and in Ash'er Beth-she'an and its dependent towns and Ib'le am and its dependent towns and the inhabitants of Dor and its dependent towns and the inhabitants of En-dor and its dependent towns and the inhabitants of Ta'a nach and its dependent towns and the inhabitants of Me gid'do and its dependent

12 And the sons of Ma nas'seh did not prove able to take possession of these cities, but the Ca'naan-ites persisted in dwelling in this land. 13 And it turned out that when the sons of Israel had grown strong, they went putting the Ca'naan ites at forced labor. and they did not dispossess them entirely.

14 And the sons of Joseph proceeded to speak with Joshua, saying: "Why is it that you have given me as an inheritance one lot and one allotment, whereas I am a numerous people for the reason that Jehovah has blessed me until now?" 15 At this Joshua said to them: "If you are a numerous people, go your way up to the forest, and you must cut it down for yourself there in the land of the Per'iz zites and the Reph'a im.

scythes among all the Canaan ites the Jordan toward the east, which dwelling in the land of the low plain, both those who are in Bethshe'an and its dependent towns and those who are in the low plain of Jez're·el." 17 So Joshua said this to the house of Joseph, to E'phra·im and Ma·nas'seh: "A numerous people you are, and great power is yours. You ought not to here is where I shall draw lots for get one lot. 18 but the mountainous region should become yours. Because it is a forest, you must cut it down, and it must become mapped it out by cities in seven the termination point for you. For you should drive away the Ca'naanites, although they have war chariots with iron scythes and they lots for them in Shi'loh before Jeare strong." and an artist up that

sons of Israel were congregated at Shi'loh, and they proceeded to locate the tent of meeting there, as the land was now Israel those whose inheritance they land that Jehovah the God of 4 Furnish for yourselves three men map it out in accord with their it among themselves into seven shares. Judah will keep standing the house of Joseph will keep stand-6 As for you people, you will map you must bring them here to me. and I must cast lots here for you before Jehovah our God. 7 For the Levites have no share in among you, because the priesthood of Jehovah is their inheritance; and Gad and Reu'ben and the half tribe of Ma·nas'seh have taken

Moses the servant of Jehovah has given them." and ald of mouth and

8 So the men got up that they might go, and Joshua proceeded to command those who were going to map out the land, saving: "Go and walk about in the land and map it out and return to me, and you before Jehovah in Shi'loh." 9 With that the men went and passed through the land and shares, in a book. After that they came to Joshua at the camp in Shi'loh. 10 and Joshua went drawing hovah. Thus Joshua there appor-Then all the assembly of the tioned the land to the sons of Israel in their shares.

11 Then the lot came up of the tribe of the sons of Benjamin by their families, and the territory of subdued before them. 2 But there their lot went out between the sons were still left among the sons of of Judah and the sons of Joseph. 12 And their boundary came to be had not apportioned out, namely, at the northern corner from the seven tribes. 3 So Joshua said to Jordan, and the boundary went up the sons of Israel: "How long are to the slope of Jer'i-cho on the you going to be delinquent about north and went up on the moungoing in to take possession of the tain westward, and its termination proved to be at the wilderness of your forefathers has given you? Beth-a'ven. 13 And the boundary passed over from there to Luz, at of each tribe and let me send the southern slope of Luz, that them out, that they may get up is to say, Beth'el; and the boundary and walk about in the land and went down to At'a-roth-ad'dar upon the mountain that is on the inheritance, and let them come to south of Lower Beth-ho'ron. me. 5 And they must apportion 14 And the boundary was marked out and went around at the western side to the south from the mounon his territory to the south, and tain that faces Beth-ho'ron to the south: and its termination proved ing on their territory to the north. to be at Kir'i ath-ba'al, that is to say, Kir'i ath-je'a rim, a city of out the land into seven shares, and the sons of Judah. This is the western side.

15 And the side to the south was from the extremity of Kir'iath-je'a rim, and the boundary went out westward and went out to the spring of the waters of Neph to'ah. 16 And the boundary went down to the extremity of the their inheritance on the side of mountain that faces the valley of it went down to the stone of Bo'border) proved to be at the northern bay of the Salt Sea at the southern end of the Jordan. This inheritance. was the southern boundary. 20 And the Jordan served as its boundary on the eastern side. This was the inheritance of the sons of boundaries all around.

21 And the cities of the tribe of the sons of Benjamin by their families proved to be Jer'i-cho and Beth-hog'lah and E'mek-ke'ziz, 22 and Beth-ar'a bah and Zam-ara'im and Beth'el, 23 and Av'vim and Pa'rah and Oph'rah, 24 and Che'phar-am'mo ni and Oph'ni and Ge'ba; twelve cities and their settlements.

25 Gib'e-on and Ra'mah and Be er'oth, 26 and Miz'peh and Che-phi'rah and Mo'zah. 27 and Re'kem and Ir'pe el and Tar'a lah. 28 and Ze'lah, Ha-e'leph and Jebu'si, that is to say, Jerusalem, Gib'e-ah and Kir'i-ath; fourteen cities and their settlements.

This was the inheritance of the sons of Benjamin by their families.

Then the second lot came out for Sim'e on, for the tribe of the sons of Sim'e on by their families. And their inheritance came to be in the midst of the inheritance of the sons of Judah. 2 And they came to have in their inheritance Be'er-she'ba with She'ba, and Mo·la'dah, 3 and Ha'zarshu'al and Ba'lah and E'zem, ra'im and Shi'on and An a ha'rath,

the son of Hin'nom, which is in | 4 and El-to'lad and Be'thul and the low plain of Reph'a im to the Hor'mah. 5 and Zik'lag and Bethnorth, and it went down to the mar'ca both and Ha'zar-su'sah, valley of Hin'nom, to the slope of 6 and Beth-le ba'oth and Sha ru'the Jeb'u site on the south, and hen; thirteen cities and their settle-went down to En-ro'gel. 17 And ments, 7 A'in. Rim'mon and it was marked out northward and E'ther and A'shan; four cities went out to En-she'mesh and went and their settlements. 8 and all out to Gel i loth, which is in front the settlements that were all of the ascent of A.dum'mim: and around these cities as far as Ba'alath-be'er. Ra'mah of the south. han the son of Reu'ben. 18 And This was the inheritance of the it passed over to the northern slope tribe of the sons of Sim'e on by in front of the Ar'a bah and went their families. 9 The inheritance down to the Ar'a bah. 19 And of the sons of Sim'e on was out of the boundary passed over to the the allotment of the sons of Judah. northern slope of Beth-hog'lah, because the share of the sons of and the termination of it (the Judah proved to be too large for them. So the sons of Sim'e on got a possession in the midst of their

10 Next the third lot came up for the sons of Zeb'u-lun by their families, and the boundary of their inheritance came to be as far as Benjamin by their families, by its Sa'rid. 11 And their boundary went up westward also to Mar'e-al and reached to Dab'be sheth and reached to the torrent valley that is in front of Jok'ne am. 12 And it went back from Sa'rid eastward toward the rising of the sun to the border of Chis'loth-ta'bor and went out to Dab'e rath and went up to Ja-phi'a. 13 And from there it passed over eastward toward the sunrise to Gath-he'pher, to Ethka'zin, and went out to Rim'mon and was marked out to Ne'ah. 14 And the boundary went around it on the north to Han'na thon. and its terminations proved to be at the valley of Iph'tah-el, 15 and Kat'tath and Na·hal'al and Shim'ron and I'da lah and Beth'le hem; twelve cities and their settlements. 16 This was the inheritance of the sons of Zeb'u·lun by their families. These were the cities and their settlements.

> 17 It was for Is'sa char that the fourth lot came out, for the sons of Is'sa char by their families. 18 And their boundary came to be to Jez're el and Che sul'loth and Shu'nem, 19 and Haph'a

20 and Rab'bith and Kish'i on and rising of the sun. 35 And the

teen cities and their settlements, she'mesh; nineteen cities and their 23 This was the inheritance of the settlements. 39 This was the intribe of the sons of Is'sa char by their families, the cities and their of Naph'ta-li by their families, the settlements.

24 Then the fifth lot came out by their families. 25 And their the seventh lot came out. 41 And Ha'li and Be'ten and Ach'shaph, came to be Zo'rah and Esh'ta-ol 26 and Al·lam'me·lech and A'mad and Ir-she'mesh, 42 and Sha·aland Mi'shal. And it reached westward to Car'mel and to Shi'hor- 43 and E'lon and Tim'nah and Ek'lib'nath, 27 and it went back ron, 44 and El'te-keh and Gib'toward the rising of the sun to be thon and Ba'al ath, 45 and Beth-da'gon and reached to Zeb'ulun and the valley of Iph'tah-el to rim'mon, 46 and Me-jar'kon and the north, to Beth-e'mek and Nei'el, and it went out to Ca'bul on of Jop'pa. 47 And the territory the left. 28 and to E'bron and of the sons of Dan was too cramped Re'hob and Ham'mon and Ka'nah for them. And the sons of Dan prothe boundary went back to Ra'mah Le'shem and to capture it and and as far as the fortified city of strike it with the edge of the sword. Tyre. And the boundary went back Then they took possession of it to Ho'sah, and its terminations came to be at the sea in the region A'phek and Re'hob; twenty-two forefather. 48 This was the intribe of the sons of Ash'er by their were the cities and their settlefamilies. These were the cities and ments. their settlements.

32 It was for the sons of Naph'ta-li that the sixth lot came out. big tree in Za·a·nan'nim, and Ad'athe boundary went back westward to dwell in it. Az'noth-ta'bor and went out from there to Huk'kok and reached to Zeb'u·lun on the south, and to Ash'er it reached on the west and of the fathers of the tribes of the

E'bez. 21 and Re'meth and En- fortified cities were Zid'dim, Zer gan'nim and En-had'dah and and Ham'math, Rak'kath and Beth-paz'zez. 22 And the bound- Chin'ne reth, 36 and Ad'a mah ary reached to Ta'bor and Sha ha- and Ra'mah and Ha'zor. 37 and zu'mah and Beth-she'mesh, and Ke'desh and Ed're-i and En-ha'zor, the terminations of their border 38 and Yi'ron and Mig'dal-el, Ho'proved to be at the Jordan; six- rem and Beth-a'nath and Bethheritance of the tribe of the sons cities and their settlements.

40 It was for the tribe of the for the tribe of the sons of Ash'er sons of Dan by their families that boundary came to be Hel'kath and the border of their inheritance ab'bin and Ai'ja·lon and Ith'lah. Je'hud and Ben'e-be'rak and Gath-Rak'kon, with the border in front as far as populous Si'don. 29 And ceeded to go up and war against and went dwelling in it, and they began to call Le'shem Dan, acof Ach'zib. 30 and Um'mah and cording to the name of Dan their cities and their settlements. heritance of the tribe of the sons 31 This was the inheritance of the of Dan by their families. These

49 Thus they finished dividing the land for a possession by its territories. Then the sons of Israel for the sons of Naph'ta·li by their gave an inheritance to Joshua the families. 33 And their boundary son of Nun in their midst. 50 At came to be from He'leph, from the the order of Jehovah they gave him the city for which he asked, namemi-ne'keb and Jab'ne el as far as ly, Tim'nath-se'rah, in the moun-Lak'kum: and its terminations tainous region of E'phra im: and came to be at the Jordan. 34 And he began to build up the city and

51 These were the inheritances that E-le-a'zar the priest and Joshua the son of Nun and the heads to Judah at the Jordan toward the sons of Israel distributed as a pos-

session by lot in Shi'loh before Je-| strikes a soul unintentionally, that hovah, at the entrance of the tent he may not die by the hand of the of meeting. So they left off from avenger of blood until his standing apportioning the land.

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20 Then Jehovah spoke to Josh-ua, saving: 2 "Speak to the 21 The heads of the fathers of the Levites now approached sons of Israel, saying, 'Give for E-le-a'zar the priest and Joshua yourselves the cities of refuge of the son of Nun and the heads of which I spoke to you by means of the fathers of the tribes of the sons Moses. 3 for the manslayer who of Israel, 2 and they proceeded to fatally strikes a soul unintention- speak to them in Shi'loh in the ally without knowing it to flee land of Ca'naan, saying: "Jehoyah there; and they must serve you as by means of Moses commanded a refuge from the avenger of blood, cities to be given us in which to 4 And he must flee to one of these dwell, together with their pasture cities and stand at the entrance of grounds for our domestic animals." the gate of the city and speak his 3 So the sons of Israel gave the words in the hearing of the older Levites, at the order of Jehovah. men of that city; and they must these cities and their pasture receive him into the city to them- grounds out of their inheritance. selves and give him a place and he must dwell with them. 5 And families of the Ko'hath-ites, and in case the avenger of blood chases thirteen cities came to belong to after him, then they should not the sons of Aaron the priest, of surrender the manslayer into his the Levites, by lot, out of the tribe hand; for it was without knowing of Judah and out of the tribe of it that he struck his fellow man the Sim'e on ites and out of the fatally, and he was not hating him tribe of Benjamin. formerly. 6 And he must dwell in that city until his standing before the assembly for judgment, until lot ten cities out of the families of the death of the high priest who the tribe of E'phra im and out of happens to be in those days. It is the tribe of Dan and out of the then that the manslayer may re- half tribe of Ma nas'seh. turn, and he must enter into his city and into his house, into the city from which he had fled."

status to Ke'desh in Gal'i-lee in Ash'er and out of the tribe of the mountainous region of Naph'ta·li, and She'chem in the mountainous region of E'phra im, and Kir'i-ath-ar'ba, that is to say, He'bron, in the mountainous region cities out of the tribe of Reu'ben of Judah. 8 And in the region of and out of the tribe of Gad and out the Jordan, at Jer'i-cho, toward of the tribe of Zeb'u-lun. the east they gave Be'zer in the wilderness on the tableland out of the Levites these cities and their the tribe of Reu'ben, and Ra'moth pasture grounds by lot, just as Jein Gil'e ad out of the tribe of Gad, hovah had commanded by means and Go'lan in Ba'shan out of the of Moses. tribe of Ma·nas'seh.

pointed for all the sons of Israel the sons of Sim'e-on they gave and for the alien resident who re- these cities that were called by sides as an alien in their midst, name, 10 and they came to befor anyone to flee there who fatally long to the sons of Aaron out of

before the assembly.

4 Then the lot came out for the

5 And for the sons of Ko'hath that were left over there were by

6 And for the sons of Ger'shon there were by lot thirteen cities out of the families of the tribe of Is'-7 Accordingly they gave a sacred sa char and out of the tribe of Naph'ta·li and out of the half tribe of Ma nas'seh in Ba'shan.

7 For the sons of Me-rar'i by their families there were twelve

8 Thus the sons of Israel gave

9 So out of the tribe of the sons 9 These became the cities ap- of Judah and out of the tribe of the families of the Ko'hath ites of Ma nas'seh, Ta'a nach and its pasthe sons of Le'vi, because the first ture ground, and Gath-rim'mon lot became theirs. 11 Thus they and its pasture ground; two cities. gave them Kir'i ath-ar'ba (said Ar'ba being the father of A'nak), that is to say, He'bron, in the ilies of the sons of Ko'hath who mountainous region of Judah, and were left out had were ten. its pasture ground all around it; 12 and the field of the city and its settlements they gave to Ca'leb the was out of the half tribe of Mason of Je-phun'neh as his possession.

priest they gave the city of refuge Be esh'te rah and its pasture for the manslaver, namely, He'bron, and its pasture ground, also Lib'nah and its pasture ground. pasture ground, 15 and Holon and its pasture ground, and De'bir its pasture ground; four cities. and its pasture ground, 16 and A'in and its pasture ground, and er, Mi'shal and its pasture ground, Jut'tah and its pasture ground, Ab'don and its pasture ground, Beth-she'mesh and its pasture 31 Hel'kath and its pasture ground, ground; nine cities out of these and Re'hob and its pasture two tribes.

17 And out of the tribe of Benground, Ge'ba and its pasture ground, 18 An'a thoth and its its pasture ground; four cities.

19 All the cities of the sons of Aaron, the priests, were thirteen cities and their pasture grounds.

20 And for the families of the sons of Ko'hath, the Levites who were left out of the sons of Ko'hath, there came to be by their lot left out, had out of the tribe of cities out of the tribe of E'phra.im. 21 Accordingly they gave them the city of refuge for the manslayer, namely, She'chem, and its pasture pasture ground, Na'ha-lal and its ground in the mountainous region pasture ground; four cities, of E'phra im, and Ge'zer and its pasture ground, 22 and Kib'za im ben, Be'zer and its pasture ground, and its pasture ground, and Bethho'ron and its pasture ground: four cities.

23 And from the tribe of Dan, pasture ground; four cities. El'te ke and its pasture ground, Gib'be-thon and its pasture ground. 24 Ai'ja-lon and its pasture ground, slayer, namely, Ra'moth in Gil'-Gath-rim'mon and its pasture e-ad, and its pasture ground, and ground: four cities.

26 All the cities together with their pasture grounds that the fam-

27 And for the sons of Ger'shon, of the families of the Levites, there nas'seh the city of refuge for the manslayer, namely, Go'lan, in Ba'-13 And to the sons of Aaron the shan, and its pasture ground, and ground: two cities.

28 And out of the tribe of Is'sachar, Kish'i on and its pasture 14 and Jat'tir and its pasture ground, Dab'e-rath and its pasground, and Esh-te-mo'a and its ture ground, 29 Jar'muth and its pasture ground, En-gan'nim and

> 30 And out of the tribe of Ash'ground; four cities.

32 And out of the tribe of Naph'jamin, Gib'e on and its pasture tail, the city of refuge for the manslayer, namely, Ke'desh in Gal'i-lee, and its pasture ground, pasture ground, and Al'mon and and Ham'moth-dor and its pasture ground, and Kar'tan and its pasture ground; three cities.

> 33 All the cities of the Ger'shonites by their families were thirteen cities and their pasture grounds.

> 34 And the families of the sons of Me rar'i, the Levites who were Zeb'u·lun Jok'ne·am and its pasture ground, Kar'tah and its pasture ground, 35 Dim'nah and its

> 36 And out of the tribe of Reu'and Ja'haz and its pasture ground, 37 Ked'e-moth and its pasture ground, and Meph'a ath and its

38 And out of the tribe of Gad. the city of refuge for the man-Ma-ha-na'im and its pasture 25 And from the half tribe of ground, 39 Hesh'bon and its pasture ground. Ja'zer and its pasture by cleaving to him and by serving ground; all the cities being four, him with all your heart and with

long to the sons of Me rar'i by from the families of the Levites, were, as their lot, twelve cities.

the midst of the possession of the grounds. 42 These cities came to be each a city together with its pasture ground all around it—thus as to all these cities.

43 So Jehovah gave Israel all the land that he had sworn to give to their forefathers, and they proceeded to take possession of it and ments in very great quantity. Take to dwell in it. 44 Furthermore, Jehovah gave them rest all around, according to everything that he had sworn to their forefathers, and not one of all their enemies stood before them. All their enemies Jehovah gave into their hand. 45 Not a promise failed out of all the good promise that Jehovah had made to the house of Israel; it all came true.

22 At that time Joshua proceeded to call the Reubenites and the Gad'ites and the half tribe of Ma nas'seh 2 and to say to them: "For your part, you have kept all that Moses the servant of Jehovah commanded you, and you were obedient to my voice in all built there an altar by the Jordan. that I have commanded you. 3 You have not left your brothers these many days down to this day, rael heard it said: "Look! The and you have kept the obligation of the commandment of Jehovah Your God, 4 And now Jehovah your God has given your brothers rest, just as he promised them. So now turn and go your way to your tents in the land of your possession, which Moses the servant of hear of it, the whole assembly of Jehovah gave you on the other side of the Jordan. 5 Only be very careful to carry out the commandment and the law that Moses the

40 All the cities that came to be- all Your soul." In sent the company of the com

6 With that Joshua blessed them their families, who were left out and sent them away that they might go to their tents. 7 And to the half tribe of Ma-nas'seh Moses 41 All the cities of the Levites in had made a gift in Ba'shan, and to the other half of it Joshua made sons of Israel were forty-eight a gift with their brothers on the cities together with their pasture side of the Jordan to the west. So, too, when Joshua sent them away to their tents, he proceeded to bless them. 8 And he went on to say to them: "Return to your tents with many riches and with very much livestock, with silver and gold and copper and iron and garyour share of the spoil of your enemies together with your brothers."

> 9 After that the sons of Reu'ben and the sons of Gad and the half tribe of Ma nas'seh returned and went away from the other sons of Israel, from Shi'loh, which is in the land of Ca'naan, so as to go to the land of Gil'e-ad, to the land of their possession in which they had been settled at the order of Jehovah by means of Moses. 10 When they came to the regions of the Jordan that were in the land of Ca'naan, then the sons of Reu'ben and the sons of Gad and the half tribe of Ma-nas'seh an altar great in conspicuousness. 11 Later on the other sons of Issons of Reu'ben and the sons of Gad and the half tribe of Ma nas'seh have built an altar on the frontier of the land of Ca'naan in the regions of the Jordan on the side belonging to the sons of Israel." 12 When the sons of Israel got to the sons of Israel were then congregated at Shi'loh to go up for military action against them.

13 Then the sons of Israel sent servant of Jehovah commanded to the sons of Reu'ben and the sons you by loving Jehovah your God of Gad and the half tribe of Maand by walking in all his ways and nas'seh in the land of Gil'e ad by keeping his commandments and Phin'e has the son of E le a zar

the priest. 14 and ten chieftains he too will know. If it is in rebelwith him, one chieftain of each lion and if it is in unfaithfulness Israel, and they were each a head this day. 23 If it was to build for of the house of their fathers of the ourselves an altar so as to turn thousands of Israel. 15 In time back from following Jehovah, and and the sons of Gad and the half and grain offerings on it, and if it tribe of Ma nas'seh in the land of Gil'e-ad and began to speak with rifices on it, Jehovah himself will them, saving:

16 "This is what all the assemthis act of unfaithfulness that you have perpetrated against the God of Israel in turning back today from following Jehovah by Your building for yourselves an altar. that you may rebel today against Jehovah? 17 Was the error of Pe'or too small for us, from which namely, the Jordan. You have no we have not cleansed ourselves down to this day, although the plague came to be upon the assembly of Jehovah? 18 And you -you would turn back today from following Jehovah; and it must part, rebel today against Jehovah. then tomorrow it will be against building for yourselves an altar in we must also say: "See the repreaddition to the altar of Jehovah sentation of Jehovah's altar that our God. 20 Was it not A'chan our fathers made, not for burnt an act of unfaithfulness in the a witness between us and you." thing devoted to destruction, and 29 It is unthinkable, on our part, was it not against all the assembly to rebel of our own accord against of Israel that there came indigna- Jehovah and to turn back today man to expire in his error."

21 At this the sons of Reuben and the sons of Gad and the half tribe of Ma·nas'seh answered and before his tabernacle!" spoke with the heads of the thou-

paternal house of all the tribes of against Jehovah, do not save us they came to the sons of Reu'ben if it was to offer up burnt offerings was to render up communion sacsearch out: 24 or if it was not rather out of anxious care for bly of Jehovah have said, 'What is something else that we did this. saying, 'In a future day your sons will say to our sons: "What do you have to do with Jehovah the God of Israel? 25 And there is a boundary that Jehovah has put between us and you, the sons of Reu'ben and the sons of Gad. share in Jehovah." And your sons will certainly make our sons desist from fearing Jehovah.'

26 "Hence we said. 'Let us take action in our behalf, please, by building the altar, not for burnt occur that should you, for your offering nor for sacrifice, 27 but that it may be a witness between us and you and our generations the entire assembly of Israel that after us that we shall render the he will be indignant. 19 Now if it service of Jehovah before him with is indeed that the land of your our burnt offerings and our sacripossession is unclean, make your fices and our communion sacrifices. way across to the land of Jehovah's that your sons may not say in a possession where the tabernacle of future day to our sons: "You have Jehovah has resided, and get set- no share in Jehovah."' 28 So we tled in our midst; and against Je- said, 'And it must occur that in hovah do not you rebel and do not case they should say that to us and make us the ones to rebel by your to our generations in a future day. the son of Ze'rah that perpetrated offering nor for sacrifice, but it is tion? And he was not the only from following Jehovah by building an altar for burnt offering, grain offering and sacrifice besides the altar of Jehovah our God that is

30 Now when Phin'e-has the sands of Israel: 22 "Divine One, priest and the chieftains of the God, Jehovah, Divine One, God, assembly and the heads of the Jehovah, he is knowing, and Israel, thousands of Israel who were with him heard the words that the sons and he dispossessed them on your of Reu'ben and the sons of Gad account, and you took possession and the sons of Ma nas'seh spoke, of their land, just as Jehovah your it came to be good in their eyes. 31 So Phin'e has the son of E lea'zar the priest said to the sons of Reu'ben and the sons of Gad and the sons of Ma·nas'seh: "Today we do know that Jehovah is in our midst, because you have not perpetrated against Jehovah this act of unfaithfulness. Now you have delivered the sons of Israel out of the hand of Jehovah."

of E-le-a'zar the priest and the to Jehovah your God that you chieftains returned from the sons should cleave, just as you have of Reu'ben and the sons of Gad done down to this day. 9 And in the land of Gil'e-ad to the land Jehovah will drive away great and of Ca'naan to the other sons of Israel and brought back word to (As for you, not a man has stood be good in the eyes of the sons of 10 Just one man of you will chase Israel: and the sons of Israel pro- a thousand, because Jehovah Your ceeded to bless God, and they did God is the one who is fighting for not talk of going up for army you, just as he has promised you. service against them to ruin the 11 And you must be on constant land in which the sons of Reu'ben guard for your souls by loving Jeand the sons of Gad were dwelling.

34 And the sons of Reu'ben and the sons of Gad began to name the altar, because "it is a witness between us that Jehovah is the [true] God."

23 And it came about many days after Jehovah had given Israel rest from all their enemies all around, when Joshua was old and advanced in days, 2 that Joshua proceeded to call all Israel, its older men and its heads and its judges as a snare and as a scourge on and its officers, and to say to them: "As for me, I have grown old, I have advanced in days. 3 And as for you, you have seen all that Jehovah your God did to all these nations on your account, because in the way of all the earth, and Jehovah your God was the one you well know with all your hearts who was fighting for you. 4 See, and with all your souls that not I assigned to you by lot these na- one word out of all the good words tions that remain as an inheritance that Jehovah your God has spoken for your tribes, and all the nations to you has failed. They have all that I cut off, from the Jordan to come true for you. Not one word of the Great Sea at the setting of them has failed. 15 And it must the sun, 5 And Jehovah your occur that, just as all the good God was the one who kept push- word that Jehovah your God has ing them away from before you, spoken to you has come upon you,

God had promised you.

6 "And you must be very courageous to keep and to do all that is written in the book of the law of Moses by never turning away from it to the right or to the left, 7 by never going in among these nations. these that remain with you. And you must not mention the names of their gods nor swear by them. neither must you serve them nor 32 With that Phin'e has the son bow down to them. 8 But it is mighty nations from before you. them. 33 And the word came to before you down to this day.) hovah your God.

12 "But if you should turn back at all and you do cleave to what is left of these nations, these that remain with you, and you do form marriage alliances with them and go in among them, and they among you, 13 you should positively know that Jehovah your God will not continue to dispossess these nations on your account: and they must become to you as a trap and your flanks and as thorns in your eyes until you have perished off this good ground that Jehovah your God has given you.

14 "Now, look! I am going today

so Jehovah will bring upon you | 8 "'Eventually I brought you to all the evil word until he has anni- the land of the Am'or ites who hilated you from off this good ground that Jehovah your God has given you, 16 because of your against you. At that I gave them overstepping the covenant of Jeho-into your hand that you might vah your God that he commanded you, and because you have gone and served other gods and bowed down to them. And Jehovah's anger will certainly blaze against you, and you will certainly perish in a hurry from off the good land that he has given you."

24 And Joshua proceeded to assemble all the tribes of Israel together at She'chem and to call the older men of Israel and its heads and its judges and its officers, and they went taking their stand before the [true] God. 2 And Joshua went on to say to all the people: "This is what Jehovah the God of Israel has said, 'It was on the other side of the River that your forefathers dwelt a long time ago, Te'rah the father of Abraham and the father of Na'hor, and they used to serve other gods.

3 "'In time I took your forefather Abraham from the other side of the River and had him walk through all the land of Ca'naan and made his seed many. So I gave him Isaac. 4 Then to Isaac I gave Jacob and E'sau. Later to E'sau I gave Mount Se'ir to take possession of it; and Jacob and his sons went down to Egypt. 5 Later on I sent Moses and Aaron, and I went plaguing Egypt with what I did in its midst; and afterward I brought you out. 6 When I was bringing your fathers out of Egypt and you came to the sea, then the Egyptians went chasing after your fathers with war chariots and cavalrymen to the Red Sea. 7 And they began to cry out to Jehovah. So he placed a darkness between you and the Egyptians and brought the sea upon them and covered them, and your eyes got to see what I did in Egypt; part, to leave Jehovah so as to serve and you took up dwelling in the other gods. 17 For it is Jehovah wilderness many days, our God who brought us and our

were dwelling on the other side of the Jordan, and they went fighting take possession of their land, and I annihilated them from before you. 9 Then Ba'lak the son of Zip'por, the king of Mo'ab, got up and went fighting against Israel. So he sent and summoned Ba'laam the son of Be'or to call down evil upon you. 10 And I did not want to listen to Ba'laam. Consequently he blessed you repeatedly. Thus I delivered you out of his hand.

11 "Then you went crossing the Jordan and came to Jer'i-cho. And the landowners of Jer'i-cho, the Am'or ites and the Per'iz-zites and the Ca'naan ites and the Hit'tites and the Gir'ga shites, the Hi'vites and the Jeb'u sites began fighting against you; but I gave them into Your hand. 12 So I sent the feeling of dejection ahead of you, and it gradually drove them out before you-two kings of the Am'or ites -not with your sword and not with your bow. 13 Thus I gave you a land for which you had not toiled and cities that you had not built, and you took up dwelling in them. Vineyards and olive groves that you did not plant are what you are eating."

14 "And now fear Jehovah and serve him in faultlessness and in truth, and remove the gods that your forefathers served on the other side of the River and in Egypt, and serve Jehovah. 15 Now if it is bad in your eyes to serve Jehovah, choose for yourselves today whom you will serve, whether the gods that your forefathers who were on the other side of the River served or the gods of the Am'or ites in whose land you are dwelling. But as for me and my household, we shall serve Jehovah."

16 At this the people answered and said: "It is unthinkable, on our fathers up out of the land of Egypt, | Joshua wrote these words in the out of the house of slaves, and who book of God's law and took a performed these great signs before great stone and set it up there our eyes and who kept guarding us under the massive tree that is by in all the way in which we walked the sanctuary of Jehovah. and among all the peoples through the midst of whom we passed. 18 And Jehovah proceeded to drive is what will serve as a witness out all the peoples, even the Am'orites, dwelling in the land from before us. As for us, too, we shall serve Jehovah, because he is our God." vio liew I willy il belief

Jehovah, for he is a holy God; he inheritance. is a God exacting exclusive devotion. He will not pardon your revolting and your sins. 20 In case Nun, the servant of Jehovah, gradyou should leave Jehovah and you ually died at the age of a hundred do serve foreign gods, he also will and ten years. 30 So they buried certainly turn back and do you him in the territory of his inheritinjury and exterminate you after ance in Tim'nath-se'rah, which is he has done you good."

Joshua: "No, but Jehovah we shall 31 And Israel continued to serve serve!" 22 At this Joshua said to Jehovah all the days of Joshua and the people: "You are witnesses all the days of the older men who against yourselves that you of extended their days after Joshua Your own accord have chosen Je- and who had known all the work hovah for yourselves, to serve him." of Jehovah that he did for Israel. To this they said: "We are witnesses." 32 And Joseph's bones, which the sons of Israel had brought up

25 And Joshua proceeded to con- 33 Also, E-le-a'zar the son of clude a covenant with the people Aaron died. So they buried him in on that day and to constitute for the Hill of Phin'e-has his son, them a regulation and judicial which he had given him in the

and it so then narroed asking the caposess the interiors of the large they had in the brown they were dwelling the war charlos with won seybes bron before that was thirtaking 18 Whan they gave Caleb Beform, arbai, and they were stilling lust as Moses had promised their

27 And Joshua went on to say to all the people: "Look! This stone against us, because it has itself heard all the sayings of Jehovah that he has spoken with us, and it must serve as a witness against you, that you may not deny your 19 Then Joshua said to the peo-le: "You are not able to serve the people away, each one to his

29 And it came about that after these things Joshua the son of in the mountainous region of 21 In turn the people said to E'phra im, north of Mount Ga'ash.

23 "And now remove the foreign out of Egypt, they buried in She'gods that are among you, and in- chem in the tract of the field that cline your hearts to Jehovah the Jacob had acquired from the sons God of Israel." 24 In turn the of Ha'mor, She'chem's father, for people said to Joshua: "Jehovah a hundred pieces of money; and it our God we shall serve, and to his came to belong to the sons of Jovoice we shall listen!" seph as an inheritance.

decision in She'chem. 26 Then mountainous region of E'phra-im. of the sword, and one city they captured of the And its certificy and continued to the fire. S And after Anithe lon and its territory and ward the sons of Andah went down Exten and its territory. We And

## JUDGES

1 And after the death of Joshua down She'shal and A.hi'man and it came about that the sons of Tal'mai. Israel proceeded to inquire of Jehovah, saying: "Who of us will go up first to the Ca'naan ites to fight against them?" 2 To this before that was Kir'i ath-se'pher.) "Come up with me into my lot and let us fight against the Ca'naanites, and I myself in turn will go with you into your lot." Accordingly Sim'e on went with him.

hands, so that they defeated them got hold of him and cut off the Gul'loth. thumbs of his hands and the great toes of his feet. 7 At this A.do'nibe'zek said: "There have been seventy kings with the thumbs of their with the sons of Judah to the hands and the great toes of their wilderness of Judah, which is to feet cut off picking up food under the south of A'rad. Then they went my table. Just the way I have done, and he died there.

ar'ba), and they went striking just as Moses had promised, then

11 And they marched on from there against the inhabitants of De'bir. (Now the name of De'bir Jehovah said: "Judah will go up. 12 Then Ca'leb said: "Whoever Look! I shall certainly give the land into his hand." 3 Then Judah said to Sim'e-on his brother: Ach'sah my daughter as a wife." Ach'sah my daughter as a wife." 13 And Oth'ni el the son of Ke'naz, Ca'leb's younger brother, got to capture it. For that he gave him Ach'sah his daughter as a wife. 14 And it came about that while 4 With that Judah went on up she was going home, she kept inand Jehovah gave the Ca'naan ites citing him to ask a field from her and the Per'iz-zites into their father. Then she clapped her hands while upon the ass. At this Ca'leb in Be'zek, ten thousand men. said to her: "What do you want?" 5 When they found A.do'ni-be'zek 15 So she said to him: "Do grant in Be'zek, then they fought against me a blessing, for it is a southern him and defeated the Ca'naan ites piece of land you have given me, and the Per'iz zites, 6 When and you must give me Gul'loth-A.do'ni-be'zek took to flight, then ma'im." Accordingly Ca'leb gave they went chasing after him and her Upper Gul'loth and Lower

16 And the sons of the Ken'ite, whose son-in-law Moses was, came up out of the city of palm trees and took up dwelling with the my table. Just the way I have table, so God has repaid me." After that people. 17 But Judah marched on they brought him to Jerusalem with Sim'e on his brother, and they proceeded to strike the Ca'-8 Furthermore, the sons of Ju- naan-ites inhabiting Ze'phath and dah carried on war against Jeru- to devote it to destruction. Hence salem and got to capture it, and the name of the city was called they went striking it with the edge Hor'mah. 18 After that Judah of the sword, and the city they captured Ga'za and its territory and consigned to the fire. 9 And after- Ash'ke lon and its territory and ward the sons of Judah went down Ek'ron and its territory. 19 And to fight against the Ca'naan ites Jehovah continued with Judah, so inhabiting the mountainous region that he took possession of the and the Neg'eb and the She-phe'- mountainous region, but he could lah. 10 So Judah marched against not dispossess the inhabitants of the Ca'naan ites who were dwelling the low plain, because they had in He'bron (now the name of He'- war chariots with iron scythes. bron before that was Kir'i ath- 20 When they gave Ca'leb He'bron,

he drove out from there the three habitants of Si'don and Ah'lab and sons of A'nak.

not drive out the Jeb'u-sites in- ites continued to dwell in among habiting Jerusalem; but the Jeb'- the Ca'naan-ites inhabiting the u-sites keep on dwelling with the land, because they did not drive sons of Benjamin in Jerusalem them out. down to this day.

itself also went up against Beth'el. and Jehovah was with them, but they continued to dwell in 23 And the house of Joseph began among the Ca'naan ites inhabiting to spy on Beth'el (incidentally, the the land; and the inhabitants of name of the city before that was Beth-she'mesh and of Beth-a'nath Luz). 24 and the watchers got became theirs for forced labor. to see a man going out of the city. So they said to him: "Show us, pressing the sons of Dan into the please, the way to get into the city, mountainous region, for they did and we shall certainly exercise not allow them to come down into kindness toward you." 25 Accord- the low plain. 35 So the Am'oringly the man showed them the ites persisted in dwelling in Mount way to get into the city; and they He'res and in Ai'ja lon and Shawent striking the city with the al'bim. But the hand of the house edge of the sword, but the man of Joseph got to be so heavy that and all his family they let go, they were forced into task work. 26 Upon that the man went to the 36 And the territory of the Am'land of the Hit'tites and built a or ites was from the ascent of city and called its name Luz. That A.krab'bim, from Se'la upward. is its name down to this day.

possession of Beth-she'an and its said: "I proceeded to bring you dependent towns and Ta'a nach up out of Egypt and to bring you and its dependent towns and the inhabitants of Dor and its dependent towns and the inhabitants of I said, 'Never shall I break my Ib'le am and its dependent towns and the inhabitants of Me gid'do your part, you must not conclude and its dependent towns, but the a covenant with the inhabitants of Ca'naan-ites persisted in dwelling this land. Their altars you should in this land, 28 And it came about that Israel grew strong and proceeded to set the Ca'naan ites you done this? 3 So I, in turn, to forced labor, and they did not have said, 'I shall not drive them drive them out completely.

out the Ca'naan-ites who were their gods will serve as a lure to dwelling in Ge'zer, but the Ca'naan-ites continued to dwell in among them in Ge'zer.

the inhabitants of Kit'ron and the Israel, the people began to raise inhabitants of Na'ha-lol, but the their voices and weep. 5 Hence Ca'naan-ites continued to dwell in they called the name of that place among them and came to be sub- Bo'chim. And they proceeded to ject to forced labor.

Ach'zib and Hel'bah and A'phik 21 And the sons of Benjamin did and Re'hob. 32 And the Ash'er-

33 Naph'ta·li did not drive out 22 Meantime the house of Joseph the inhabitants of Beth-she'mesh and the inhabitants of Beth-a'nath.

34 And the Am'or ites kept

27 And Ma nas'seh did not take 2 Then Jehovah's angel went up from Gil'gal to Bo'chim and into the land about which I swore to your forefathers. Furthermore, rive them out completely.

29 Neither did E'phra im drive must become snares to you, and уоп."

4 And it came about that as soon as Jehovah's angel had spoken 30 Zeb'u·lun did not drive out these words to all the sons of sacrifice there to Jehovah.

31 Ash'er did not drive out the 6 When Joshua sent the people inhabitants of Ac'co and the in- away, then the sons of Israel went

to take possession of the land, walked by obeying the command-7 And the people continued to serve ments of Jehovah. They did not Jehovah all the days of Joshua and do like that. 18 And when Jehoall the days of the older men who vah did raise up judges for them. extended their days after Joshua Jehovah proved to be with the and who had seen all of Jehovah's great work that he did for Israel. 8 Then Joshua the son of Nun, the days of the judge; for Jehovah servant of Jehovah, died at the age of a hundred and ten years. 9 So they buried him in the territory of his inheritance in Tim'nathhe'res in the mountainous region of E'phra im, on the north of Mount Ga'ash. 10 And all that generation too were gathered to their fathers, and another generation began to rise after them that did not know Jehovah or the work that he had done for Israel.

11 And the sons of Israel fell to doing what was bad in the eyes of Jehovah and serving the Ba'als. 12 Thus they abandoned Jehovah the God of their fathers who had brought them out of the land of and they began bowing down to them, so that they offended Jehovah. 13 Thus they abandoned Jehovah and took up serving Ba'al and the Ash'to reth images. 14 At this Jehovah's anger blazed against the hands of the pillagers, and they began to pillage them; and hand, he proceeded to sell them into the hand of their enemies round about, and they were no longer able to stand before their enemies. 15 Everywhere that they went out, the hand of Jehovah proved to be against them for calamity, just as Jehovah had spoken and just as Jehovah had sworn to them; and they got to be in very sore straits. 16 So Jehovah would raise up judges, and they would save them out of the hand of their pillagers.

17 And even to their judges they did not listen, but they had im-They quickly turned aside from the to test Israel so as to know wheth-

their way, each to his inheritance, way in which their forefathers had judge, and he saved them out of the hand of their enemies all the would feel regret over their groaning because of their oppressors and those who were shoving them around. In the same of the same of

19 And it occurred that when the judge died they would turn around and act more ruinously than their fathers by walking after other gods to serve them and bow down to them. They did not refrain from their practices and their stubborn behavior. 20 Finally Jehovah's anger blazed against Israel and he said: "For the reason that this nation have overstepped my covenant that I commanded their forefathers and have not listened to my voice. 21 I too, for my part. Egypt and went following other shall not drive out again from gods from among the gods of the before them a single one of the peoples who were all around them nations that Joshua left behind when he died, 22 in order by them to test Israel, whether they will be keepers of Jehovah's way by walking in it just as their fathers kept it, or not." 23 Accordingly Jehovah let these nations stay by Israel, so that he gave them into not driving them out quickly, and he did not give them into Joshua's

Now these are the nations that Jehovah let stav so as by them to test Israel, that is, all those who had not experienced any of the wars of Ca'naan: 2 it was only in order for the generations of the sons of Israel to have the experience, so as to teach them war. that is, only those who before that had not experienced such things: 3 The five axis lords of the Philis'tines, and all the Ca'naan-ites, even the Si·do'ni ans and the Hi'vites inhabiting Mount Leb'a-non from Mount Ba'al-her'mon as far moral intercourse with other gods as to the entering in of Ha'math. and went bowing down to them. 4 And they kept serving as agents

er they would obey Jehovah's com- them a savior. E'hud the son of mandments that he had command- Ge'ra, a Ben'ja mite, a left-handed ed their fathers by means of Moses, man. In time the sons of Israel 5 And the sons of Israel dwelt in sent tribute by his hand to Eg'lon among the Ca'naan ites, the Hit- the king of Mo'ab. 16 Meanwhile tites and the Am'or-ites and the E'hud made a sword for himself. Per'iz-zites and the Hi'vites and and it had two edges, its length the Jeb'u-sites. 6 And they pro- being a cubit. Then he girded it ceeded to take their daughters as underneath his garment upon his wives for themselves, and their right thigh, 17 And he proceeded own daughters they gave to their to present the tribute to Eg'lon the sons, and they took up serving king of Mo'ab, Now Eg'lon was a their gods.

7 So the sons of Israel did what 18 And it came about that when was bad in Jehovah's eyes, and he had finished presenting the they were forgetful of Jehovah tribute, he at once sent the people their God and went serving the away, the bearers of the tribute. Ba'als and the sacred poles, 8 At 19 And he himself turned back at this Jehovah's anger blazed against the quarries that were at Gil'gal, Israel, so that he sold them into and he proceeded to say: "I have the hand of Cu'shan-rish a tha'im a secret word for you, O king." So the king of Mes-o-po-ta'mi-a; and he said: "Keep silence!" With that the sons of Israel continued to all those who were standing by him serve Cu'shan-rish a tha'im eight went on out from him. 20 And years. 9 And the sons of Israel E'hud came to him as he was began to call to Jehovah for aid, sitting in his cool roof chamber Then Jehovah raised a savior up that he had to himself. And E'hud for the sons of Israel that he might went on to say: "A word of God save them. Oth'ni-el the son of I have for you." At that he rose up Ke'naz, the younger brother of from his throne, 21 Then E'hud Ca'leb. 10 The spirit of Jehovah thrust in his left hand and took now came upon him, and he be- the sword off his right thigh and came the judge of Israel. When he plunged it into his belly. 22 And went out to battle, then Jehovah the handle kept going in also after gave Cu'shan-rish a tha'im the the blade so that the fat closed in king of Syria into his hand so that over the blade, for he did not his hand overpowered Cu'shan- draw the sword out of his belly, rish a tha'im. 11 After that the and the fecal matter began to land had no disturbance for forty come out. 23 And E'hud proceedyears. Eventually Oth'ni el the son ed to go out through the airhole. of Ke'naz died.

12 And once again the sons of Israel went doing what was bad in Jehovah's eyes. At that Jehovah out. let Eg'lon the king of Mo'ab grow strong against Israel, because they looking, and there the doors of the did what was bad in Jehovah's roof chamber were locked. So they eves. 13 Furthermore, he gathered against them the sons of Am'mon and Am'a lek. Then they went and struck Israel and took possession of the city of palm trees. 14 And the sons of Israel continued to serve Eg'lon the king of Mo'ab and opened them, and, look! their eighteen years, 15 And the sons lord was fallen to the earth dead! of Israel began to call to Jehovah 26 As for E'hud, he escaped

very fat man.

but he closed the doors of the roof chamber behind him and locked them, 24 And he himself went

And his servants came and began said: "He is just easing nature in the cool interior room." 25 And they kept waiting until they were ashamed, and, look! there was no one opening the doors of the roof chamber. At this they took the key

for aid. So Jehovah raised up for while they were lingering, and he

himself passed by the quarries and | naph'ta·li and to say to him: "Has made his escape to Se-i'rah, not Jehovah the God of Israel 27 And it came about that when given the command? 'Go and you he got there he began blowing the must spread yourself out on Mount horn in the mountainous region of Ta'bor, and you must take with E'phra·im; and the sons of Israel you ten thousand men out of the began going down with him out sons of Naph'ta·li and out of the of the mountainous region, he be- sons of Zeb'u·lun. 7 And I shall ing at their head, 28 Then he certainly draw to you at the torsaid to them: "Follow me, because rent valley of Ki'shon Sis'e-ra the Jehovah has given your enemies, chief of Ja'bin's army and his war the Mo'ab ites, into your hand." And they went following him and indeed give him into your hand." got to capture the fords of the over. 29 And at that time they ten thousand men, every one robust not a single one escaped. 30 And Mo'ab came to be subdued on that for eighty years.

and he went striking down the save Israel.

Then the sons of Israel again began to do what was bad in Jehovah's eyes now that E'hud the sons of Ho'bab, whose son-inwas dead. 2 So Jehovah sold them law Moses was, and he had his tent into the hand of Ja'bin the king of pitched near the big tree in Za a-Ca'naan, who reigned in Ha'zor; nan'nim, which is at Ke'desh. and the chief of his army was twenty years.

chariots and his crowd, and I shall

8 At this Ba'rak said to her: "If Jordan against the Mo'ab ites, and you will go with me, I also shall they did not allow anybody to pass certainly go; but if you will not go with me, I shall not go." 9 To went striking down Mo'ab, about this she said: "Without fail I shall go with you. Just the same, the and every one a valiant man; and beautifying thing will not become yours on the way that you are going, for it will be into the hand day under Israel's hand; and the of a woman that Jehovah will sell land had no further disturbance Sis'e ra." With that Deb'o rah got up and went with Ba'rak to Ke'-31 And after him there proved to desh. 10 And Ba'rak began to be Sham'gar the son of A'nath, call Zeb'u·lun and Naph'ta·li together to Ke'desh, and ten thou-Phi-lis'tines, six hundred men, with sand men went on up following his a cattle goad; and he too got to steps; and Deb'o rah went on up with him.

> 11 Incidentally He'ber the Ken'ite had separated from the Ken'ites.

12 Then they reported to Sis'e ra Sis'e-ra, and he was dwelling in that Ba'rak the son of A-bin'o-am Ha ro'sheth of the nations. 3 And had gone up to Mount Ta'bor. the sons of Israel began to cry out 13 At once Sis'e-ra called together to Jehovah, because he had nine all his war chariots, the nine hunhundred war chariots with iron dred war chariots with iron scythes, scythes, and he himself oppressed and all the people that were with the sons of Israel with harshness him, out of Ha ro'sheth of the nations to the torrent valley of 4 Now Deb'o·rah, a prophetess, Ki'shon. 14 Deb'o·rah now said to the wife of Lap'pi doth, was judg- Ba'rak: "Get up, for this is the ing Israel at that particular time. day that Jehovah will certainly 5 And she was dwelling under give Sis'e-ra into your hand. Is it Deb'o rah's palm tree between Ra'- not Jehovah that has gone out bemah and Beth'el in the moun- fore you?" And Ba'rak went detainous region of E'phra-im; and scending from Mount Ta'bor with the sons of Israel would go up to ten thousand men behind him. her for judgment. 6 And she pro-ceeded to send and call Ba'rak the Sis'e ra and all his war charlots son of A.bin'o am out of Ke'desh- and all the camp into confusion Ba'rak, Finally Sis'e-ra got down off the chariot and took to flight A.bin'o am broke out in song. on foot, 16 And Ba'rak chased saving; after the war chariots and the camp as far as Ha-ro'sheth of the nations, so that all the camp of Sis'e ra fell by the edge of the sword. Not as much as one remained.

17 As for Sis'e ra, he fled on foot to the tent of Ja'el the wife of He'ber the Ken'ite, for there was peace between Ja'bin the king of Ha'zor and the household of He'ber the Ken'ite. 18 Then Ja'el came on out to meet Sis'e-ra and said to him: "Turn this way, my lord, turn this way to me. Do not be afraid." So he turned aside to her into the tent. Later she covered him with a blanket. 19 In time he said to her: "Give me, please, a little water to drink, for I am thirsty." Accordingly she opened a skin bottle of milk and gave him a drink, after which she covered him. 20 And he went on to say to her: "Stand at the entrance of the tent, and it must occur that if anybody comes and does ask you and says. 'Is there a man here?' you must then say, 'No!'"

21 And Ja'el the wife of He'ber proceeded to take a pin of the tent and to put the hammer into her hand. Then she went to him stealthily and drove the pin into his temples and beat it into the earth, while he was fast asleep and weary. So he died.

22 And, look! there was Ba'rak pursuing Sis'e·ra. Ja'el now came on out to meet him and said to him: "Come and I shall show you the man you are looking for." So in he went to her, and, look! there was Sis'e ra fallen dead, with the pin in his temples.

king of Ca'naan before the sons of Israel on that day. 24 And the hand of the sons of Israel went on getting harder and harder against Ja'bin the king of Ca'naan, until 11 Some of the voices of the they had cut off Ja'bin the king of Ca'naan.

by the edge of the sword before 5 And on that day Deb'o-rah Ba'rak. Finally Sis'e-ra got down 5 along with Ba'rak the son of

2 "For letting the hair hang loose in Israel for war.

For the people's volunteering, Bless Jehovah.

3 Listen, you kings: give ear, you high officials:

I to Jehovah, ves. I, will sing. I shall make melody to Jehovah, Israel's God.

4 Jehovah, at your going forth from Se'ir.

At your marching out of the field of E'dom.

Earth rocked, heavens also dripped. Clouds also dripped with

water. 5 Mountains flowed away from the

face of Jehovah. This Si'nai away from the face

of Jehovah. Israel's God. 6 In the days of Sham'gar the son of A'nath,

In the days of Ja'el, pathways had no traffic.

And the travelers of roadways would travel by roundabout pathways.

7 The dwellers in open country ceased, in Israel they ceased. Until I, Deb'o rah, rose up. Until I rose up as a mother in Israel.

8 They proceeded to choose new gods.

It was then there was war in the gates.

A shield could not be seen, nor a lance.

Among forty thousand in Israel.

9 My heart is for the commanders of Israel.

Who were volunteers among the people.

Bless Jehovah.

23 Thus God subdued Ja'bin the 10 You riders on yellowish-red sheasses.

You who sit on rich carpets, And you who walk on the road. Consider!

water distributors among the places of drawing water,

There they began to recount | In Ta'a-nach by the waters of the righteous acts of Jehovah.

ers in open country in Israel. It was then Jehovah's people made their way down to the 21 The torrent of Ki'shon washed gates.

12 Awake, awake, O Deb'o rah; Awake, awake, utter a song! Rise up, Ba'rak, and lead your captives away, you son of A.bin'o.am!

13 It was then the survivors came down to the majestic ones; Jehovah's people came down to me against the mighty ones.

14 Out of E'phra·im was their origin in the low plain, With you, O Benjamin, among your peoples.

Out of Ma'chir the commanders went down.

And out of Zeb'u·lun those a scribe.

15 And the princes in Is'sa char were with Deb'o rah.

And as Is'sa char, so was Ba'rak

Into the low plain he was sent on foot.

Among the divisions of Reu'ben great were the searchings of the heart.

16 Why did you sit down between the two saddle bags, To listen to the pipings for

the flocks?

For the divisions of Reu'ben there were great searchings of the heart.

17 Gil'e-ad kept to his residence on the other side of the Jordan; And Dan, why did he continue to dwell for the time in ships?

Ash'er sat idle at the seashore, And by his landing places he kept residing.

18 Zeb'u·lun was a people that scorned their souls to the point of death;

Naph'ta·li also, on the heights of the field.

19 Kings came, they fought: Ca'naan fought

Me gid'do.

No gain of silver did they take. The righteous acts of his dwell- 20 From heaven did the stars fight. From their orbits they fought against Sis'e-ra.

them away.

The torrent of ancient days. the torrent of Ki'shon.

You went treading down strength, O my soul.

22 It was then that the hoofs of horses pawed

Because of dashings upon dashings of his stallions.

23 'CURSE Me'roz,' said the angel of Jehovah.

'CURSE its inhabitants incessantly.

For they did not come to the assistance of Jehovah.

To the assistance of Jehovah with the mighty ones.' handling the equipment of 24 Ja'el the wife of He'ber the

Ken'ite will be most blessed among women,

Among women in the tent she will be most blessed.

25 Water he asked, milk she gave; In the large banquet bowl of majestic ones she presented curdled milk.

26 Her hand to the tent pin she then thrust out,

And her right hand to the mallet of hard workers.

And she hammered Sis'e-ra, she pierced his head through, And she broke apart and cut up his temples.

27 Between her feet he collapsed, he fell, he lay down: Between her feet he collapsed.

he fell: Where he collapsed, there he fell overcome.

28 From the window a woman looked out and kept watching for him. The mother of Sis'e-ra from

the lattice.

'Why has his war chariot delayed in coming?

Why must the hoofbeats of his chariots be so late?'

It was then that the kings of | 29 The wise ones of her noble ladies would answer her.

savings.

30 'Ought they not to find, ought brought you out of the house of A womb-two wombs to every able-bodied man.

spoil of dyed stuffs.

An embroidered garment. dved stuff, two embroidered garments

For the necks of [men of] spoil?'

31 Thus let all your enemies perish. O Jehovah.

And let your lovers be as when mightiness."

And the land had no further disturbance for forty years.

Then the sons of Israel began to do what was bad in the eyes of Jehovah. So Jehovah gave them into the hand of Mid'i an for seven years. 2 And the hand of Mid'i an came to prevail over Israel. Due to Mid'i an the sons of Israel made for themselves the underground store places that were in the mountains, and the caves and the places difficult to approach. 3 And it occurred that, if Israel sowed seed. Mid'i an and Am'a lek and the Easterners came up, ves, they came up against them. 4 And they would camp against them and would ruin the yield of the earth all the way to Ga'za, and they would not let any sustenance or sheep or bull or ass remain in Israel. 5 For they and their livestock would come up with their tents. They would come as numerous as the locusts, and they and their camels were without number: and they would come into the land to ruin it. 6 And Israel became greatly impoverished due to Mid'i an; and the sons of Israel began to call to Jehovah for aid.

7 And it came about that because the sons of Israel called to Jehovah for aid on account of Mid'i an, 8 Jehovah proceeded to send a

Yes, she too would talk back is what Jehovah the God of Israel to herself with her own has said, 'It was I who brought you up from Egypt and thus they not to distribute spoil, slaves. 9 So I delivered you out of the hand of Egypt and out of the hand of all your oppressors Spoil of dyed stuffs for Sis'e-ra, and drove them out from before you and gave you their land. 10 Furthermore, I said to you: "I am Jehovah your God. You must not fear the gods of the Am'or ites in whose land you are dwelling." And you did not listen to my voice."

11 Later Jehovah's angel came and sat under the big tree that was the sun goes forth in its in Oph'rah, which belonged to Jo'ash the A'bi-ez'rite, while Gid'eon his son was beating out wheat in the wine press so as to get it quickly out of the sight of Mid'i an. 12 Then Jehovah's angel appeared to him and said to him: "Jehovah is with you, you valiant, mighty one." 13 At this Gid'e on said to him: "Excuse me, my lord, but if Jehovah is with us, then why has all this come upon us, and where are all his wonderful acts that our fathers related to us, saying, 'Was it not out of Egypt that Jehovah brought us up?' And now Jehovah has deserted us, and he gives us into the palm of Mid'i-an." 14 Upon that Jehovah faced him and said: "Go in this power of yours, and you will certainly save Israel out of Mid'i an's palm. Do I not send you?" 15 In turn he said to him: "Excuse me, Jehovah. With what shall I save Israel? Look! My thousand is the least in Ma nas'seh. and I am the smallest in my father's house." 16 But Jehovah said to him: "Because I shall prove to be with you, and you will certainly strike down Mid'i an as if one man."

17 At this he said to him: "If, now, I have found favor in your eyes, you must also perform a sign for me that you are the one speaking with me. 18 Do not, please, move away from here until I come man, a prophet, to the sons of to you and I have brought out my Israel and to say to them: "This gift and set it before you." Accord-

ingly he said: "I, for my part, shall came about that, as he feared the goats and an e'phah of flour as unfermented cakes. The meat he up early in the morning as usual, put in the basket, and the broth he big tree and served it.

them on the big rock there, and angel.

At once Gid'e on said: "Alas. Lord Jehovah, for the reason that I have seen Jehovah's angel face him: "Peace be yours. Do not fear. You will not die." 24 So Gid'e on built an altar there to Jehovah, and it continues to be called Jehovah-sha'lom down to this day. It is yet in Oph'rah of the A'biez'rites.

25 And it came about during that night that Jehovah went on to say to him: "Take the young bull, the bull that belongs to your father, that is, the second young bull of seven years, and you must tear down the altar of Ba'al that is your father's, and the sacred pole that is by it you should cut down. 26 And you must build an altar to Jehovah your God at the head of this stronghold, with the row of stones, and you must take the second young bull and offer it up as a burnt offering on the pieces of wood of the sacred pole that you li, ar will cut down." 27 Accordingly him. Gid'e on took ten men of his servants and went doing just as Jeho- [true] God: "If you are saving Isvah had spoken to him: but it rael by means of me, just as you

keep sitting here until you return." household of his father and the 19 And Gid'e on went in and pro- men of the city too much to do it ceeded to make ready a kid of the by day, he went doing it by night.

28 When the men of the city got why, look! the altar of Ba'al had put in the cooking pot, after which been pulled down and the sacred he brought it out to him under the pole that was beside it had been cut down, and the second young 20 The angel of the [true] God bull had been offered up on the now said to him: "Take the meat altar that had been built. 29 And and the unfermented cakes and set they began to say one to another: "Who has done this thing?" And pour out the broth." At that he they went inquiring and seeking. did so. 21 Then Jehovah's angel Finally they said: "Gid'e-on the thrust out the tip of the staff that son of Jo'ash is the one that has was in his hand and touched the done this thing." 30 So the men meat and the unfermented cakes, of the city said to Jo'ash: "Bring and fire began to ascend out of your son out that he may die, bethe rock and to consume the meat cause he has pulled down the altar and the unfermented cakes. As for of Ba'al, and because he has cut Jehovah's angel, he vanished from down the sacred pole that was by his sight. 22 Consequently Gid'e- it." 31 At this Jo'ash said to all on realized that it was Jehovah's those who stood against him: "Will you be the ones to make a legal defense for Ba'al to see whether you yourselves may save him? Whoever makes a legal defense for to face!" 23 But Jehovah said to him ought to be put to death even this morning. If he is God, let him make a legal defense for himself, because someone has pulled down his altar." 32 And he began to call him Jer·ub·ba'al on that day, saying: "Let Ba'al make a legal defense in his own behalf, because someone has pulled down his altar."

> 33 And all Mid'i an and Am'alek and the Easterners gathered together as one and proceeded to cross over and camp in the low plain of Jez're el. 34 And Jehovah's spirit enveloped Gid'e-on so that he went blowing the horn. and the A'bi-ez'rites got to be called together after him. 35 And he sent out messengers through all of Ma·nas'seh, and they too got to be called together after him. He also sent out messengers through Ash'er and Zeb'u·lun and Naph'tali, and they came on up to meet

> 36 Then Gid'e-on said to the

have promised, 37 here I am is one that will not go along." 5 So the threshing floor. If dew comes water. to be on the fleece alone but on all the earth there is dryness, then I must know that you will save Israel by means of me, just as you have promised." 38 And it turned out himself, also every one that bends to be that way. When he rose up early the next day and wrung the 6 And the number of those lapping fleece, he got to drain off enough with their hand to their mouth dew from the fleece to fill a large banquet bowl with water. 39 However. Gid'e on said to the [true] God: "Do not let your anger blaze against me, but let me speak just once more. Let me, please, make a test only once more with the fleece. Let, please, dryness occur to the fleece alone, and upon all the earth let there come to be dew." 40 So God did that way on that night; and dryness came to be on the fleece alone, and upon all the earth dew occurred.

Then Jer·ub·ba'al, that is to say. Gid'e on, and all the people who were with him, rose early and took up camping at the well to be down below him in the low of Ha'rod; and the camp of Mid'i an happened to be on the north of him, at the hill of Mo'reh, in the low plain. 2 Jehovah now said to Gid'e-on: "The people who are with you are too many for me to give Mid'i an into their hand, Perhaps Israel would brag about itself against me, saying, 'My hand it was that saved me.' 3 And now call out, please, in the hearing of the people, saying, 'Who is there afraid and trembling? Let him retire.' " So Gid'e on put them to the proof. With that, twenty-two thousand of the people retired, and there were ten thousand that remained.

4 Still Jehovah said to Gid'e on: "There are yet too many people. Have them go down to the water for you there. And it must occur that of whomever I say to you, 'This one will go with you,' he is one that will go with you, but every one will not go along with you.' he that I have dreamed. And, look!

keeping a fleece of wool exposed on he had the people go down to the

Then Jehovah said to Gid'e on: "Every one that laps up some of the water with his tongue just as a dog laps, you will set him by down upon his knees to drink." turned out to be three hundred men. As for all the rest of the people, they bent down upon their knees to drink water.

7 Jehovah now said to Gid'e on: "By the three hundred men who did the lapping I shall save you people, and I will give Mid'i an into your hand. As for all the other people, let them go each one to his place." 8 So they took the provisions of the people in their hand, and their horns, and all the men of Israel he sent away each one to his home; and he kept hold of the three hundred men. As for the camp of Mid'i an, it happened plain.

9 And it came about during that night that Jehovah proceeded to say to him: "Rise up, descend upon the camp, for I have given it into your hand, 10 But if you are afraid to descend, descend, you with Pu'rah your attendant, to the camp. 11 And you must listen to what they will speak, and afterward your hands will certainly grow strong, and you will be certain to descend upon the camp." At that he and Pu'rah his attendant made their descent to the edge of those in battle formation who were in the camp.

12 Now Mid'i an and Am'a lek and all the Easterners were plumped in the low plain as numerous as locusts; and their camels were that I may put them to the proof without number, as numerous as the grains of sand that are on the seashore. 13 Gid'e on now came, and, look! there was a man relating a dream to his companion, and he one of whom I say to you, "This went on to say: "Here is a dream bread turning over and over into ued to blow the horns, and Jehovah the camp of Mid'i-an. Then it proceeded to set the sword of each came to a tent and struck it so that one against the other in all the it fell, and it went turning it upside camp; and the camp kept up their down, and the tent fell flat." 14 At this his companion answered and said: "This is nothing else but the sword of Gid'e on the son of Jo'ash, a man of Israel. The [true] God camp into his hand."

15 And it came about that as soon as Gid'e-on heard the relating of the dream and its explanation. he began to worship. After that he returned to the camp of Israel and said: "Get up, for Jehovah has given the camp of Mid'i-an into YOUR hand." 16 Then he divided the three hundred men up into large jars. 17 And he went on to O'reb and Ze'eb; and they proceedsay to them: "You should learn ed to kill O'reb on the rock of from watching me, and that is how you should do. And when I am come to the edge of the camp, it must also occur that just as I shall do, so you will do. 18 When I have blown the horn, I and all who are Jordan. with me, you also must blow the horns, you too, round about all the camp, and you must say, 'Jehovah's and Gid'e on's!"

19 In time Gid'e-on came with him to the edge of the camp at the start of the middle night watch. They had just got through posting the sentries. And they proceeded to blow the horns, and there was a dashing to pieces of the large water jars that were in their hands. 20 At that the three bands blew the horns and shattered the large jars and took fresh hold on the torches with their left hand and with their right hand on the horns to blow them, and they began calling out: "Jehovah's sword and Gid'e on's!" 21 All the while they kept standing each one in his place all around the camp, and the whole camp got on the run and broke

there was a round cake of barley | 22 And the three hundred continflight as far as Beth-shit'tah, on to Zer'e rah, as far as the outskirts of A'bel-me·ho'lah by Tab'bath.

23 Meantime the men of Israel were called together from Naph'has given Mid'i an and all the tail and Ash'er and all of Ma nas'seh, and they went chasing after Mid'i-an. 24 And Gid'e-on sent messengers into all the mountainous region of E'phra·im, saving: "Go down to meet Mid'i an and capture ahead of them the waters as far as Beth-bar'ah and the Jordan." So all the men of E'phra im were called together, and they got to capture the waters as far as three bands and put horns in the Beth-bar'ah and the Jordan. hands of all of them and large 25 They also got to capture the empty jars, and torches inside the two princes of Mid'i-an, namely, O'reb, and they killed Ze'eb at the wine vat of Ze'eb. And they kept on pursuing Mid'i an, and they brought the head of O'reb and that of Ze'eb to Gid'e on in the region of the

Then the men of E'phra·im said to him: "What sort of thing is this that you have done to us in not calling us when you went to fight against Mid'i-an?" And they the hundred men who were with vehemently tried to pick a guarrel with him. 2 Finally he said to them: "What now have I done in comparison with you? Are not the gleanings of E'phra im better than the grape gathering of A'bi-e'zer? 3 It was into your hand that God gave Mid'i-an's princes O'reb and Ze'eb, and what have I been able to do in comparison with you?" It was then that their spirit calmed down toward him when he spoke this word.

4 Eventually Gid'e on came to the Jordan, crossing it, he and the three hundred men that were with him, tired but keeping up the pursuit. 5 Later he said to the men of Suc'coth: "Please give round out into shouting and went fleeing, loaves of bread to the people that are following my steps, for they ready in your hand so that bread are tired and I am chasing after has to be given to your tired-out Ze'bah and Zal·mun'na, the kings men?" 16 Then he took the older of Mid'i an." 6 But the princes men of the city and thorns of the of Suc'coth said: "Are the palms of Ze'bah and of Zal·mun'na already in your hand so that bread through an experience, 17 And has to be given to your army?" 7 At this Gid'e on said: "That is why when Jehovah gives Ze'bah men of the city, and Zal·mun'na into my hand. I shall certainly give your flesh a threshing with the thorns of the wilderness and the briers." 8 And he continued on his way up from there to Pe nu'el and went speaking to them in this same manner, but the men of Pe·nu'el answered him just as the men of Suc'coth had answered. 9 Hence he said also to the men of Pe-nu'el: "When I return in peace, I shall pull down Je'ther his first-born: "Get up, kill this tower."

10 Now Ze'bah and Zal·mun'na were in Kar'kor, and their camps with them, about fifteen thousand being all who were left over out of the entire camp of the Easterners; and those already fallen were a hundred and twenty thousand men who used to draw the sword. 11 And Gid'e-on continued on up by the way of those residing in tents to the east of No'bah and Jog'be hah and began to strike the camp while the camp happened to be off guard. 12 When Ze'bah and Zal·mun'na took to flight, he at once went in pursuit of them and got to capture Mid'i an's two kings, Ze'bah and Zal·mun'na; and he drove all the camp into trembling.

Jo'ash began his return from the war by the pass that goes up to He'res. 14 En route he captured a young man of the men of Suc'coth and made inquiries of him. So he wrote out for him the names of the princes of Suc'coth and its older spread out a mantle and went men, seventy-seven men. 15 With throwing each one the nose ring that he went to the men of Suc'coth and said: "Here are Ze'bah and Zal·mun'na respecting whom you taunted me, saying, 'Are the palms to one thousand seven hundred of Ze'bah and of Zal·mun'na al- gold shekels, besides the moon-

wilderness and briers, and with them he put the men of Suc'coth the tower of Pe-nu'el he pulled down, and he proceeded to kill the

18 He now said to Ze'bah and Zal·mun'na: "What sort of men were they whom you killed in Ta'bor?" To this they said: "As you are, so were they, each one, like the sons of a king in form." 19 At that he said: "They were my brothers, the sons of my mother, As Jehovah lives, if you had preserved them alive, I would not have to kill you." 20 Then he said to them." And the young man did not draw his sword, because he was afraid, for he was yet a young man. 21 So Ze'bah and Zal·mun'na said: "Get up yourself and assault us, for as a man is, so is his mightiness," Accordingly Gid'e on got up and killed Ze'bah and Zal-mun'na and took the moon-shaped ornaments that were on the necks of their camels, and do not an early and and con-

22 Later the men of Israel said to Gid'e on: "Rule over us. you and your son and your grandson as well, for you have saved us out of the hand of Mid'i-an." 23 But Gid'e-on said to them: "I myself shall not rule over you, nor will my son rule over you. Jehovah is the one who will rule over you." 24 And Gid'e on went on to say to 13 And Gid'e-on the son of them: "Let me make a request of you: Give me, each one of you, the nose ring of his booty." (For they had nose rings of gold, because they were Ish'ma · el · ites.) 25 Then they said: "We shall surely give them." With that they of his spoil into it. 26 And the weight of the nose rings of gold that he had requested amounted

the necklaces that were on the am." necks of the camels.

all Israel began to have immoral and to his household.

days of Gid'e-on.

Jo'ash went his way and continued to dwell in his house.

seventy sons that issued out of his upper thigh, for he came to have many wives. 31 As for the concubine of his that was in She'chem, she too bore him a son. So 32 Eventually Gid'e on the son of the pillar that was in She'chem. Jo'ash died at a good old age and was buried in the burial place of Jo'ash his father in Oph'rah of the A'bi-ez'rites.

33 And it came about that as soon as Gid'e on had died the sons of Israel again took up having immoral intercourse with the Ba'als. so that they appointed Ba'al-be'-rith as their god. 34 And the sons of Israel did not remember Jehovah their God, who had delivered them out of the hand of all their enemies round about; 35 and they did not exercise loving-kindness toward the household of Jer·ub·ba'al, Gid'e·on, in return for all the goodness that he had exercised toward Israel.

O In time A.bim'e-lech the son of Jer·ub·ba'al went to She'chem to the brothers of his mother and began speaking to them and to all 12 Next the trees said to the vine. the family of the house of his 'You come, be queen over us.' 13 In mother's father, saying: 2 "Speak, turn the vine said to them, 'Must please, in the hearing of all the I give up my new wine that makes landowners of She'chem, 'Which God and men rejoice, and must I go

shaped ornaments and the ear- | all the sons of Jer·ub·ba'al to rule drops and the garments of wool over you or for one man to rule dyed reddish purple that were upon over you? And you must remember the kings of Mid'i an and besides that your bone and your flesh I

3 So the brothers of his mother 27 And Gid'e on proceeded to began speaking all these words make it into an eph'od and to ex- about him in the hearing of all the hibit it in his city Oph'rah; and landowners of She'chem so that their heart inclined toward A.bim'intercourse with it there, so that e-lech, for they said: "He is our it served as a snare to Gid'e on own brother." 4 Then they gave him seventy pieces of silver from 28 Thus Mid'i-an was subdued the house of Ba'al-be'rith, and with before the sons of Israel, and they them A.bim'e-lech proceeded to did not lift up their head any hire idle and insolent men, that more; and the land had no further they might accompany him. disturbance for forty years in the 5 After that he went to the house of his father at Oph'rah and killed 29 And Jer-ub-ba'al the son of his brothers, the sons of Jer-ubba'al, seventy men, upon one stone, but Jo'tham the youngest son of 30 And Gid'e on came to have Jer ub ba'al was left over, because he had hid.

6 Subsequently all the landowners of She'chem and all the house of Mil'lo gathered together and went and made A.bim'e-lech he named him A.bim'e.lech. reign as king, close by the big tree.

> 7 When they reported it to Jo'tham he at once went and stood on the top of Mount Ger'i-zim and raised his voice and called out and said to them: "Listen to me, you landowners of She'chem, and let God listen to you:

8 "Once upon a time the trees went to anoint a king over them. So they said to the olive tree, 'Do be king over us.' 9 But the olive tree said to them, 'Must I give up my fatness with which they glorify God and men, and must I go to wave over the other trees?' 10 Then the trees said to the fig tree, 'You come, be queen over us. 11 But the fig tree said to them. 'Must I give up my sweetness and my good produce, and must I go to wave over the other trees?' is better for you, for seventy men, to wave over the trees?' 14 Finally

all the other trees said to the their brother because he killed bramble, 'You come, be king over them, and upon the landowners of us.' 15 At this the bramble said She'chem because they strengthto the trees. 'If it is in truth that you are anointing me as king over You, come, seek refuge under my shadow. But if not, let fire come tops of the mountains, and they out of the bramble and consume would rob everyone that would pass the cedars of Leb'a non.'

16 "And now if it is in truth and was reported to A.bim'e-lech. in faultlessness that you have acted and that you went making A.bim'e-lech king, and if it is goodness over into She'chem, and the landthat you have exercised toward owners of She'chem began to trust Jer·ub·ba'al and his household, in him. 27 And they went out as and if you have done to him as usual into the field and engaged the doing of his hands deserved, in gathering the grapes of their 17 when my father fought for you vineyards and in treading them and went risking his soul that he and in carrying on a festal exultamight deliver you out of Mid'i an's tion, after which they went into hand: 18 and you, for your part, the house of their god and ate and have risen up against the household drank and called down evil upon of my father today that you A.bim'e-lech. 28 And Ga'al the might kill his sons, seventy men, son of E'bed went on to say: "Who upon one stone, and that you might is A.bim'e-lech, and who is She'make A-bim'e-lech, the son of his chem that we should serve him? slave girl, king over the landowners Is he not the son of Jer·ub·ba'al. of She'chem just because he is and is not Ze'bul a commissioner Your own brother; 19 yes, if it of his? Serve the men of Ha'mor. is in truth and in faultlessness She'chem's father, you others, but that you have acted toward Jerub ba'al and his household this day. rejoice over A.bim'e-lech and let my hand! Then I would remove him too rejoice over you. 20 But A.bim'e-lech." And he went on to if not, let fire come out of A.bim'e-lech and consume the landowners of She'chem and the house of Mil'lo, and let fire come out of the landowners of She'chem and the house of Mil'lo and consume A·bim'e·lech."

21 Then Jo'tham took to flight and went running off and made his way to Be'er, and he took up dwelling there because of A.bim'e·lech his brother.

22 And A.bim'e-lech kept playing the prince over Israel three years. 23 Then God let develop a bad must occur in the morning that as spirit between A.bim'e-lech and soon as the sun shines forth you the landowners of She'chem, and should get up early, and you must the landowners of She'chem proceeded to deal treacherously with when he and the people that are A.bim'e-lech, 24 that the violence done to the seventy sons of Jer-ubba'al might come and that he might as your hand finds it possible." put their blood upon A.bim'e-lech 34 Accordingly A.bim'e-lech and

ened his hands to kill his brothers. 25 So the landowners of She'chem set ambush men for him upon the by them on the road. In time it

26 Then Ga'al the son of E'bed and his brothers came and crossed why should we ourselves serve him? 29 And if only this people were in say to A.bim'e-lech: "Make your army numerous and come on out."

30 And Ze'bul the prince of the city got to hear the words of Ga'al the son of E'bed. Then his anger blazed. 31 So he sent messengers by subterfuge to A.bim'e-lech, saving: "Look! Ga'al the son of E'bed and his brothers are now come to She'chem, and here they are massing the city against you. 32 And now rise up by night, you and the people that are with you, and lie in wait in the field. 33 And it make a dash against the city; and with him are going out against you, you must also do to him just

all the people that were with him | A.bim'e-lech fought against the son of E'bed went out and stood at the entrance of the city gate. Then A.bim'e-lech and the people that were with him rose up from the place of ambush. 36 When Ga'al caught sight of the people, he at once said to Ze'bul: "Look! People it was reported to A.bim'e-lech coming down from the tops of the mountains." But Ze'bul said to him: "The shadows of the mountains are what you are seeing as though they were men."

of the big tree of Me.on'e.nim." "Where now is that saying of yours that you mouthed, 'Who is A.bim'e-lech that we should serve him?' fight against them."

head of the landowners of She'chem and took up the fight against | men and women, A.bim'e-lech. 40 And A.bim'e-lech set out after him, and he went fleeing before him: and the slain kept falling in numbers as far as the entrance of the gate.

41 And A.bim'e-lech continued to dwell in A·ru'mah, and Ze'bul proceeded to drive Ga'al and his brothers out from dwelling in She'chem. 42 And it came about on the next day that the people began to go out into the field. So they told A.bim'e-lech. 43 Hence he took the people and divided them up into three bands and began to lie in wait in the field. Then he looked, and there the people were up against them and struck them down. 44 And A.bim'e-lech and the bands that were with him made went striking them down. 45 And that he died.

rose up by night, and they began city all that day and got to capture to lie in wait against She'chem in the city; and he killed the people four bands, 35 Later Ga'al the that were in it, after which he pulled the city down and sowed it with salt.

46 When all the landowners of the tower of She'chem heard of it. they immediately went to the vault of the house of El-be'rith. 47 Then that all the landowners of the tower of She'chem had collected together. 48 At that A.bim'e-lech went up Mount Zal'mon, he and all the people that were with him. 37 Later Ga'al spoke once more A.bim'e-lech now took an ax in his and said: "Look! People coming hand and cut down a branch of down out of the center of the land, the trees and lifted it up and put and one band is coming by the way it on his shoulder and said to the people that were with him: "What 38 At this Ze'bul said to him: you have seen me do-hurry up, do like me!" 49 So all the people cut down also each one a branch for himself and went following Is not this the people whom you A.bim'e-lech. Then they put them rejected? Go out now, please, and against the vault, and over them they set the vault on fire, so that 39 So Ga'al went on out at the all the men of the tower of She'chem died too, about a thousand

50 And A.bim'e-lech proceeded to go to The'bez and to camp against The'bez and capture it. 51 As a strong tower happened to be in the middle of the city, there was where all the men and women and all the landowners of the city went fleeing, after which they shut it behind them and climbed onto the roof of the tower. 52 And A.bim'e.lech made his way to the tower and began fighting against it, and he went on up close to the entrance of the tower to burn it with fire. 53 Then a certain woman pitched an upper millstone upon A.bim'e-lech's head and going out of the city. He now rose broke his skull in pieces. 54 So he quickly called the attendant bearing his weapons and said to him: "Draw your sword and put a dash that they might stand at me to death, for fear they should the entrance of the city gate, while say about me, 'It was a woman two bands made a dash against all that killed him." Immediately his who were in the field, and they attendant ran him through, so

55 When the men of Israel got | 10 And the sons of Israel began to to see that A.bim'e.lech had died. they now went each one to his place. 56 Thus God made the cause we have left our God and evil of A.bim'e-lech that he had done to his father by killing his seventy brothers come back. 57 And all the evil of the men of She'chem God made come back upon their own heads, that the malediction of Jo'tham the son of Jer·ub·ba'al might come upon them.

10 Now after A-bim'e-lech there rose up to save Israel To'la the son of Pu'ah, the son of Do'do. a man of Is'sa char, and he was dwelling in Sha'mir in the mountainous region of E'phra·im. 2 And he continued to judge Israel for twenty-three years, after which he died and was buried in Sha'mir.

3 Then after him Ja'ir the Gil'e-ad-ite rose up, and he continued to judge Israel for twenty-two years. 4 And he came to have thirty sons who rode on thirty full-grown asses, and they had thirty cities. These they continue to call Hav'voth-ja'ir down to this day: they are in the land of Gil'e-ad. 5 After that Ja'ir died and was buried in Ka'mon.

6 And the sons of Israel again proceeded to do what was bad in the eyes of Jehovah, and they began to serve the Ba'als and the Ash'toreth images and the gods of Syria and the gods of Si'don and the gods of Mo'ab and the gods of the sons of Am'mon and the gods of the Phi-lis'tines. So they left Jehovah and did not serve him. 7 At this Jehovah's anger blazed against Israel, so that he sold them into the hand of the Phi-lis'tines and into the hand of the sons of Am'mon. 8 Hence they shattered and heavily oppressed the sons of Israel in that year—for eighteen years all the sons of Israel that were on the side of the Jordan in the land of the Am'or ites that was in Gil'e-ad. 9 And the sons of Am'mon would cross the Jordan to fight even against Judah and Benjamin you are the son of another woman." and the house of E'phra·im; and 3 So Jeph'thah ran away because

call to Jehovah for aid, saving: "We have sinned against you, bewe serve the Ba'als."

11 Then Jehovah said to the sons of Israel: "Was it not from Egypt and from the Am'or ites and from the sons of Am'mon and from the Phi-lis'tines 12 and the Si-do'ni ans and Am'a lek and Mid'i an, when they oppressed you and you went crying out to me, that I proceeded to save you out of their hand? 13 As for you, you abandoned me and took up serving other gods. That is why I shall not save you again. 14 Go and call for aid to the gods whom you have chosen. Let them be the ones to save you in the time of your distress." 15 But the sons of Israel said to Jehovah: "We have sinned. You yourself do to us according to anything that is good in your eyes. Only deliver us, please, this day." 16 And they began to remove the foreign gods from their midst and to serve Jehovah, so that his soul became impatient because of the trouble of Israel.

17 In time the sons of Am'mon were called together and pitched camp in Gil'e ad. So the sons of Israel gathered themselves together and pitched camp in Miz'pah. 18 And the people and the princes of Gil'e ad began to say to one another: "Who is the man that will take the lead in fighting against. the sons of Am'mon? Let him become the head of all the inhabitants of Gil'e-ad."

Now Jeph'thah the Gil'e-ad-ite had become a mighty, valiant man, and he was the son of a prostitute woman, and Gil'e-ad came to be the father of Jeph'thah. 2 And Gil'e-ad's wife kept bearing sons to him. When the sons of the wife got big, they proceeded to drive Jeph'thah out and to say to him: "You must have no inheritance in the household of our father, for Israel was greatly distressed, of his brothers and took up dwellmen kept bringing themselves to- now do return it peacefully." gether to Jeph'than, and they would 14 But Jeph'than sent once more go out with him.

while that the sons of Am'mon began to fight against Israel. 'Israel did not take the land of 5 And it came about that when Mo'ab and the land of the sons of the sons of Am'mon did fight against Israel, the older men of Gil'e ad immediately went to take Jeph'thah out of the land of Tob. 6 Then they said to Jeph'thah: "Do come and serve as our commander, and let us fight against the sons of Am'mon." 7 But Jeph'thah said to the older men of Gil'e-ad: "Was it not you that hated me so that you drove me out of my father's house? And why is it that you have come to me now just when you are in distress?" 8 At this the older men of Gil'e ad said to Jeph'thah: "That is why now we have returned to you, and you must go with us and fight against the sons of Am'mon, and you must become for us the head of all the inhabitants of Gil'e-ad." 9 So Jeph'thah said to the older men of Gil'e ad: "If you are bringing me back to fight against the sons of Am'mon, and Jehovah does abandon them to me, I, for my part, shall become your head!" 10 In turn the older men of Gil'e ad said to Jeph'thah: "Let Jehovah prove to be the listener between us if the way we shall do is not according to your word." 11 Consequently Jeph'thah went with the older men of Gil'e-ad and the people set him over them as head and commander. And Jeph'thah proceeded to speak all his words before Jehovah in Miz'pah,

12 Then Jeph'thah sent messengers to the king of the sons of Am'mon, saying: "What do I have to do with you, seeing that you have come against me to fight in my land?" 13 So the king of the sons of Am'mon said to the messengers of Jeph'thah: "It is because Israel took my land when they came up out of Egypt, from

ing in the land of Tob. And idle and as far as the Jordan. And messengers to the king of the sons 4 And it came about after a of Am'mon 15 and said to him:

"This is what Jeph'thah has said, Am'mon. 16 For when they came up out of Egypt Israel went walking through the wilderness as far as the Red Sea and got to come to Ka'desh. 17 Then Israel sent messengers to the king of E'dom, saying: "Let me pass, please, through your land," and the king of E'dom did not listen. And also to the king of Mo'ab they sent, and he did not consent, And Israel kept dwelling in Ka'desh. 18 When they walked on through the wilderness, they went their way around the land of E'dom and the land of Mo'ab, so that they went toward the rising of the sun as respects the land of Mo'ab and took up camping in the region of the Ar'non; and they did not come within the boundary of Mo'ab, because Ar'non was the boundary of Moab.

19 "'After that Israel sent messengers to Si'hon the king of the Am'or · ites, the king of Hesh'bon. and Israel said to him: "Let us pass, please, through your land to my own place." 20 And Si'hon did not feel sure about Israel's crossing through his territory, and Si'hon went gathering all his people together and camping in Ja'haz and fighting against Israel. 21 At this Jehovah the God of Israel gave Si'hon and all his people into Israel's hand, so that they struck them and Israel took possession of all the land of the Am'or ites inhabiting that land. 22 Thus they took possession of all the territory of the Am'or ites from the Ar'non as far as the Jab'bok and from the wilderness as far as the Jordan.

23 "'And now Jehovah the God of Israel it was that dispossessed the Am'or ites from before his people Israel, and you, for your part, would dispossess them. 24 Is the Ar'non as far as the Jab'bok it not whomever Che'mosh your god

causes you to dispossess that you his daughter coming out to meet Israel, or did he ever fight against them? 26 While Israel was dwelltowns and in A ro'er and its dependent towns and in all the cities that are by the banks of Ar'non able to turn back." for three hundred years, why, then, did you never snatch them away during that time? 27 As for me. I have not sinned against you, but you are dealing wrong with me by fighting against me. Let Jehovah the Judge judge today between the sons of Israel and the sons of Am'mon."

28 And the king of the sons of Am'mon did not listen to the words for two months, and let me go, of Jeph'thah that he had sent to and I will descend upon the moun-

upon Jeph'thah, and he proceeded to pass through Gil'e ad and Manas'seh and to pass through Miz'peh of Gil'e ad, and from Miz'peh and she kept going, she with her of Gil'e ad he passed along to the girl companions, and weeping over sons of Am'mon.

30 Then Jeph'thah made a vow to Jehovah and said: "If you without fail give the sons of Am'mon into my hand, 31 it must also occur that the one coming out. who comes out of the doors of my house to meet me when I return And it came to be a regulation in in peace from the sons of Am'mon. must also become Jehovah's, and I must offer that one up as a burnt offering."

32 So Jeph'thah passed along to the sons of Am'mon to fight against them, and Jehovah proceeded to give them into his hand, 33 And he went striking them from A·ro'er all the way to Min'nithtwenty cities-and as far as A'belker'a mim with a very great slaughter. Thus the sons of Am'mon were subdued before the sons of Israel.

34 Finally Jeph'thah came to Miz'pah to his home, and, look! contender, I and my people, with

will dispossess? And every one him with tambourine playing and whom Jehovah our God has dis- dancing! Now she was absolutely possessed from before us is the the only child. Besides her he had one we shall dispossess. 25 And neither son nor daughter. 35 And now are you any better than Ba'lak it came about that when he caught the son of Zip'por, the king of sight of her, he began to rip his Mo'ab? Did he ever contend with garments and to say: "Alas, my daughter! You have indeed made me bend down, and you yourself ing in Hesh'bon and its dependent have become the one I was ostracizing. And I-I have opened my mouth to Jehovah, and I am un-

36 But she said to him: "My father, if you have opened your mouth to Jehovah, do to me according to what has gone forth from your mouth, since Jehovah has executed acts of vengeance for you upon your enemies, the sons of Am'mon." 37 And she went on to say to her father: "Let this thing be done to me: Let me alone tains, and let me weep over my 29 Jehovah's spirit now came virginity, I and my girl companions."

> 38 At this he said: "Go!" So he sent her away for two months: her virginity upon the mountains. 39 And it came about at the end of two months that she made her return to her father, after which he carried out his vow that he had made toward her. As for her, she never had relations with a man. Israel: 40 From year to year the daughters of Israel would go to give commendation to the daughter of Jeph'thah the Gil'e-ad-ite, four days in the year.

12 Then the men of E'phra im were called together and crossed over northward and said to Jeph'thah: "Why is it that you crossed over to fight against the sons of Am'mon, and to us you did not issue a call to go with you? Your very house we shall burn over you with fire." 2 But Jeph'thah said to them: "I became a special

the sons of Am'mon. And I pro- | son of Hil'lel the Pir'a thon ite ceeded to call to you for aid, and began to judge Israel. 14 And he you did not save me out of their came to have forty sons and thirty hand. 3 When I got to see that you were no savior, then I determined to put my soul in my own palm and go over against the sons of Am'mon. At that Jehovah gave them into my hand. So why have you come up against me this day to fight against me?"

4 Immediately Jeph'thah collected all the men of Gil'e-ad together and fought E'phra.im: and the men of Gil'e-ad went striking E'phra im down, for they had said: "Men escaped from E'phra im is what you are, O Gil'e-ad, inside of E'phra·im, inside of Ma·nas'seh." 5 And Gil'e ad got to capture the fords of the Jordan ahead of E'phra·im; and it occurred that when the escaping men of E'phraim would say: "Let me pass over," then the men of Gil'e ad would say to each one: "Are you an E'phra·im·ite?" When he would say: "No!" 6 then they would say to him: "Please say Shib'bo leth." And he would say: "Sib'bo-leth," as he was unable to say the word correctly. And they would lay hold of him and slay him at the fords of the Jordan. So there fell at that time forty-two thousand out of

7 And Jeph'thah continued to judge Israel for six years, after which Jeph'thah the Gil'e-ad-ite died and was buried in his city in

E'phra·im.

Gil'e ad.

8 And Ib'zan from Beth'le hem began to judge Israel after him. 9 And he came to have thirty sons and thirty daughters. He sent outside and brought in thirty daughters for his sons from outside. And he continued to judge Israel for seven years. 10 Then Ib'zan died and was buried in Beth'le-hem.

11 And after him E'lon the Zeb'u·lun·ite began to judge Israel. And he continued to judge Israel ten years. 12 Then E'lon the in Ai'ja-lon in the land of Zeb'u-lun. belly until the day of his death."

grandsons who rode on seventy full-grown asses. And he continued to judge Israel eight years. 15 Then Ab'don the son of Hil'lel the Pir'a · thon · ite died and was buried in Pir'a thon in the land of E'phra in the mountain of the A·mal'ek·ite.

13 And the sons of Israel engaged again in doing what was bad in Jehovah's eyes, so that Jehovah gave them into the hand of the Phi-lis'tines for forty years.

2 Meanwhile there happened to be a certain man of Zo'rah of the family of the Dan'ites, and his name was Ma·no'ah. And his wife was barren and had borne no child. 3 In time Jehovah's angel appeared to the woman and said to her: "Look, now, you are barren and have borne no child. And you will certainly become pregnant and give birth to a son. 4 And now watch yourself, please, and do not drink wine or intoxicating liquor, and do not eat anything unclean. 5 For, look! you will be pregnant. and you will certainly give birth to a son, and no razor should come upon his head, because a Naz'i rite of God is what the child will become on leaving the belly; and he it is who will take the lead in saving Israel out of the hand of the Phi·lis'tines."

6 Then the woman went and said to her husband: "There was a man of the [true] God that came to me, and his appearance was like the appearance of the angel of the [true] God, very fear-inspiring. And I did not ask him from just where he was, neither did he tell me his name. 7 But he said to me, 'Look! You will be pregnant. and you will certainly give birth to a son. And now do not drink wine or intoxicating liquor, and do not eat any unclean thing, because a Naz'i rite of God is what the Zeb'u·lun·ite died and was buried child will become on leaving the

13 And after him Ab'don the 8 And Ma no'ah began to entreat

Jehovah and say: "Excuse me, Je- | the rock to Jehovah. And He was hovah. The man of the [true] God that you just sent, let him, please, come again to us and instruct us as to what we ought to do to the child that will be born." 9 Accordingly the [true] God listened to the voice of Ma.no'ah, and the angel of the [true] God came again to the woman while she was sitting in the field, and Ma-no'ah her husband was not with her. 10 Immediately the woman hurried and ran and told her husband and said to him: "Look! The man that came the other day to me has appeared to me." To among the

11 At that Ma no'ah got up and accompanied his wife and came to the man and said to him: "Are you the man that spoke to the woman?" to which he said: "I am." 12 Then Ma-no'ah said: "Now let your words come true. What will become the child's mode of life and his work?" 13 So Jehovah's angel said to Ma·no'ah: "From everything that I mentioned to the woman she should keep herself. 14 Nothing at all that comes forth from the wine vine should she eat. and no wine or intoxicating liquor let her drink, and no unclean thing of any sort let her eat. Everything that I have commanded her let her keep."

15 Ma·no'ah now said to Jehovah's angel: "Let us, please, detain you and fix up a kid of the goats before you." 16 But Jehovah's angel said to Ma no'ah: "If you detain me, I shall not feed myself on your bread; but if you will render up a burnt offering to Jehovah. you may offer it up." For Ma·no'ah did not know that he was Jehovah's angel. 17 Then Ma·no'ah said to Jehovah's angel: "What is your name, that when your word comes true we shall certainly do you honor?" 18 However, Jehovah's angel said to him: "Just why should you ask about my name, when it is a wonderful one?"

19 And Ma no'ah proceeded to

doing something in a wonderful way while Ma no'ah and his wife were looking on. 20 So it came about that, as the flame ascended from off the altar heavenward, then Jehovah's angel ascended in the flame of the altar while Ma-no'ah and his wife were looking on. At once they fell upon their faces to the earth, 21 And Jehovah's angel did not repeat appearing to Mano'ah and his wife any more. Then it was that Ma no'ah knew that he had been Jehovah's angel. 22 Consequently Ma no ah said to his wife: "We shall positively die, because it is God that we have seen." 23 But his wife said to him: "If Jehovah had been delighted only to put us to death, he would not have accepted a burnt offering and grain offering from our hand, and he would not have shown us all these things, and he would not as now have let us hear anything like this."

24 Later the woman gave birth to a son and called his name Samson: and the boy kept getting bigger, and Jehovah continued to bless him. 25 In time Jehovah's spirit started to impel him in Ma'ha neh-dan between Zo'rah and Esh'ta·ol.

Then Samson went down to Tim'nah and saw a woman in Tim'nah of the daughters of the Phi-lis'tines. 2 So he went up and told his father and his mother and said: "There is a woman that I have seen in Tim'nah of the daughters of the Phi-lis'tines, and now get her for me as a wife." 3 But his father and his mother said to him: "Is there not among the daughters of your brothers and among all my people a woman, so that you are going to take a wife from the uncircumcised Phi-lis'tines?" Still Samson said to his father: "Get just her for me, because she is the one just right in my eyes." 4 As for his father and his mother, they did not know that that was from Jehovah, that he was looking take the kid of the goats and the for an opportunity against the Phigrain offering and to offer it upon lis'tines, as at that particular time the Phi·lis'tines were ruling over Israel.

5 Accordingly Samson went on speak to the woman; and she was still right in Samson's eyes.

cass of the lion, and there there was a swarm of bees in the lion's corpse, and honey. 9 So he scraped it out into his palms and walked on, eating as he walked. When he rejoined his father and his mother. they began to eat. And he did not tell them that it was out of the corpse of the lion that he had scraped the honey.

10 And his father continued on his way down to the woman, and Samson proceeded to hold a banquet there; for that was the way the young fellows used to do. 11 And it came about that, on their seeing him, they immediately took thirty groomsmen, that these should keep with him. 12 Then Samson said to them: "Let me, please, propound a riddle to you. If you will without fail tell it to me during the seven days of the banquet and you do solve it. I shall in that case have to give you thirty undergarments and thirty outfits of tinued hot, and he went his way clothing. 13 But if you are unable up to his father's house. to tell it to me, you yourselves also must give me thirty undergarments and thirty outfits of clothing." At this they said to him: "Do propound your riddle, and let us hear 15 it." 14 So he said to them:

eat came forth.

And out of the strong something sweet came forth."

Samson kills lion, marries, his riddle

And they proved unable to tell down with his father and his the riddle for three days. 15 And mother to Tim'nah. When he got it came about on the fourth day as far as the vineyards of Tim'nah, that they began to say to Samson's why, look! a maned young lion wife: "Fool your husband that he roaring upon meeting him. 6 Then may tell us the riddle. Otherwise Jehovah's spirit became operative we shall burn you and the house upon him, so that he tore it in two, of your father with fire. Was it to just as someone tears a male kid take our possessions that you people in two, and there was nothing at invited us here?" 16 Consequently all in his hand. And he did not Samson's wife began to weep over tell his father or his mother what him and to say: "You only hate me, he had done. 7 And he continued you do, and you do not love me. on his way down and began to There was a riddle that you propounded to the sons of my people. but to me you have not told it." 8 Now after a while he went on At this he said to her: "Why, to back to take her home. Meantime my own father and my own mother he turned aside to look at the car- I have not told it, and ought I to tell it to you?" 17 But she kept weeping over him the seven days that the banquet continued for them, and it came about on the seventh day that finally he told her. because she had pressured him. he at once gave them some, and Then she told the riddle to the sons of her people. 18 So the men of the city said to him on the seventh day before ever he could go into the interior room:

> "What is sweeter than honey, And what is stronger than a lion?"

In turn he said to them:

"If you had not plowed with my young cow.

You would not have solved my riddle."

19 And Jehovah's spirit became operative upon him, so that he went down to Ash'ke lon and struck down thirty men of theirs and took what he stripped off them and gave the outfits to the tellers of the riddle. And his anger con-

20 And Samson's wife came to belong to a groomsman of his who had associated with him.

And it came about after a while, in the days of wheat harvest, that Samson went visiting "Out of the eater something to his wife with a kid of the goats. So he said: "I will go in to my

wife in the interior room." And | "Just as they did to me is the way her father did not allow him to I have done to them." 12 But go in. 2 But her father said: "I they said to him: "It is to tie you really said to myself, 'You must that we have come down, to give unquestionably hate her.' Hence you into the hand of the Phi-lis'-I gave her to your groomsman. Is tines." At that Samson said to not her younger sister better than them: "Swear to me that you she is? Let her, please, become yours vourselves will not assault me." instead of the other." 3 However, 13 And they went on to say to Samson said to them: "This time I him: "No. but we shall merely tie must be free of guilt against the you, and we will give you into their Phi-lis'tines in case I am dealing hand; but we shall by no means with them to their injury."

4 And Samson went his way and proceeded to catch three hundred into the fields of standing grain of the Phi-lis'tines. Thus he set on fire everything from sheaf to standing grain and the vineyards and the olive groves.

6 And the Phi-lis'tines began to say: "Who did this?" Then they said: "It was Samson the son-inlaw of the Tim'nite, because he took his wife and then gave her to his groomsman." At that the Phi·lis'tines went up and burned her and her father with fire. 7 In turn Samson said to them: "If you do like this, there is nothing but for me to avenge myself upon you, he went smiting them, piling legs upon thighs with a great slaughter, began to dwell in a cleft of the crag E'tam.

9 Later the Phi·lis'tines came up and camped in Judah and went tramping about in Le'hi. 10 Then the men of Judah said: "Why have you come up against us?" to which they said: "It is to tie Samson that we have come up, to do to him just as he has done to us." 11 So three thousand men of Judah went down to the cleft of the crag E'tam and said to Samson: "Do you not know that the Philis'tines are ruling over us? So what does this mean that you have done Israel in the days of the Phi-lis'to us?" Then he said to them: tines twenty years.

put you to death."

Accordingly they bound him with two new ropes and brought him up foxes and to take torches and turn out of the crag. 14 He, for his tail to tail and put one torch part, came as far as Le'hi, and the between two tails, right in the Phi-lis'tines, for their part, shouted middle. 5 With that he set fire exultantly at meeting him. And to the torches and sent them out Jehovah's spirit became operative upon him, and the ropes that were upon his arms came to be like linen threads that have been scorched with fire, so that his fetters melted off his hands. 15 He now found a moist jawbone of a male ass and thrust his hand out and took it and went striking down a thousand men with it. 16 Then Samson said:

> "With the jawbone of a male ass -one heap, two heaps! With the jawbone of a male ass I have struck down a thousand men."

17 And it came about that when and afterward I shall quit." 8 And he finished speaking, he immediately threw the jawbone out of his hand and called that place after which he went down and Ra'math-le'hi. 18 Now he became very thirsty, and he began to call on Jehovah and say: "It was you that gave this great salvation into the hand of your servant, and now shall I die of thirst and must I fall into the hand of the uncircumcised?" 19 So God split open a mortar-shaped hollow that was in Le'hi, and water began to come out of it, and he proceeded to drink, after which his spirit returned and he revived. That is why he called its name En-hak-kor'e, which is in Le'hi down to this day.

20 And he continued to judge

Once Samson went to Ga'za and saw a prostitute woman there and came in to her. 2 And report was made to the Ga'zites. saving: "Samson has come in here." So they surrounded him and lay in wait for him all night long in the city gate. And they kept quiet the whole night, saying: "As soon as the morning gets light, we must also kill him."

3 However, Samson kept lying till midnight and then rose at midnight and grabbed hold of the doors of the city gate and the two in the interior room. At that he side posts and pulled them out along with the bar and put them upon his shoulders and went carrying them up to the top of the mountain that is in front of He'bron, and regard and hars of

4 And it came about after that that he fell in love with a woman in the torrent valley of So'rek, and her name was De·li'lah, 5 And the axis lords of the Phi-lis'tines proceeded to come up to her and to say to her: "Fool him and see in what his great power is and with what we can prevail over him and pulled out the loom pin and the with what we are certain to tie him so as to master him; and we, for our part, shall give you each one thousand one hundred silver nieces"

6 Later De·li'lah said to Samson: "Do tell me, please, In what is your great power and with what Phi-lis'tines brought up to her seven still-moist sinews that had not been dried out. Later she tied him with them. 9 Now the ambush was sitting in the interior room of hers, and she began to say to him: "The Phi·lis'tines are upon he had disclosed to her all his you, Samson!" At that he tore the heart, she immediately sent and sinews in two, just as a twisted thread of tow is torn in two when it smells fire. And his power did has disclosed to me all his heart." not become known.

10 Subsequently De·li'lah said to Samson: "Look! You have trifled with me that you might speak lies to me. Now tell me, do please, with what you can be tied." 11 So he said to her: "If they tie me tight with new ropes with which no work has been done, I must also grow weak and become like an ordinary man." 12 So De·li'lah took new ropes and tied him with them and said to him: "The Phi-lis'tines are upon you, Samson!" All the while the ambush was sitting tore them in two from off his arms like a thread.

13 After that De·li'lah said to Samson: "Up till now you have trifled with me that you might speak lies to me. Do tell me with what you can be tied." Then he said to her: "If you will weave the seven braids of my head with the warp thread." 14 Accordingly she fixed them with the pin, after which she said to him: "The Philis'tines are upon you, Samson!" So he awoke from his sleep and warp thread.

15 She now said to him: "How dare you say, 'I do love you,' when your heart is not with me? These three times you have trifled with me and have not told me in what your great power is." 16 And it came about that because she prescan you be tied for one to master sured him with her words all the you?" 7 Then Samson said to time and kept urging him, his soul her: "If they tie me with seven got to be impatient to the point still-moist sinews that have not of dying. 17 Finally he disclosed been dried out. I must also grow to her all his heart and said to weak and become like an ordinary her: "A razor has never come upon man." 8 So the axis lords of the my head, because I am a Naz'i-rite of God from my mother's belly. If I did get shaved, my power also would certainly depart from me, and I should indeed grow weak and become like all other men "

> 18 When De·li'lah got to see that called the Phi-lis'tine axis lords, saying: "Come up this time, for he And the Phi-lis'tine axis lords

came up to her that they might were looking on while Samson ofbring up the money in their hand, fered some amusement.) 19 And she proceeded to make him sleep upon her knees. Then she called the man and had him shave off the seven braids of his head. after which she started to show the mastery of him, and his power kept departing from upon him. 20 Now she said: "The Phi-lis'-tines are upon you, Samson!" At that he woke up from his sleep and said: "I shall go out as at other times and shake myself free." And he himself did not know that it was Jehovah that had departed from him. 21 So the Phi-lis'tines grabbed hold of him and bored his eyes out and brought him down to Ga'za and bound him with two fetters of copper; and he came to be a grinder in the prison house. 22 Meanwhile the hair of his head started to grow luxuriantly as soon as he had been shaved.

23 As for the Phi-lis'tine axis lords, they gathered together to sacrifice a great sacrifice to Da'gon their god and for rejoicing, and they kept saying: "Our god has given into our hand Samson our enemy!" 24 When the people got to see him, they at once gave way to praising their god, "because," said they, "our god has given into our hand our enemy and the devastator of our land and the one who multiplied our slain."

25 And it came about that because their heart was merry, they began to say: "Call Samson that he may offer us some amusement." So they called Samson out of the prison house that he might make sport before them: and they proceeded to stand him between the pillars. 26 Then Samson said to the boy that was holding him by his hand: "Do permit me to feel the pillars upon which the house is firmly established and let me lean against them." 27 (Incidentally, the house was full of men and women and all the Phi-lis'tine axis lords were there; and upon the roof there were about three

28 Samson now called to Jehovah and said: "Lord Jehovah. remember me, please, and strengthen me, please, just this once. O you the [true] God, and let me avenge myself upon the Phi·lis'tines with vengeance for one of my two eves."

29 With that Samson braced himself against the two middle pillars upon which the house was firmly established, and got a grasp on them, one with his right and the other with his left hand. 30 And Samson proceeded to say: "Let my soul die with the Philis'tines." Then he bent himself with power, and the house went falling upon the axis lords and

death in his own death came to be more than those he had put to death during his lifetime. 31 Later his brothers and all the household of his father came on down and lifted him up and brought him up and buried him between Zo'rah and Esh'ta ol in the burial place of Ma no'ah his father.

upon all the people that were in

it, so that the dead that he put to

As for him, he had judged Israel twenty years. Many as severe but

17 Now there happened to be a man of the mountainous region of E'phra im whose name was Mi'cah. 2 In time he said to his mother: "The thousand one hundred silver pieces that were taken from you and over which you pronounced a curse and also said it in my hearing-look! the silver is with me. It was I who took it." At that his mother said: "Blessed may my son be of Jehovah." 3 Accordingly he gave back the thousand one hundred pieces of silver to his mother: and his mother went on to say: "I must without fail sanctify the silver to Jehovah from my hand for my son, so as to make a carved image and a molten statue; and now I shall give it back to you."

4 So he returned the silver to thousand men and women who his mother, and his mother took

two hundred silver pieces and gave | fallen to them in the midst of the them to the silversmith, And he tribes of Israel. went making a carved image and a molten statue; and it got to be in Mi'cah's house. 5 As for the man Mi'cah, he had a house of gods, and he proceeded to make an eph'od and teraphim and to fill the hand of one of his sons with them: "Go, explore the land." In power, that he might serve as priest for him. 6 In those days there was no king in Israel. As for everybody, what was right in his own eves he was accustomed to do.

young man of Beth'le hem in Juhe was a Levite. And he was residing there for a time. 8 And the man proceeded to go from the city of Beth'le hem in Judah to what interest do you have here?" tainous region of E'phra im as far le-hem in Judah, and I am on my way to reside for a time wherever I may find a place." 10 So Mi'cah | which you go." said to him: "Do dwell with me and serve as a father and priest for me, and I, for my part, shall give you ten silver pieces a year and the usual outfit of garments Levite took it upon himself to dwell got to be as one of his sons to him. 12 Furthermore, Mi'cah filled the hand of the Levite with power, that the young man might serve as a priest for him and might continue in the house of Mi'cah. 13 Hence Mi'cah said: "Now I do know that Jehovah will do me good, because the Levite has become priest for me."

king in Israel. And in those that day an inheritance had not quite wide; for God has given it

2 Eventually the sons of Dan sent five men of their family, men from among them, men who were valiant fellows, out from Zo'rah and Esh'ta·ol, to spy out the land and to explore it. So they said to time they came into the mountainous region of E'phra·im as far as the house of Mi'cah and got to spend the night there. 3 While they were close by the house of 7 Now there happened to be a Mi'cah, they recognized the voice of the young man, the Levite, so dah of the family of Judah, and that they turned aside there. And they proceeded to say to him: "Who brought you here, and what are you doing in this place, and reside for a time wherever he might 4 In turn he said to them: "Thus find a place. At length while going and so Mi'cah did for me that he his way he came into the moun-tainous region of E'phra im as far serve as priest for him." 5 Then as the house of Mi'cah. 9 Then they said to him: "Inquire, please, Mi'cah said to him: "Where do of God that we may know whether you come from?" At that he said our way on which we are going will to him: "I am a Levite from Beth'- be successful." 6 So the priest said to them: "Go in peace. It is before Jehovah that your way is in

7 Accordingly the five men went on and came to La'ish and saw how the people that were within it were dwelling in self-reliance according to the custom of the Siand your sustenance." Accordingly do'ni ans, quiet and unsuspecting, the Levite went in. 11 Thus the and there was no oppressive conand there was no oppressive conqueror that was molesting a thing with the man, and the young man in the land, while they were far off from the Si.do'ni ans and they had nothing to do with mankind.

8 At length they came to their brothers at Zo'rah and Esh'ta ol. and their brothers began to say to them: "How was it with you?" 9 At this they said: "Do get up, and let us go up against them; for we have seen the land, and, look! it is very good. And you are hesi-In those days there was no tant. Do not be sluggish about walking to come in to take possesdays the tribe of the Dan'ites was sion of the land. 10 When you looking for an inheritance for it- come in, you will come to an unself to dwell there; because up to suspecting people, and the land is into your hand, a place where | tribe and family in Israel?" 20 At there is no lack of any sort of this the heart of the priest was thing that is in the earth."

11 Then six hundred men girded with weapons of war, out of the family of the Dan'ites, departed midst of the people. from there, that is, from Zo'rah and Esh'ta ol. 12 And they got their way and put the little ones on their way up and went camping and the livestock and the valuable at Kir'i ath-je'a rim in Judah. things ahead of them. 22 They That is why they have called that place Ma'ha neh-dan down to this day. Look! It is west of Kir'iath-je'a rim. 13 After that they passed along from there to the mountainous region of E'phra·im and came as far as the house of Mi'cah.

gone to spy out the land of La'ish answered and said to their brothers: "Did you know that there are 24 So he said: "My gods that in these houses an eph'od and I made you have taken, the teraphim and a carved image and priest too, and you go your way, a molten statue? And now have in and what do I have any more? mind what you ought to do." 15 So they turned aside there and came to the house of the young man, the Levite, at the house of Mi'cah, and began to ask how he was getting along. 16 All the while the six hundred men girded with their weapons of war, who were of the sons of Dan, were standing at the entrance of the gate. 17 The five men that had gone to spy out the land now went on up, that they might enter in there to take the carved image and the eph'od and the teraphim and the molten image. (And the priest was standing at the entrance of the gate with the six hundred men girded with weapons of war.) 18 And these went into the house of Mi'cah and proceeded to take they burned with fire. 28 And the carved image, the eph'od and there was no deliverer, for it was the teraphim and the molten far away from Si'don, and they had image. At that the priest said to nothing at all to do with manthem: "What are you doing?" 19 But they said to him: "Be that belonged to Beth-re'hob. Then quiet. Put your hand over your they built the city and took up mouth, and go with us and become dwelling in it. 29 Furthermore, a father and a priest for us. Which they called the name of the city is better, for you to continue a Dan by the name of their father, priest to the house of one man or Dan, who had been born to Israel.

pleased, and he now took the eph'od and the teraphim and the carved image and came into the

21 Then they turned and went themselves had got a distance away from the house of Mi'cah when the men who were in the houses that were close by the house of Mi'cah were called together and tried to catch up with the sons of Dan. 23 When they kept crying out to the sons of Dan, then they turned 14 Then the five men that had their faces and said to Mi'cah: "What is the matter with you that you have been called together?" How, then, is it that you can say to me, 'What is the matter with you?" 25 At this the sons of Dan said to him: "Do not let your voice be heard close to us, for fear that men bitter of soul may assault you people, and you have to forfeit your own soul and the soul of your household." 26 And the sons of Dan kept going on their way; and Mi'cah got to see that they were stronger than he was, and so he turned and went back to his house.

27 As for them, they took what Mi'cah had made and the priest that had become his, and they kept going toward La'ish, against a people quiet and unsuspecting. And they proceeded to strike them with the edge of the sword, and the city kind; and it was in the low plain for you to become a priest to a Nevertheless. La'ish was the city's sons of Dan stood up the carved overnight there again. image for themselves; and Jon'athan the son of Ger'shom, Moses' son, he and his sons became priests to the tribe of the Dan'ites until the day of the land's being taken into exile. 31 And they kept the carved image of Mi'cah, which he had made, set up for themselves all the days that the house of the [true] God continued in Shi'loh

days that there was no king in Israel. And it came about that mountainous region of E'phra-im. In time he took as his wife a concubine from Beth'le-hem in Judah. 2 And his concubine began to comnally she went away from him to the house of her father at Beth'lehem in Judah and continued there fully four months. 3 Then her husband got up and went after her to speak consolingly to her so as to bring her back; and there were with him his attendant and a couple of he-asses. So she had him come into her father's house. When the father of the young woman got to see him, he at once rejoiced to meet him. 4 Consequently his father-in-law, the young woman's he continued to dwell with him three days; and they would eat and there.

fourth day, when they got up early in the morning as usual, he now rose to go, but the father of the young woman said to his son-inlaw: "Sustain your heart with a bit of bread and afterward you people may go." 6 So they sat down, and both of them began to eat and to drink together; after which the father of the young woman said to the man: "Come on, please, and stay overnight, and let your heart feel good." 7 When the

name at first. 30 After that the kept begging him, so that he staved

8 When he got up early in the morning on the fifth day to go, the father of the young woman then said: "Please, take sustenance for your heart." And they lingered until the fading away of the day. And both of them kept eating. 9 The man now rose to go, he and his concubine and his attendant: but his father-in-law, the young woman's father, said to him: "Look, 19 Now it happened in those days that there was no like STAY overnight. Here the day is a certain Levite was residing for a settling down. Stay here overnight. time in the remotest parts of the and let your heart feel good. And tomorrow you people must get up early for your journey, and you must go to your tent." 10 However, the man did not consent to mit fornication against him. Fi- stay overnight, but he rose and got on his way and came as far as in front of Je'bus, that is to say, Jerusalem: and with him there were the couple of he-asses saddled up, and his concubine and his attendant.

11 While they were close by Je'bus, as the daylight had gone down considerably, the attendant now said to his master: "O come, now, and let us turn aside to this city of the Jeb'u-sites and stay in it overnight." 12 But his master said to him: "Let us not turn aside father, took hold of him, so that to a city of foreigners who are no part of the sons of Israel: and we have to pass on as far as Gib'e-ah." drink, and he would stay overnight | 13 And he went on to say to his attendant: "Come and let us ap-5 And it came about on the proach one of the places, and we must stay overnight either in Gib'e-ah or in Ra'mah." 14 So they passed along and kept on their way, and the sun began to set upon them when near to Gib'e ah. which belongs to Benjamin.

15 Consequently they turned aside there to go in to stay overnight in Gib'e-ah. And they proceeded to go in and sit down in the public square of the city, and there was nobody taking them on into the house to stay overnight. man rose to go, his father-in-law 16 Eventually, look! an old man

coming in from his work in the must not do this disgraceful, foolfield at evening, and the man was from the mountainous region of E'phra·im, and he was residing for a time in Gib'e ah; but the men of the place were Ben'ia mites. 17 When he raised his eyes he got to see the man, the traveler, in the public square of the city. So the old man said: "Where are you going, and where do you come from?' 18 In turn he said to him: "We are passing along from Beth'lehem in Judah to the remotest parts of the mountainous region of E'phra·im. That is where I am from, but I went to Beth'le hem in Judah; and it is to my own house that I am going, and there is nobody taking me on into the house. 19 And there are both straw and fodder for our he-asses. and there are both bread and wine for me and your slave girl and for the attendant with your servant. There is no lack of a single thing." 20 However, the old man said: "May you have peace! Just let any lack of yours be upon me. Only do not stay overnight in the public square." 21 With that he brought him into his house and threw mash to the he-asses. Then they washed their feet and began to eat and drink.

22 While they were making their hearts feel good, look! the men of the city, mere good-for-nothing men, surrounded the house, shoving one another against the door; and they kept saying to the old man, the owner of the house: "Bring out the man that came into your house, that we may have intercourse with him." 23 At that the owner of the house went on out to them and said to them: "No, my brothers, do not do anything wrong, please, since this man has come into my house. Do not commit this disgraceful folly. 24 Here are my virgin daughter and his concubine. Let me bring them out, please, and you rape them and do to them what is good

ish thing."

25 And the men did not want to listen to him. Hence the man took hold of his concubine and brought her forth to them outside; and they began to have intercourse with her. and kept on abusing her all night long until the morning, after which they sent her off at the ascending of the dawn. 26 Then the woman came as it was turning to morning, and fell down at the entrance of the man's house where her master was,-until daylight. 27 Later her master rose up in the morning and opened the doors of the house and went out to get on his way. and, look! the woman, his concubine, fallen at the entrance of the house with her hands upon the threshold! 28 So he said to her: "Rise up, and let us go." But there was no one answering. At that the man took her upon the ass and rose up and went to his place.

29 Then he entered his house and took the slaughtering knife and laid hold of his concubine and cut her up according to her bones into twelve pieces and sent her into every territory of Israel. 30 And it occurred that everybody seeing it said: "Such a thing as this has never been brought about or been seen from the day that the sons of Israel went up out of the land of Egypt down to this day. Set your hearts upon it, take counsel and speak."

Consequently all the sons of Israel went out and the assembly congregated themselves as one man, from Dan down to Be'ershe'ba along with the land of Gil'e-ad, to Jehovah at Miz'pah. 2 So the key men of all the people and all the tribes of Israel took their station in the congregation of the people of the [true] God, four hundred thousand men on foot who drew the sword.

3 And the sons of Benjamin got to hear that the sons of Israel had gone up to Miz'pah.

Then the sons of Israel said: in your eyes. But to this man you "Speak. How has this bad thing and said: "It was to Gib'e-ah, came. I and my concubine, to stay house against me by night. It was I that they figured on killing, but it was my concubine that they raped, and she gradually died. 6 Hence I grasped my concubine and cut her up and sent her into every field of Israel's inheritance, because they had carried on loose conduct and disgraceful folly in Is-

8 So all the people rose up as one man, saying: "We shall not go any of us to his tent, nor shall we turn aside any of us to his house. 9 And now this is the thing that we shall do to Gib'e ah. Let us go up by lot against it. 10 And we must take ten men out of a hundred of all the tribes of Israel, and a hundred out of a thousand, and a thousand out of ten thousand, to procure provisions for the people, that they may take action by going against Gib'e-ah of Benjamin, in view of all the disgraceful folly that they did in Israel." 11 Thus all the men of Israel were gathered against the city as one man, as allies.

rael. 7 Look! All you sons of Is-

rael, give your word and counsel

here."

12 Accordingly the tribes of Israel sent men to all the tribesmen of Benjamin, saying: "What is this bad thing that has been brought about among you? 13 And now give over the men, the good-fornothing men, that are in Gib'e-ah, that we may put them to death. and let us clear out what is bad from Israel." And the sons of Benjamin did not want to listen to the voice of their brothers, the sons of Israel.

battle against the sons of Israel. Israel down to ruin to the earth, all

been brought about?" 4 At this | 15 So the sons of Benjamin got the man, the Levite, the husband to be mustered on that day from of the murdered woman, answered the cities, twenty-six thousand men drawing sword, apart from the inwhich belongs to Benjamin, that I habitants of Gib'e-ah, of whom seven hundred chosen men were overnight. 5 And the landowners mustered. 16 Out of all this peoof Gib'e-ah proceeded to rise up ple there were seven hundred against me and to surround the chosen men left-handed. Every one of these was a slinger of stones to a hairbreadth and would not miss.

> 17 And the men of Israel were mustered apart from Benjamin, four hundred thousand men drawing sword. Every one of these was a man of war. 18 And they proceeded to rise up and go on up to Beth'el and to inquire of God. Then the sons of Israel said: "Who of us should go up in the lead to the battle against the sons of Benjamin?" To this Jehovah said: "Judah in the lead."

19 After that the sons of Israel rose up in the morning and camped against Gib'e ah.

20 The men of Israel now went out to battle against Benjamin; and the men of Israel proceeded to draw up in battle formation against them at Gib'e ah. 21 So the sons of Benjamin came on out from Gib'e ah and brought twentytwo thousand men in Israel down to ruin to the earth on that day. 22 However, the people, the men of Israel, showed themselves courageous and again went drawing up in battle formation in the place where they had drawn up in formation on the first day. 23 Then the sons of Israel went up and wept before Jehovah until the evening and inquired of Jehovah, saying: "Shall I again approach for battle against the sons of Benjamin my brother?" To this Jehovah said: "Go up against him."

24 Accordingly the sons of Israel drew near to the sons of Benjamin on the second day. 25 In turn Benjamin came on out from Gib'-14 Then the sons of Benjamin e ah to meet them on the second went gathering together out of the day and brought a further eighteen cities to Gibe ah to go out to thousand men among the sons of of these drawing sword, 26 At | 35 And Jehovah proceeded to dethat all the sons of Israel, even feat Benjamin before Israel, so all the people, went on up and that the sons of Israel on that day came to Beth'el and wept and sat there before Jehovah and fasted on that day until the evening and offered up burnt offerings and communion offerings before Jehovah. 27 After that the sons of Israel inquired of Jehovah, as it was there that the ark of the covenant of the [true] God was in those days. 28 Now Phin'e has the son of E lea'zar, the son of Aaron, was standing before it in those days, saying: "Shall I go out yet again to battle against the sons of Benjamin my brother or shall I cease to?" To this Jehovah said: "Go up, because tomorrow I shall give him into your hand." 29 Then Israel set men in ambush against Gib'e-ah all around.

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30 And the sons of Israel proceeded to go up against the sons of Benjamin on the third day, and to draw up in formation against Gib'e ah the same as at the other times. 31 When the sons of Benjamin went on out to meet the people, they were drawn away from the city. Then, the same as at the other times, they started to strike down some of the people mortally wounded on the highways, one of which goes up to Beth'el and the other to Gib'e-ah, in the field, about thirty men in Israel. 32 So the sons of Benjamin began to say: "They are suffering defeat before us the same as at the first." As for the sons of Israel, they said: "Let us flee, and we shall certainly draw them away from the city onto the highways." 33 And all the men of Israel rose up from their places and went drawing up in formation at Ba'alta'mar, while those of Israel in ambush were making a charge out of their places in the vicinity of Gib'e-ah. 34 Thus ten thousand chosen men out of all Israel came in front of Gib'e-ah, and the fighting was heavy; and the Ben'ia mites did not know that calamity was impending over them.

brought down to ruin in Benjamin twenty-five thousand one hundred men, all of these drawing sword.

36 However, the sons of Benjamin imagined that the men of Israel faced defeat when they kept giving ground to Benjamin because they trusted in the ambush that they had set against Gib'e-ah. 37 As for the ambush, they acted quickly and went dashing toward Gib'e ah. Then the ambush spread out and struck all the city with the edge of the sword.

38 Now the men of Israel had come to the arrangement with the ambush for them to make a smoke signal go up from the city.

39 When the sons of Israel turned around in the battle, Benjamin started to strike down about thirty men mortally wounded among the men of Israel, for they said: "They are unquestionably suffering nothing but defeat before us just as in the first battle." 40 And the signal started to go up from the city as a pillar of smoke. So when Benjamin turned his face back, look! the whole city went up heavenward. 41 And the men of Israel made an about-face, and the men of Benjamin were disturbed. for they saw that calamity had reached them. 42 Hence they turned before the men of Israel in the direction of the wilderness. and the battle followed them up closely, while the men from out of the cities were bringing them down to ruin in their midst. 43 They surrounded Benjamin. They pursued him without a place to rest. They trampled him down directly in front of Gib'e ah toward the rising of the sun. 44 Finally there fell eighteen thousand men of Benjamin, all of these being valiant men,

45 Thus they turned and went fleeing to the wilderness to the crag of Rim'mon. And they made a gleaning of five thousand men of them on the highways, and they kept following closely after them as far as Gi'dom and so struck 8 And they went on to say: down two thousand more men of "Which one out of the tribes of them. 46 And all those of Ben- Israel is it that has not come up jamin that fell on that day to Jehovah at Miz'pah?" And, look! amounted at last to twenty-five no one had come into the camp thousand men drawing sword, all from Ja'besh-gil'e-ad to the conthese being valiant men. 47 But gregation. 9 When the people six hundred men turned and went were counted, well, look! there fleeing to the wilderness to the was not a man there from the crag of Rim'mon, and they continued to dwell on the crag of Rim'mon four months.

48 And the men of Israel came back against the sons of Benjamin and went striking with the edge of the sword those of the city, [from] men to domestic animal up to all that were found. Also, all the cities that were found they consigned to the fire.

21 Now the men of Israel had sworn in Miz'pah, saying: "Not a man of us will give his daughter to Benjamin as a wife." 2 Consequently the people came to Beth'el and kept sitting there before the [true] God until the evening and continued to raise their voice and indulge in a great deal of weeping. 3 And they would say: "Why, O Jehovah the God of Israel, has this occurred in Israel, for one tribe to be missing today from Israel?" 4 And it came about the next day that the people proceeded to get up early and to build an altar there and to offer up burnt offerings and communion offerings.

5 Then the sons of Israel said: "Who is there out of all the tribes of Israel that has not come up in the congregation to Jehovah, for there is a great oath that has taken place respecting the one that has not come up to Jehovah at Miz'pah, saying, 'Let him be put to death without fail.'" 6 And the sons of Israel began to feel regret over Benjamin their brother. So they said: "Today one tribe has been chopped off from Israel. 7 What shall we do to those who are left over as to wives, now that we ourselves have sworn by Jehodaughters as wives?" that gives a wife to Benjamin."

inhabitants of Jabesh-gile-ad. 10 Hence the assembly proceeded to send twelve thousand of the most valiant men there and to command them, saying: "Go, and you must strike the inhabitants of Ja'besh-gil'e-ad with the edge of the sword, even the women and the little ones, 11 And this is the thing that you should do: Every male and every woman that has experienced lying with a male you should devote to destruction." 12 However, they found out of the inhabitants of Ja'besh-gil'e ad four hundred girls, virgins, that had not had intercourse with a man by lying with a male. So they brought them to the camp at Shi'loh, which is in the land of Ca'naan.

13 And all the assembly now sent and spoke to the sons of Benjamin that were on the crag of Rim'mon and offered them peace. 14 Accordingly Benjamin came back at that time. Then they gave them the women that they had preserved alive from the women of Ja'besh-gil'e-ad; but they did not find enough for them. 15 And the people felt regret over Benjamin because Jehovah had made a rupture between the tribes of Israel. 16 Consequently the older men of the assembly said: "What shall we do to the men that are left over as to wives, for womankind has been annihilated out of Benjamin?" 17 Then they said: "There should be a possession for those who have escaped of Benjamin, that a tribe might not be wiped out of Israel. 18 As for us, we are not allowed to give them wives from our daughters, because the sons of Israel have vah not to give them any of our sworn, saying, 'Cursed is the one

19 Finally they said: "Look! have not taken for each one his There is a festival of Jehovah from wife by war, for it was not you year to year in Shi'loh, which is that did the giving to them at a to the north of Beth'el, toward the time when you would become east of the highway that goes up guilty." from Beth'el to She'chem and toward the south of Le-bo'nah." 20 So they commanded the sons of Benjamin, saying: "Go, and you must lie in wait in the vineyards. 21 And you must look, and, there now, when the daughters of Shi'loh come on out to dance in circle and built the cities and took up dances, you must also come out from the vineyards and carry off for yourselves by force each one to disperse from there at that time, his wife from the daughters of each one to his own tribe and Shi'loh, and you must go to the his own family; and they went land of Benjamin. 22 And it must their way out from there, each occur that should their fathers or one to his own inheritance. their brothers come to conduct a 25 In those days there was no legal case against us, we also shall king in Israel. What was right in certainly say to them, 'Do us a his own eyes was what each one

23 Accordingly the sons of Benjamin did just that way, and they proceeded to carry off wives for their number from the women dancing around, whom they snatched away: after which they went off and returned to their inheritance dwelling in them.

24 And the sons of Israel began

favor for their sakes, because we was accustomed to do.

## RUTH

1 Now it came about in the days remained without her two children when the judges administered and her husband, 6 And she Mo'ab, he with his wife and his that Jehovah had turned his attwo sons. 2 And the man's name was E·lim'e·lech, and his wife's name Na'o·mi, and the names of his two sons were Mah'lon and Chil'i.on, Eph'rath.ites from Beth'le hem in Judah. Eventually they came to the fields of Mo'ab and continued there.

3 In time E·lim'e·lech the husband of Na'o·mi died, so that she remained with her two sons. 4 Later the men took wives for themselves. Mo'ab ite women. The name of the one was Or'pah, and as you have exercised it toward the name of the other Ruth. And the men now dead and toward me. they went on dwelling there for 9 May Jehovah make a gift to about ten years, 5 In time the you, and do you find a resting two of them, Mah'lon and Chil'i- place each one in the house of her

justice that a famine arose in the proceeded to get up with her land, and a man proceeded to go daughters-in-law and to return from Beth'le hem in Judah to re- from the fields of Mo'ab, for she side as an alien in the fields of had heard in the field of Mo'ab tention to his people by giving them bread. W VI DOD vin boll

7 And she went her way out from the place where she had continued, and both of her daughtersin-law were with her, and they kept walking on the road to return to the land of Judah. 8 Finally Na'o·mi said to both of her daughters-in-law: "Go, return, each one to the house of her mother. May Jehovah exercise loving-kindness toward you, just on, also died, so that the woman husband," Then she kissed them,

and they began to raise their voices | Ma'ra, for the Almighty has made and weep. 10 And they kept say- it very bitter for me. 21 I was ing to her: "No, but with you we full when I went, and it is emptyshall return to your people." 11 But Na'o·mi said: "Return, my daughters. Why should you go with me? Do I still have sons in my inward parts, and will they have to become your husbands? 12 Return, my daughters, go, for I have grown too old to get to belong to a husband. If I had said I had hope also that I should certainly become a husband's tonight and also should certainly bear sons, 13 would you keep waiting for them until they could grow up? Would you keep yourselves secluded for them so as not to become a husband's? No, my daughters, for it is very bitter to me because of you, that the hand of Jehovah has gone out against me."

14 At that they raised their voices and wept some more, after which Or'pah kissed her motherin-law. As for Ruth, she stuck with her. 15 So she said: "Look! Your widowed sister-in-law has returned to her people and her gods. Return with your widowed sister-in-law."

16 And Ruth proceeded to say: "Do not plead with me to abandon you, to turn back from accompanying you: for where you go I shall go, and where you spend the night I shall spend the night. Your people will be my people, and your God my God. 17 Where you die I shall die, and there is where I shall be buried. May Jehovah do so to me and add to it if anything but death should make a separation between me and you."

18 When she got to see that she was persistent about going with her, then she left off speaking to on their way until they came to Beth'le hem. And it came about that as soon as they came to Beth'le·hem, all the city became stirred up over them, and the women kept saying: "Is this Na'o·mi?" 20 And little while." she would say to the women: "Do

handed that Jehovah has made me return. Why should you call me Na'o mi, when it is Jehovah that has humiliated me and the Almighty that has caused me calamity?"

22 Thus Na'o·mi made her return, Ruth the Mo'ab-ite woman. her daughter-in-law, being with her when returning from the fields of Mo'ab; and they came to Beth'le hem at the commencement of barley harvest.

Now Na'o mi had a kinsman of her husband, a man mighty in wealth, of the family of E-lim'elech, and his name was Bo'az.

2 In time Ruth the Mo'ab ite woman said to Na'o·mi: "Let me go, please, to the field and glean among the ears of grain following after whoever it is in whose eyes I may find favor." So she said to her: "Go, my daughter." 3 At that she went off and entered and began to glean in the field behind the harvesters. Thus by chance she lighted on the tract of the field belonging to Bo'az, who was of the family of E·lim'e·lech. 4 And, look! Bo'az came from Beth'le-hem and proceeded to say to the harvesters: "Jehovah be with you." In turn they would say to him: "Jehovah bless you."

5 Subsequently Bo'az said to the young man who was set over the harvesters: "To whom does this young woman belong?" 6 So the young man set over the harvesters answered and said: "The young woman is a Mo'ab·i·tess, who returned with Na'o·mi from the field of Mo'ab. 7 Then she said. 'Let me glean, please, and I shall cerher. 19 And they both continued tainly gather among the cut-off ears of grain behind the harvesters.' So she entered and kept on her feet from that time in the morning until her sitting down just now in the house a

8 Later Bo'az said to Ruth: "You not call me Na'o mi. Call me have heard, have you not, my daughter? Do not go away to glean | leave them behind that she may in another field, and you must also not cross over from this place, and in that way you should keep close by my young women. 9 Let your eyes be on the field that they will harvest, and you must go with them. Have I not commanded the young men not to touch you? When you are thirsty, you must also go to the vessels and drink from what the young men will draw."

10 At that she fell upon her face and bowed down to the earth and said to him: "How is it I have found favor in your eyes so that I to her: "Where did you glean toam taken notice of, when I am a foreigner?" 11 Then Bo'az answered and said to her: "The report was fully made to me of all that you have done to your motherin-law after the death of your husband, and how you proceeded to leave your father and your mother and the land of your relatives and to go to a people whom you had not known formerly. 12 May Jehovah reward the way you act, and may there come to be a perfect wage for you from He is one of our repurchasers." Jehovah the God of Israel, under whose wings you have come to seek refuge." 13 To this she said: "Let me find favor in your eyes, my lord. because you have comforted me and because you have spoken reassuringly to your maidservant, although I myself may not happen to be like one of your maidservants."

14 And Bo'az proceeded to say to her at mealtime: "Approach here, and you must eat some of the bread and dip your piece in the vinegar." So she sat down beside the harvesters, and he would hold out roasted grain to her and she would eat, so that she was satisfied and yet had something left over. 15 Then she got up to glean. Bo'az now commanded his young men, saying: "Let her glean also among the cut-off ears of grain, and you must not molest her. 16 And you should also be sure to pull out some from the bun- Look! He is winnowing barley at dles of ears for her, and you must the threshing floor tonight. 3 And

glean them, and you must not rebuke her."

17 And she continued to glean in the field until the evening, after which she beat out what she had gleaned, and it came to be about an e'phah of barley. 18 Then she took it up and went into the city. and her mother-in-law got to see what she had gleaned. After that she took out what food she had left over when she had satisfied herself and gave it to her.

19 Her mother-in-law now said day, and where did you work? May the one who took notice of you become blessed." So she told her mother-in-law with whom she had worked; and she went on to say: "The name of the man with whom I worked today is Bo'az." 20 At that Na'o mi said to her daughterin-law: "Blessed be he of Jehovah, who has not left his loving-kindness toward the living and the dead." And Na'o mi went on to say to her: "The man is related to us. 21 Then Ruth the Mo'ab · i · tess said: "He also said to me, 'Close by the young people that are mine is where you should keep until they have finished the entire harvest that I have." 22 So Na'o·mi said to Ruth her daughter-in-law: "It is better, my daughter, that you should go out with his young women, that they may not annoy you in another field."

23 And she continued to keep close by the young women of Bo'az to glean until the harvest of the barley and the harvest of the wheat came to an end. And she kept on dwelling with her motherin-law.

Na'o·mi her mother-in-law now said to her: "My daughter, ought I not to look for a resting place for you, that it may go well with you? 2 And now, is not Bo'az, with whose young women you have continued, our kinsman?

you must wash and rub yourself | Keep lying down until the mornwith oil and put your mantles upon | ing." you and go down to the threshing floor. Do not make yourself known until the morning and then got up to the man until he has finished before anyone could recognize aneating and drinking, 4 And it should occur that when he lies down, you must also take note of the place where he lies down; and went on to say: "Bring the cloak you must come and uncover him that is on you, and hold it open." at his feet and lie down; and he, for his part, will tell you what you ceeded to measure out six measures ought to do."

that you say to me I shall do." according to all that her motherin-law had commanded her. 7 Meantime Bo'az ate and drank. ward, and, look! a woman lying at to an end today." his feet! 9 Then he said: "Who are you?" In turn she said: "I am 4 Ruth your slave girl, and you must spread out your skirt over your slave girl, for you are a repurchaser." 10 At that he said: "Blessed may you be of Jehovah, my daughter. You have expressed your loving-kindness better in the last instance than in the first instance. in not going after the young fellows whether lowly or rich. 11 And now, my daughter, do not be afraid. All that you say I shall do for you, for everyone in the gate of my people is aware that you are an excellent woman. 12 And now while it is a fact that I am a repurchaser, there is also a repurchaser closer related than I am. 13 Lodge here tonight, and it must occur in the morning that if he will repurchase you, fine! Let him do the repurchasing. But if he does not take delight in repurchasing myself, as sure as Jehovah lives. 5 Then Bo'az said: "On the day

14 And she kept lying at his feet other. He now said: "Do not let it be known that a woman came to the threshing floor." 15 And he So she held it open, and he proof barley and to place it upon her, 5 At that she said to her: "All after which he went into the city.

16 And she went her way to her 6 And she proceeded to go down mother-in-law, who now said: to the threshing floor and to do "Who are you, my daughter?" Accordingly she told her everything that the man had done to her. 17 And she went on to say: "These and his heart was feeling good. six measures of barley he gave Then he went to lie down at the me, for he said to me, 'Do extremity of the grain heap. After not come empty-handed to your that she came stealthily and un-covered him at his feet and lay said: "Sit still, my daughter, until down. 8 And it came about at you know how the matter will turn midnight that the man began to out, for the man will have no rest tremble. So he bent himself for- unless he has brought the matter

> As for Bo'az, he went up to the gate and began to sit there. And, look! the repurchaser was passing by, whom Bo'az had mentioned. Then he said: "Do turn aside, do sit down here, So-and-so." Hence he turned aside and sat down. 2 After that he took ten men of the older men of the city and said: "Sit down here." So they sat down.

3 He now said to the repurchaser: "The tract of the field that belonged to our brother E·lim'e·lech. Na'o·mi, who has returned from the field of Mo'ab, must sell. 4 As for me, I thought that I should disclose it to you, saying, 'Buy it in front of the inhabitants and the older men of my people. If you will repurchase it, repurchase it; but if you will not repurchase it, do tell me, that I may know, for there is no one else but you to do the repurchasing, and I am next to you." At that he said: "I shall you. I will then repurchase you, I be the one to repurchase it."

that you buy the field from Na'o- the house of Israel; and you prove mi's hand, it is also from Ruth the your worth in Eph'ra thah and Mo'ab i tess, the wife of the dead make a notable name in Beth'leman, that you must buy it so as hem. 12 And may your house beto cause the name of the dead man come like the house of Pe'rez, to rise upon his inheritance." 6 To whom Ta'mar bore to Judah, from this the repurchaser said: "I am unable to repurchase it for myself, for fear I may ruin my own inheritance. You repurchase it for yourself with my right of repurchase, because I am not able to do the repurchasing."

7 Now this was the custom of former times in Israel concerning be Jehovah, who has not let a rethe right of repurchase and con- purchaser fail for you today; that cerning the exchange, to establish his name may be proclaimed in every sort of thing: A man had Israel. 15 And he has become a to draw his sandal off and give it restorer of your soul and one to to his fellow, and this was the at- nourish your old age, because your testation in Israel. 8 So when the daughter-in-law who does love you, repurchaser said to Bo'az: "Buy who is better to you than seven it for yourself," he proceeded to sons, has given birth to him." draw his sandal off. 9 Then Bo'az 16 And Na'o mi proceeded to take said to the older men and all the the child and to put it in her people: "You are witnesses today bosom, and she came to be its that I do buy all that belonged to nurse. 17 Then the neighbor la-E-lim'e-lech and all that belonged dies gave it a name, saying: "A to Chil'i on and Mah'lon from the son has been born to Na'o mi." hand of Na'o mi. 10 And also Ruth the Mo'ab i tess, the wife O'bed. He is the father of Jes'se. of Mah'lon, I do buy for myself David's father. as a wife to cause the name of the dead man to rise upon his inheritance and that the name of the dead man may not be cut off from among his brothers and from the gate of his place. You are witnesses today."

were in the gate and the older Sal'mon became father to Bo'az: men said: "Witnesses! May Jeho- and Bo'az became father to O'bed; and like Le'ah, both of whom built to David.

the offspring that Jehovah will give you out of this young woman."

13 Accordingly Bo'az took Ruth and she became his wife and he had relations with her. So Jehovah granted her conception and she bore a son. 14 And the women began to say to Na'o mi: "Blessed And they began to call his name

18 Now these are the generations of Pe'rez: Pe'rez became father to Hez'ron: 19 and Hez'ron became father to Ram; and Ram became father to Am·min'a·dab; 20 and Am·min'a·dab became father to Nah'shon; and Nah'shon be-11 At this all the people that came father to Sal'mon: 21 and vah grant the wife who is coming 22 and O'bed became father to into your house to be like Rachel Jes'se; and Jes'se became father the united and the page of the most of the one of the con-

## SAMUEL

or, according to the Greek Septuagint, THE FIRST OF KINGS

zo'phim of the mountainous region on to make a vow and say: "O of E'phra im, and his name was Jehovah of armies, if you will El·ka'nah, the son of Je·ro'ham, without fail look upon the affliction the son of E·li'hu, the son of To'hu, of your slave girl and actually rethe son of Zuph, an E'phra·im·ite. member me, and you will not forget 2 And he had two wives, the name your slave girl and actually give to of the one being Han'nah, and the your slave girl a male offspring, name of the other being Pe-nin'nah. I will give him to Jehovah all the And Pe nin'nah came to have days of his life, and no razor will children, but Han'nah had no come upon his head." children. 3 And that man went up out of his city from year to year to prostrate himself and to sacrifice to Jehovah of armies in Shi'loh.

priests to Jehovah.

his wife and to all her sons and her daughters portions; 5 but to Am I not better to you than ten more. sons?"

1 Now there happened to be a she began to pray to Jehovah and certain man of Ra math a in- to weep greatly. 11 And she went

12 And it occurred that while she prayed extendedly before Jehovah, E'li was watching her mouth. 13 As for Han'nah, she was speak-And there is where the two sons of ing in her heart; only her lips were E'li, Hoph'ni and Phin'e has, were quivering, and her voice was not heard. But E'li took her for drunk. 4 And there came to be a day 14 So E'li said to her: "How long when El-ka'nah proceeded to sac- will you behave drunk? Put away rifice, and he gave to Pe-nin'nah your wine from upon you." 15 At this Han'nah answered and said: "No, my lord! A woman hard Han'nah he gave one portion, pressed in spirit I am; and wine Nonetheless it was Han'nah that and intoxicating liquor I have not he loved, and, as for Jehovah, he drunk, but I pour out my soul had closed up her womb. 6 And before Jehovah. 16 Do not make her rival wife also vexed her sorely your slave girl like a good-forfor the sake of making her feel nothing woman, for it is out of the disconcerted because Jehovah had abundance of my concern and my closed up her womb. 7 And that vexation that I have spoken until was the way she would do year by now." 17 Then E'li answered and year, as often as she went up into said: "Go in peace, and may the the house of Jehovah. That was God of Israel grant your petition the way she would vex her, so that that you have asked of him." she would weep and not eat. 8 And 18 To this she said: "Let your El-ka'nah her husband proceeded maidservant find favor in your to say to her: "Han'nah, why do eyes." And the woman proceeded you weep, and why do you not eat, to go on her way and to eat, and and why does your heart feel bad? her face became self-concerned no

ons?"

19 Then they got up early in the morning and prostrated themthey had eaten in Shi'loh and after selves before Jehovah, after which the drinking, while E'li the priest they returned and came into their was sitting upon the seat by the house at Ra'mah. El-ka'nah now doorpost of the temple of Jehovah. had intercourse with Han'nah his 10 And she was bitter of soul, and wife, and Jehovah began remembering her. 20 So it came about at the rolling around of a year that Han'nah became pregnant and brought a son to birth and proceeded to call his name Samuel, because, said she, "it is from Jehovah that I have asked him."

21 In time the man El·ka'nah went up with all his household to sacrifice to Jehovah the yearly sacrifice and his vow offering. 22 As for Han'nah, she did not go up, for she had said to her husband: "As soon as the boy is weaned. I must bring him, and he must appear before Jehovah and dwell there to time indefinite." 23 At this El·ka'nah her husband said to her: "Do what is good in your eyes. Stay at home until you wean him. Only may Jehovah carry out his word." So the woman staved at home and kept nursing her son until she weaned him.

24 Accordingly just as soon as she had weaned him, she brought him up with her, along with a three-year-old bull and one e'phah of flour and a large jar of wine, and she proceeded to enter the house of Jehovah in Shi'loh. And the boy was with her. 25 Then they slaughtered the bull and brought the boy to E'li. 26 With that she said: "Excuse me, my lord! By the life of your soul, my lord, I am the woman that was standing with you in this place to pray to Jehovah. 27 It was with reference to this boy that I prayed that Jehovah should grant me my petition that I asked of him. 28 And I, in my turn, have lent him to Jehovah. All the days that he does happen to be, he is one requested for Jehovah."

And he proceeded to bow down there to Jehovah.

2 And Han'nah went on to pray and sav:

"My heart does exult in Jehovah. My horn is indeed exalted in Jehovah.

My mouth is widened against my enemies.

For I do rejoice in the salvation from you.

2 There is no one holy like Jehovah, for there is no one but vou: And there is no rock like our

God.

3 Do not you people speak very haughtily so much.

Let nothing go forth unrestrained from your mouth, For a God of knowledge Jeho-

vah is. And by him deeds are rightly estimated.

4 The mighty men of the bow are filled with terror.

But those that are stumbling do gird on vital energy.

5 The satisfied must hire themselves out for bread.

But the hungry actually cease [to hunger].

Even the barren has given birth to seven.

But she that was abundant in sons has faded away.

6 Jehovah is a Killer and a Preserver of life.

A Bringer down to She'ol, and He brings up.

7 Jehovah is an Impoverisher and an Enricher,

An Abaser, also an Exalter, 8 A Raiser of a lowly one from the dust:

From the ashpit he lifts up a poor one.

To make them sit with nobles: and a throne of glory he gives to them as a possession. For to Jehovah belong earth's

supports, And he places upon them the productive land.

9 The feet of his loval ones he guards;

As for the wicked ones, they are silenced in darkness, For not by power does a man

prove superior.

10 As for Jehovah, those contending against him will be terrified; Against them he will thunder in the heavens.

Jehovah himself will judge the ends of the earth.

That he may give strength to his king,

of his anointed one."

11 Then El·ka'nah went to Ra'mah to his house; and as for the boy, he became a minister of Jehovah before E'li the priest.

12 Now the sons of E'li were good-for-nothing men; they did not acknowledge Jehovah. 13 As for the due right of the priests from the people, whenever any man was offering a sacrifice, an attendant of the priest came with the three-pronged fork in his hand, just when the meat was boiling. 14 and made a thrust into the basin I am hearing, that the people of or the two-handled cooking pot or the caldron or the one-handled cooking pot. Anything that the fork might bring up the priest would take for himself. That is the way they would do in Shi'loh to all the Israelites coming there. 15 Also, before ever they could make the fat smoke, an attendant of the priest came and said to the man sacrificing: "Do give meat to roast for the priest so that he may receive from you, not boiled meat, but raw." 16 When the man would say to him: "Let them be sure to make the fat smoke first of all. Then take for yourself just whatever your soul may crave," he actually said: "No, but you should give it now; and, if not, I shall have to take it by force!" 17 And the sin of the attendants came to be very great before Jehovah; for the men treated the offering of Jehovah with disrespect.

18 And Samuel was ministering before Jehovah, as a boy, having a linen eph'od girded on. 19 Also, a little sleeveless coat his mother would make for him, and she brought it up to him from year to year when she came up with her husband to sacrifice the yearly sacrifice. 20 And E'li blessed Elka'nah and his wife and said: "May Jehovah appoint to you an offspring from this wife in place of the thing lent, that was lent to Jehovah." And they went to their place. 21 Accordingly Jehovah turned his attention to Han'nah.

That he may exalt the horn | gave birth to three sons and two daughters. And the boy Samuel continued growing up with Jehovah.

22 And E'li was very old, and he had heard of all that his sons kept doing to all Israel and how they would lie down with the women that were serving at the entrance of the tent of meeting. 23 And he used to say to them: "Why do you keep doing things like these? For the things I am hearing about you from all the people are bad. 24 No, my sons, because the report is not good that Jehovah are causing to circulate. 25 If a man should sin against a man, God will arbitrate for him; but if it is against Jehovah that a man should sin, who is there to pray for him?" But they would not listen to the voice of their father, because Jehovah was now pleased to put them to death. 26 All the while Samuel was growing bigger and more likable both from Jehovah's standpoint and from that of men.

27 And a man of God proceeded to come to E'li and say to him: "This is what Jehovah has said, 'Did I not for a fact reveal myself to the house of your forefather while they happened to be in Egypt as slaves to the house of Phar'aoh? 28 And there was a choosing of him out of all the tribes of Israel for me, to act as priest and go up upon my altar to make sacrificial smoke billow up, to bear an eph'od before me, that I might give to the house of your forefather all the offerings made by fire of the sons of Israel. 29 Why do you men keep kicking at my sacrifice and at my offering that I have commanded [in my] dwelling, and you keep honoring your sons more than me by fattening yourselves from the best of every offering of Israel my people?

30 "'That is why the utterance of Jehovah the God of Israel is: "I did indeed say, As for your house and the house of your foreso that she had pregnancy and father, they will walk before me to

utterance of Jehovah is: "It is un- "Here I am, for you called me." thinkable, on my part, because But he said: "I did not call. Lie those honoring me I shall honor, down again." So he went and lay and those despising me will be of down. 6 And Jehovah went on to little account." 31 Look! Days call yet again: "Samuel!" At this are coming when I shall certainly Samuel got up and went to E'li chop off your arm and the arm of and said: "Here I am, for you did the house of your forefather, so call me." But he said: "I did not that there will not come to be an call, my son, Lie down again." old man in your house, 32 And 7 (As regards Samuel, he had not you will actually look upon an yet come to know Jehovah, and adversary [in my] dwelling amid the word of Jehovah had not yet all the good that is done to Israel; begun to be revealed to him.) and never will there come to be 8 So Jehovah called again for the an old man in your house. 33 And third time: "Samuel!" At that he yet there is a man of yours that got up and went to E'li and said: I shall not cut off from being at "Here I am, for you must have my altar so as to cause your eyes called me." to fail and to make your soul pine away: but the greater number of your house will all die by the sword boy. 9 Consequently E'li said to of men. 34 And this is the sign Samuel: "Go, lie down, and it must for you that will come to your two occur that, if he should call you, sons, Hoph'ni and Phin'e has: On you must say, 'Speak, Jehovah, one day both of them will die. 35 And I shall certainly raise up Samuel went and lay down in his for myself a faithful priest. In place. harmony with what is in my heart and in my soul he will do; and I his position and called as at the shall certainly build for him a lasting house, and he will certainly this Samuel said: "Speak, for your walk before my anointed one always." servant is listening." 11 And Je-36 And it must occur that anyone hovah went on to say to Samuel: left over in your house will come and bow down to him for the payment of money and a round loaf both his ears will tingle. 12 On of bread, and will certainly say: "Attach me, please, to one of the priestly offices to eat a piece of bread.","

All the while the boy Samuel was ministering to Jehovah before E'li, and word from Jehovah had become rare in those days; there was no vision being spread abroad.

2 Now it came about on that day that E'li was lying in his place, and his eyes had begun to grow dim; he was not able to see. 3 And the lamp of God was not yet extinguished, and Samuel was lying in the temple of Jehovah, where the ark of God was. 4 And Jehovah proceeded to call Samuel, At E'li called Samuel and said: "Samthis he said: "Here I am." 5 And uel, my son!" At this he said:

time indefinite." But now the he went running to E'li and saying:

And E'li began to discern that it was Jehovah that was calling the for your servant is listening." So

10 Then Jehovah came and took other times: "Samuel, Samuel!" At "Look! I am doing something in Israel which if anyone hears about, that day I shall carry out toward E'li all that I have said respecting his house, from beginning to end. 13 And you must tell him that I am judging his house to time indefinite for the error that he has known, because his sons are calling down evil upon God, and he has not rebuked them. 14 And that is why I have sworn to the house of E'li that the error of the house of E'li will not be brought to exemption from punishment by sacrifice or by offering to time indefinite."

15 And Samuel continued lying down until the morning. Then he opened the doors of Jehovah's house. And Samuel was afraid to tell E'li of the appearing. 16 But

"Here I am." 17 And he went on of Jehovah came into the camp, all to say: "What is the word that he the Israelites broke out into loud has spoken to you? Do not, please, shouting, so that the earth was in hide it from me. May God do so a stir. 6 The Phi-lis'tines also got to you and so may he add to it if to hear the sound of the shouting you should hide from me a word and began saving: "What does the of all the word that he has spoken sound of this loud shouting in the to you." 18 So Samuel told him all the words, and he did not hide anything from him. At that he said: "It is Jehovah, What is good in his eyes let him do."

19 And Samuel continued growing up, and Jehovah himself proved to be with him and did not cause any of all his words to fall to the earth. 20 And all Israel from Dan to Be'er-she'ba became aware that Samuel was one accredited for the position of prophet to Jehovah. 21 And Jehovah proceeded to appear again in Shi'loh, because Jehovah revealed himself to Samuel in Shi'loh by the word of Jehovah.

4 And the word of Samuel continued to come to all Israel. Then Israel went out to meet the Phi-lis'tines in battle; and they took up camping alongside Eb-ene'zer, and the Phi-lis'tines themselves encamped in A'phek. 2 And the Phi·lis'tines proceeded to draw up in formation to meet Israel, and the battle went badly, so that Israel

was defeated before the Phi·lis'tines, who went striking down about four thousand men in closed battle line in the field. 3 When the people came to the camp the older men of Israel began to say: "Why did Jehovah defeat us today before the Phi·lis'tines? Let us take to ourselves from Shi'loh the ark of Jehovah's covenant, that it may come into our midst and may save us from the palm of our enemies." 4 So the people sent to Shi'loh and carried from there the ark of the covenant of Jehovah of armies. who is sitting upon the cherubs. And the two sons of E'li were there with the ark of the covenant of the [true] God, namely, Hoph'ni

soon as the ark of the covenant the one coming from the battle

and Phin'e has.

camp of the Hebrews mean?" Finally they got to know that the ark of Jehovah itself had come into the camp. 7 And the Philis'tines became afraid, because, they said: "God has come into the camp!" So they said: "Woe to us. for such a thing as this never occurred before! 8 Woe to us! Who will save us from the hand of this majestic God? This is the God that was the smiter of Egypt with every sort of slaughter in the wilderness. 9 Show yourselves courageous and prove vourselves men, you Phi·lis'tines, that you may not serve the Hebrews just as they have served you; and you must prove vourselves men and fight!" 10 Accordingly the Philis'tines fought and Israel was defeated, and they went fleeing each one to his tent; and the slaughter came to be very great, so that out of Israel there fell thirty thousand men on foot. 11 And the ark of God itself was captured, and the two sons of E'li, Hoph'ni and Phin'e has, died.

12 And a man of Benjamin went running from the battle line so that he arrived at Shi'loh on that day with his garments ripped apart and dirt on his head. 13 When he arrived, there was E'li sitting on the seat by the roadside, watching, because his heart had become atremble over the ark of the [true] God. And the man himself went in to report in the city, and the whole city began crying out. 14 And E'li got to hear the sound of the outcry. So he said: "What does the sound of this turmoil mean?" And the man himself hurried that he might go in and report to E'li. 15 (Now E'li was ninety-eight years old, and his eyes had set so that he was unable to see.) 16 And the man 5 And it came about that as proceeded to say to E'li: "I am

line, and I-it is from the battle ark of Jehovah, So they took Da'gon line that I have fled today." At and returned him to his place. this he said: "What is the thing 4 When they got up early in the that has happened, my son?" morning the very day after, there 17 So the news bearer answered Da'gon was fallen upon his face and said: "Israel has fled before to the earth before the ark of the Phi-lis'tines, and there has also Jehovah, with the head of Da'gon occurred a great defeat among the and the palms of both his hands people; and also your own two cut off, to the threshold. Only the sons have died-Hoph'ni and Phin'e-has-and the very ark of the 5 That is why the priests of Da'gon [true] God has been captured."

the moment that he mentioned the ark of the [true] God, he began down to this day. to fall from the seat backward beside the gate, and his neck got came to be heavy upon the Ash'broken so that he died, because the man was old and heavy; and he himself had judged Israel forty namely, Ash'dod and its territories. years. 19 And his daughter-in- 7 And the men of Ash'dod came law, the wife of Phin'e has, was to see that it was so, and they pregnant near to giving birth, and she got to hear the report that the ark of the [true] God was his hand has been hard against us captured and that her father-in- and against Da'gon our god." law and her husband had died. At 8 Consequently they sent and gaththat she bowed herself and began ered all the axis lords of the Phigiving birth, because her pangs lis'tines to them and said: "What came unexpectedly upon her. 20 And about the time of her death, of Israel?" Finally they said: the women standing by her began "Toward Gath let the ark of the to speak: "Do not be afraid, because it is a son that you have brought the ark of the God of borne." And she did not answer and did not set her heart on it. 21 But she called the boy Ich'a bod. saying: "Glory has gone away from Israel into exile." [this] with reference to the ark of the [true] God's being captured and with reference to her father-in-law and her husband. 22 So she said: "Glory has gone away from Israel into exile, because the ark of the [true] God has been captured."

and then brought it from Eb-ene'zer to Ash'dod. 2 And the Philis'tines proceeded to take the ark me and my people to death!" of the [true] God and bring it into 11 Consequently they sent and the house of Da'gon and station gathered all the axis lords of the it beside Da'gon. 3 Then the Ash'- Phi-lis'tines and said: "SEND the dod-ites got up early the very next ark of the God of Israel away that day, and there Da'gon was fallen it may return to its place and may upon his face to the earth before the not put me and my people to death."

fish part had been left upon him. and all those going into the house 18 And it came about that at of Da'gon do not tread upon the threshold of Da'gon in Ash'dod

> 6 And the hand of Jehovah dodites, and he began causing panic and striking them with piles, said: "Do not let the ark of the God of Israel dwell with us, because shall we do to the ark of the God God of Israel go around." So they Israel around to there.

9 And it came about that after they had brought it around to there, the hand of Jehovah came to be upon the city with a very great confusion, and he began striking the men of the city, from small to great, and piles began breaking out on them. 10 Hence they sent the ark of the [true] God to Ek'ron. And it came about that as soon as the ark of the 5 As for the Phi-lis'tines, they [true] God came to Ek'ron, the took the ark of the [true] God Ek'ron ites began to cry out, saying: "They have brought the ark of the God of Israel around to me to put

For a death-dealing confusion had turn to him as a guilt offering you occurred in the whole city; the should put into a box at the side of hand of the [true] God had been it. And you must send it away, and very heavy there, 12 and the men it must go. 9 And you must look: that did not die had been struck if it is the road to its territory with piles. And the cry of the city that it goes up, to Beth-she'mesh. for help kept ascending to the it is he that has done to us this heavens.

And the ark of Jehovah proved to be in the field of the Philis'tines seven months. 2 And the Phi·lis'tines proceeded to call the priests and the diviners, saying: "What shall we do with the ark of Jehovah? Let us know with what we should send it away to its place." 3 To this they said: "If you are sending the ark of the God of Israel away, do not send it away without an offering, for you should by all means return to him a guilt offering. Then it is that you will be healed, and it must become mesh. On the one highway they known to you why his hand would not turn away from you." 4 At this they said: "What is the guilt or to the left. All the while the him?" Then they said: "According to the number of the axis lords of and five golden jerboas, for every one of you and your axis lords the low plain. When they raised have the same scourge. 5 And you must make images of your piles and images of your jerboas that are bringing the land to ruin. and you must give glory to the God of Israel. Perhaps he will lighten his hand from off you and your god and your land, 6 Also. why should you make your heart unresponsive just the way Egypt and Phar'aoh made their heart unresponsive? Was it not as soon as He dealt severely with them that they proceeded to send them away. and they went their way? 7 And now take and make a new wagon, and two cows that are giving suck. upon which no yoke has come up. and you must hitch the cows to the wagon, and you must make their young ones go back home from following them. 8 And you must take the ark of Jehovah and place it on the wagon, and the golden articles that you must re- returned as a guilt offering to

great evil; but if not, we must know that it was not his hand that touched us; an accident it was that happened to us."

10 And the men proceeded to do accordingly. So they took two cows that were giving suck and hitched them to the wagon, and their young ones they shut up at home. 11 Then they put the ark of Jehovah upon the wagon, and also the box and the golden jerboas and the images of their piles. 12 And the cows began to go straight ahead on the road to Beth-she'went, lowing as they went, and they did not turn aside to the right offering that we ought to return to axis lords of the Phi-lis'tines were walking after them as far as the boundary of Beth-she'mesh. the Phi-lis'tines, five golden piles 13 And people of Beth-she'mesh were reaping the wheat harvest in their eyes and saw the Ark, they gave way to rejoicing at seeing it. 14 And the wagon itself came into the field of Joshua the Beth-she'mite and kept standing there, where there was a large stone. And they went splitting up the wood of the wagon, and the cows they offered up as a burnt offering to Jehovah.

> 15 And the Levites themselves took the ark of Jehovah down and the box that was with it, in which the golden articles were, and they proceeded to put it upon the large stone. And the men of Beth-she'mesh, for their part, offered up burnt offerings, and they continued rendering up sacrifices on that day to Jehovah.

16 And the five axis lords of the Phi·lis'tines themselves saw it and went their way back to Ek'ron on that day. 17 Now these are the golden piles that the Phi-lis'tines Ga'za one, for Ash'ke lon one, for Israel together at Miz'pah, that I Gath one, for Ek'ron one. 18 And may pray in your behalf to Jehothe golden jerboas were to the vah." 6 So they were collected number of all the cities of the together at Miz'pah, and they went Phi-lis'tines belonging to the five drawing water and pouring it out axis lords, from the fortified city to before Jehovah and kept a fast on the village of the open country.

And the great stone upon which they rested the ark of Jehovah is a witness down to this day in the field of Joshua the Beth-she'mite. 19 And he went striking down the men of Beth-she'mesh, because hear that the sons of Israel had they had looked upon the ark of collected themselves together at Jehovah. So he struck down among Miz'pah, and the axis lords of the the people seventy men-fifty Phi-lis'tines got on their way up thousand men-and the people against Israel. When the sons of began mourning because Jehovah Israel heard of it, they began to be had struck down the people with a afraid on account of the Phi-lis'great slaughter. 20 Further, the tines. 8 So the sons of Israel said men of Beth-she'mesh said: "Who will be able to stand before Jehovah for our sakes from calling to Jehothis holy God, and to whom will vah our God for aid, that he may he withdraw from off us?" 21 Finally they sent messengers to the Phi-lis'tines." 9 Then Samuel took inhabitants of Kir'i ath-je'a rim, a sucking lamb and offered it up saving: "The Phi-lis'tines have as a burnt offering, a whole offerreturned the ark of Jehovah. Come down. Take it up to yourselves."

7 Accordingly the men of Kir'i.ath-je'a.rim came and brought the ark of Jehovah up and took it into the house of A.bin'a.dab on the hill, and E-le-a'zar his son was the one whom they sanctified to guard the ark of Jehovah.

2 And it came about that from the day of the Ark's dwelling in Kir'i ath-je'a rim the days kept multiplying, so that they amounted to twenty years, and all the house of Israel went lamenting after Jehovah. 3 And Samuel proceeded to say to all the house of Israel: "If it is with all your heart you are returning to Jehovah, put away the foreign gods from Your midst and also the Ash'to reth images, and direct your heart unswervingly to Jehovah and serve him alone, and he will deliver you from the hand of the Phi-lis'tines." 4 At that the sons of Israel put away the Ba'als and the Ash'to reth images and began serving Jehovah alone. And the cities that

Jehovah: for Ash'dod one, for 5 Then Samuel said: "Collect all that day. And they began saying there: "We have sinned against Jehovah." And Samuel took up judging the sons of Israel in Miz'pah.

> 7 And the Phi-lis'tines came to to Samuel: "Do not keep silent save us from the hand of the ing, to Jehovah; and Samuel began calling to Jehovah for aid in behalf of Israel, and Jehovah proceeded to answer him. 10 And it came about that while Samuel was offering up the burnt offering, the Phi-lis'tines themselves drew near for battle against Israel. And Jehovah now caused it to thunder with a loud noise on that day against the Phi-lis'tines, that he might throw them into confusion; and they got defeated before Israel. 11 At that the men of Israel sallied forth from Miz'pah and went in pursuit of the Phi-lis'tines and kept striking them down as far as south of Beth-car. 12 Then Samuel took a stone and set it between Miz'pah and Jesh'a nah and began to call its name Eb en e'zer. Accordingly he said: "Till now Jehovah has helped us." 13 Thus the Phi-lis'tines were subdued, and they did not come any more into the territory of Israel; and the hand of Jehovah continued to be against the Phi-lis'tines all the days of

the Phi-lis'tines had taken from their voice. Only this, that you Israel kept coming back to Israel from Ek'ron to Gath, and the territory of them Israel delivered from the hand of the Philis'tines.

And there came to be peace between Israel and the Am'or ites.

15 And Samuel kept on judging Israel all the days of his life. 16 And he traveled from year to year and made the circuit of Beth'el and Gil'gal and Miz'pah and judged his return was to Ra'mah, because there was where his house was, and there he judged Israel, And he proceeded to build an altar there to Jehovah.

8 And it came about that as soon as Samuel had grown old he made appointments of his sons as judges for Israel. 2 Now the name of his first-born son happened to be Joel, and the name of his second A.bi'jah; they were judging in Be'er-she'ba. 3 And his sons did not walk in his ways, but they were inclined to follow unjust profit and would accept a bribe and pervert judgment.

4 In time all the older men of Israel collected themselves together and came to Samuel at Ra'mah 5 and said to him: "Look! You yourself have grown old, but your own sons have not walked in your ways. Now do appoint for us a king to judge us like all the nations.' 6 But the thing was bad in the eyes of Samuel inasmuch as they had said: "Do give us a king to judge us," and Samuel began to pray to Jehovah. 7 Then Jehovah said to Samuel: "Listen to the voice of the people as respects all that they say to you: for it is not you whom they have rejected, but it is I whom they have rejected from being king over them. 8 In accord with all their doings that they have done from the day of my bringing them up out of Egypt until this day in that they kept leaving me and serving other gods. that is the way they are doing

should solemnly warn them, and you must tell them the rightful due of the king who will reign over them."

10 So Samuel said all the words of Jehovah to the people who were asking a king of him. 11 And he proceeded to say: "This will become the rightful due of the king that will reign over you: Your sons he will take and put them as his in his chariots and among Israel at all these places. 17 But his horsemen, and some will have to run before his chariots: 12 and to appoint for himself chiefs over thousands and chiefs over fifties. and [some] to do his plowing and to reap his harvest and to make his war instruments and his chariot instruments. 13 And your daughters he will take for ointment mixers and cooks and bakers. 14 And your fields and your vineyards and your olive groves, the best ones, he will take and actually give to his servants. 15 And of YOUR fields of seed and of YOUR vineyards he will take the tenth, and he will certainly give [them] to his court officials and his servants. 16 And your menservants and your maidservants and your best herds, and your asses he will take, and he will have to use them for his work. 17 Of your flocks he will take the tenth, and you yourselves will become his as servants. 18 And you will certainly cry out in that day by reason of your king. whom you have chosen for yourselves, but Jehovah will not answer you in that day."

19 However, the people refused to listen to the voice of Samuel and said: "No. but a king is what will come to be over us. 20 And we must become, we also, like all the nations, and our king must judge us and go out before us and fight our battles." 21 And Samuel gave a hearing to all the words of the people; then he spoke them in the ears of Jehovah. 22 And Jehovah proceeded to say to Samuel: "Listen to their voice, and vou also to you. 9 And now listen to must cause a king to reign for them." Accordingly Samuel said to to the man of the [true] God, and the men of Israel: "Go each one to he will have to tell us our way." his city."

Now there happened to be a man of Benjamin, and his name was Kish, the son of A.bi'el, the son of Ze'ror, the son of Be-co'rath, the son of A.phi'ah, a Ben'iamin-ite, a man mighty in wealth. 2 And he happened to have a son whose name was Saul, young and handsome, and there was no man of the sons of Israel that was handsomer than he; from his shoulders upward he was taller than all the people.

3 And the she-asses belonging to Kish the father of Saul got lost. So Kish said to Saul his son: "Take, please, with you one of the attendants and get up, go, look for the she-asses." 4 And he went passing through the mountainous region of E'phra·im and passing on through the land of Shal'i-shah. and they did not find them. And they went passing on through the land of Sha'a-lim, but they were not [there]. And he went passing on through the land of the Ben'ia min ites, and they did not find

[them]. 5 They themselves came into the land of Zuph; and Saul, for his part, said to his attendant that was with him: "Do come, and let us return, that my father may not guit attending to the she-asses and actually become anxious about us." 6 But he said to him: "Look, please! There is a man of God in this city, and the man is held in honor. All that he says comes true without fail. Let us go there now. Perhaps he can tell us our way that we must go." 7 At this Saul said to his attendant: "And if we should go, what shall we bring to the man? because the bread itself has disappeared from our receptacles. and, as a gift, there is nothing to bring to the man of the [true] God. What is there with us?" 8 So the attendant answered Saul once more and said: "Look! There is a quarter of a shekel of silver found in my

9 (In former times in Israel this was the way the man would have talked on his going to seek God: "Come, and let us go to the seer." For the prophet of today used to be called a seer in former times.) 10 Then Saul said to his attendant: "Your word is good. Do come. let us go." And they went their way to the city where the man of the [true] God was.

11 While they were going up on the ascent to the city, they themselves found girls going out to draw water. So they said to them: "Is the seer in this place?" 12 Then they answered them and said: "He is, Look! He is ahead of you, Hurry now, because today he has come to the city, for there is a sacrifice today for the people on the high place. 13 As soon as you men come into the city, you will directly find him before he goes up to the high place to eat: because the people may not eat until his coming, for he is the one that blesses the sacrifice. First after that those who are invited may eat. And now go up, because him—just now you will find him." 14 Accordingly they went on up to the city. As they were coming into the middle of the city, why, there was Samuel coming out to meet them to go up to the high place.

15 As for Jehovah, he had uncovered the ear of Samuel the day before Saul came, saying: 16 "Tomorrow about this time I shall send to you a man from the land of Benjamin, and you must anoint him as leader over my people Israel: and he must save my people from the hand of the Phi-lis'tines, because I have seen Ithe affliction of my people, for their outcry has come to me." 17 And Samuel himself saw Saul, and Jehovah, for his part, answered him: "Here is the man of whom I said to you, 'This is the one that will keep my people within bounds."

18 Then Saul approached Samuhand, and I shall have to give it el in the middle of the gate and said: "Do tell me, please, Just | where is the house of the seer?" 19 And Samuel proceeded to answer Saul and say: "I am the seer. Go up before me to the high place, and you men must eat with me today, and I must send you away in the morning, and all that is in your heart I shall tell you. 20 As regards the she-asses that were lost to you three days ago, do not set your heart on them, for they have been found. And to whom does all that is desirable of Israel belong? Is it not to you and to the whole house of your father?" 21 At this Saul answered and said: "Am I not a Ben'ja min ite of the smallest of the tribes of Israel, and my family the most insignificant of all the families of the tribe of Benjamin? So why have you spoken to me a thing like this?"

his attendant and brought them to the dining hall and gave them a place at the head of those invited: and they were about thirty men. 23 Later Samuel said to the cook: "Do give the portion that I have given to you, of which I said to you, 'Put it away by you,' " 24 At what was on it, and put it before Saul. And he went on to say: "Here is what has been reserved. Put it before yourself. Eat, because to the appointed time they have reserved it for you that you may eat with those invited." So Saul ate with Samuel on that day. 25 Subsequently they went down from the high place to the city, and he continued speaking with Saul on the housetop. 26 Then they rose early, and it came about that as soon as the dawn ascended Samuel proceeded to call to Saul on the housetop, saying: "Do get up, that I may send you away." So Saul got up and both of them, he and Sam-27 While they were descending by

"and, as for you, stand still now that I may let you hear the word of God."

10 Samuel then took the flask of oil and poured it out upon his head and kissed him and said: "Is it not because Jehovah has anointed you as a leader over his inheritance? 2 On your going away from me today you will certainly find two men close by the tomb of Rachel in the territory of Benjamin at Zel'zah, and they will certainly say to you, 'The she-asses that you have gone to look for have been found, but now your father has given up the matter of the she-asses and has become anxious about you men, saying: "What shall I do about my son?"' 3 And you must pass on from there still farther and come as far as the big tree of Ta'bor, and there there 22 Then Samuel took Saul and must encounter you three men going up to the [true] God at Beth'el, one carrying three kids and one carrying three round loaves of bread and one carrying a large jar of wine. 4 And they will certainly ask about your welfare and give you two loaves, and you must accept them from their hand. 5 It that the cook lifted off the leg and is after that that you will come to the hill of the [true] God, where there is a garrison of the Phi·lis'tines. And it should come about that at the time of your coming there to the city, you will certainly meet a group of prophets coming down from the high place, and ahead of them a stringed instrument and tambourine and flute and harp, while they are speaking as prophets. 6 And the spirit of Jehovah will certainly become operative upon you, and you will certainly speak as a prophet along with them and be changed into another man. 7 And it must occur that when these signs come to you, do for yourself what your uel, went forth out-of-doors. hand finds possible, because the [true] God is with you. 8 And the edge of the city Samuel him- you must go down ahead of me to self said to Saul: "Say to the at- Gil'gal; and, look! I am going tendant that he should pass on down to you to offer up burnt ahead of us"-so he passed on- sacrifices, to render up communion sacrifices. Seven days you to you out of all your evils and let you know what you should do."

9 And it occurred that as soon as he turned his shoulder to go from Samuel, God began changing the heart of his into another; and all these signs proceeded to come true on that day. 10 So they went the tribe of Benjamin came to be from there to the hill, and here picked. 21 Then he had the tribe there was a group of prophets to of Benjamin draw near by its fammeet him; at once the spirit of ilies, and the family of the Mat'-God became operative upon him. and he began to speak as a prophet in the middle of them. 11 And it picked. And they went looking for came about that when all those him, and he was not to be found. knowing him formerly saw him, look! it was with prophets that he Jehovah: "Has the man come here prophesied. Consequently the people said one to another: "What is this that has happened to the son luggage." 23 So they went runof Kish? Is Saul also among the prophets?" 12 Then a man from there answered and said: "But middle of the people, he was taller who is their father?" That is why it has become a proverbial saying: "Is Saul also among the prophets?"

13 At length he finished speaking as a prophet and came to the high place. 14 Later the brother of Saul's father said to him and to his attendant: "Where did you go?" Upon that he said: "To look for the she-asses, and we kept on there]. So we came to Samuel." 15 At this Saul's uncle said: "Do hovah. Then Samuel sent all the tell me, please, What did Samuel say to you men?" 16 In turn Saul said to his uncle: "He told us unmistakably that the she-asses had been found." And the matter of the kingship about which Samuel had 27 As for the good-for-nothing talked, he did not tell him.

17 And Samuel proceeded to call the people together to Jehovah at Miz'pah 18 and to say to the sons of Israel: "This is what Jehovah the God of Israel has said. 'It was I who brought Israel up out of Egypt and who went delivjected your God who was a savior said to them: "On this condition

should keep waiting until my com- your distresses, and you went on ing to you, and I shall certainly to say: "No, but a king is what you should put over us." And now take your stand before Jehovah by your tribes and by your thousands.'"

> 20 Accordingly Samuel had all the tribes of Israel draw near, and rites came to be picked. Finally Saul the son of Kish came to be 22 Hence they inquired further of as yet?" To this Jehovah said: "Here he is, hidden among the ning and took him from there. When he took his stand in the than all the other people from his shoulders upward. 24 Then Samuel said to all the people: "Have you seen the one whom Jehovah has chosen, that there is none like him among all the people?" And all the people began to shout and say: "Let the king live!"

25 Upon that Samuel spoke to the people about the rightful due going to see, but they were not of the kingship and wrote it in a book and deposited it before Jepeople away, each one to his house. 26 As for Saul himself, he went to his home at Gib'e-ah, and the valiant men whose heart God had touched proceeded to go with him. men, they said: "How will this one save us?" Accordingly they despised him, and they did not bring any gift to him. But he continued like one grown speechless.

11 And Na nash the and ite proceeded to go up and ite proceeded to go up and ite proceeded in Gil'e ad. camp against Jabesh in Gile ad. ering you from the hand of Egypt At that all the men of Ja'besh said and from the hand of all the king- to Na'hash: "Conclude a covenant doms that were oppressing you, with us that we may serve you." 19 But you—today you have re- 2 Then Na'hash the Am'mon ite I shall conclude it with you, on morning watch and went striking the condition of boring out every down the Am'mon-ites till the day right eve of yours, and I must put grew hot. When there proved to it as a reproach upon all Israel." be some that were left over, then 3 In turn the older men of Jabesh they were sent scattering and there said to him: "Give us seven days' time, and we will send messengers together. 12 And the people beinto all the territory of Israel and, gan to say to Samuel: "Who is it if there is no savior of us, we must saying, 'Saul-is he to be king over then go out to you." 4 In time the us?' Give the men over, that we messengers came to Gib'e-ah of may put them to death." 13 How-Saul and spoke the words in the ever, Saul said: "Not a man should ears of the people, and all the people began raising their voice and cause today Jehovah has performed weeping.

5 But here is Saul coming after the herd from the field, and Saul proceeded to say: "What is the Gilgal that we may there make the matter with the people, that they kingship anew." 15 So all the should weep?" And they began relating to him the words of the men they proceeded to make Saul king of Ja'besh. 6 And the spirit of before Jehovah in Gil'gal. Then God became operative upon Saul they rendered up communion sacon his hearing these words, and his rifices there before Jehovah, and anger got very hot. 7 So he took there Saul and all the men of Isa pair of bulls and cut them in rael continued rejoicing to a great pieces and sent these into all the degree. territory of Israel by the hand of the messengers, saying: "Whoever of us is not going out as a follower of Saul and of Samuel, this is the way it will be done to his cattle!" And the dread of Jehovah began to fall upon the people so that they came out as one man. 8 Then he took the sum of them in Be'zek, and the sons of Israel amounted to three hundred thousand, and the men of Judah thirty thousand. 9 They now said to the messengers that had come: "This is what you will say to the men of Ja'besh in Gil'e ad, 'Tomorrow salvation will take place for you when the sun gets hot." With that the messengers came and told the men of Ja'besh, and they gave way to rejoicing. 10 Accordingly the men of Ja'besh said: "Tomorrow we shall come out to you people, and you must do to us in harmony with all that is good in your eyes."

next day that Saul proceeded to middle of the camp during the they said: "He is a witness."

were not left over among them two be put to death on this day, besalvation in Israel."

14 Later Samuel said to the people: "Come and let us go to people went to Gil'gal, and there

12 Finally Samuel said to all Israel: "Here I have listened to rael: "Here I have listened to your voice as respects all that you have said to me, that I should cause a king to reign over you. 2 And now here is the king walking before you! As for me, I have grown old and gray, and my sons, here they are with you, and I-I have walked before you from my youth until this day. 3 Here I am. Answer against me in front of Jehovah and in front of his anointed one: Whose bull have I taken or whose ass have I taken or whom have I defrauded or whom have I crushed or from whose hand have I accepted hush money that I should hide my eyes with it? And I shall make restoration to you people." 4 To this they said: "You have not defrauded us, nor have you crushed us, nor have you accepted anything at all from the hand of a single one." 5 So he said to them: "Je-11 And it came about on the hovah is a witness against you, and his anointed one is a witness put the people into three bands; this day that you have found nothand they made their way into the ing at all in my hand." To this

6 And Samuel went on to say to | the order of Jehovah, the hand of the people: "Jehovah [is a witness], Jehovah will certainly prove to be who used Moses and Aaron and against you and your fathers. who brought your forefathers up 16 Now, also, take your stand and out of the land of Egypt. 7 And see this great thing that Jehovah now take your stand, and I will is doing before your eyes. 17 Is judge you before Jehovah [and recount to youl all the righteous acts of Jehovah that he has done with you and with your forefathers.

8 "As soon as Jacob had come into Egypt and your forefathers began calling to Jehovah for aid. Jehovah proceeded to send Moses and Aaron, that they might lead YOUR forefathers out from Egypt and cause them to dwell in this place. 9 And they went forgetting Jehovah their God, so that he sold them into the hand of Sis'e ra the chief of the army of Ha'zor and into the hand of the Phi-lis'tines and into the hand of the king of Mo'ab, and they kept fighting against them. 10 And they began to call to Jehovah for aid and say, 'We have sinned, for we have left Jehovah that we might serve the Ba'als and the Ash'to reth images; and now deliver us out of the hand of our enemies, that we may serve you.' 11 And Jehovah proceeded to send Jer·ub·ba'al and Be'dan and Jeph'thah and Samuel and deliver you out of the hand of your enemies all around, that you might dwell in security. 12 When you saw that Na'hash the king of the sons of Am'mon had come against you, you kept saying to me, 'No, but a king is what should reign over us!' all the while Jehovah YOUR God being Your King. 13 And now here is the king whom you have chosen, for whom you asked; and here Jehovah has put over you a king. 14 If you will fear Jehovah and actually serve him and obey his voice, and you will not rebel against the order of Jehovah, both you and the king who must reign over you will certainly prove to be followers of Jehovah your God. 15 But if you will not obey the voice of Jehovah himself three thousand men out and you will actually rebel against of Israel: and two thousand came

it not wheat harvest today? I shall call to Jehovah that he may give thunders and rain: then know and see that your evil is abundant that you have done in the eyes of Jehovah in asking for yourselves a

18 Upon that Samuel called to Jehovah, and Jehovah proceeded to give thunders and rain on that day, so that all the people were greatly in fear of Jehovah and of Samuel. 19 And all the people began to say to Samuel: "Pray in behalf of your servants to Jehovah your God, as we do not want to die; because we have added to all our sins an evil in asking for ourselves a king."

20 So Samuel said to the people: "Do not be afraid. You-you have done all this evil. Only do not turn aside from following Jehovah, and you must serve Jehovah with all your heart. 21 And you must not turn aside to follow the unrealities that are of no benefit and that do not deliver, because they are unrealities. 22 For Jehovah will not desert his people for the sake of his great name, because Jehovah has taken it upon himself to make you his people. 23 As for me also, it is unthinkable, on my part, to sin against Jehovah by ceasing to pray in your behalf; and I must instruct you in the good and right way. 24 Only fear Jehovah, and you must serve him in truth with all YOUR heart: for see what great things he has done for you. 25 But if you flagrantly do what is bad, you will be swept away, both you and YOUR king."

13 Saul was [?] years old when he began to reign, and for two years he reigned over Israel. 2 And Saul proceeded to choose for

in the mountainous region of did not come within the appointed Beth'el, and a thousand proved to days, and the Phi-lis'tines were be with Jon'a than at Gib'e ah of Benjamin, and the rest of the people he sent away, each one to his the Phi-lis'tines will come down tent. 3 Then Jon'a than struck against me at Gil'gal, and the face down the garrison of the Phi-lis'-Phi-lis'tines got to hear of it. As for Saul, he had the horn blown throughout all the land, saying: "Let the Hebrews hear!" 4 And all Israel itself heard tell: "Saul has struck down a garrison of the Philis'tines, and now Israel has become foul-smelling among the Philis'tines." So the people were called together to follow Saul to Gil'gal.

5 And the Phi·lis'tines, for their part, collected themselves together to fight against Israel, thirty thousand war chariots and six thousand horsemen and people like the grains of sand that are upon the seashore manded you." for multitude; and they went their way up and began camping in Mich'mash to the east of Betha'ven. 6 And the men of Israel themselves saw that they were in sore straits, because the people were hard pressed; and the people went hiding themselves in the caves and the hollows and the crags and the vaults and the waterpits. 7 Hebrews even crossed the Jordan to the land of Gad and Gil'e ad. But Saul himself was yet in Gil'gal, and all the people trembled while following him. 8 And he continued waiting for seven days to the appointed time that Samuel [had said]; and Samuel did not come to Gil'gal, and the people were scattering from him, 9 Finally Saul said: "BRING near to me the burnt sacrifice and the communion sacrifices." With that he went offering up the burnt sacrifice.

10 And it came about that as soon as he had finished offering up the burnt sacrifice, why, there was a sword or a spear." 20 And all Samuel coming in. So Saul went the Israelites would go down to out to meet him and bless him. 11 Then Samuel said: "What is it you have done?" To this Saul said: his ax or his sickle sharpened. "I saw that the people had been 21 And the price for sharpening

to be with Saul at Mich'mash and dispersed from me. and vou-vou being collected together at Mich'mash, 12 so I said to myself, 'Now of Jehovah I have not softened.' tines that was in Ge'ba; and the So I compelled myself and went offering up the burnt sacrifice."

13 At this Samuel said to Saul: "You have acted foolishly. You have not kept the commandment of Jehovah your God that he commanded you, because, if you had, Jehovah would have made your kingdom firm over Israel to time indefinite. 14 And now your kingdom will not last. Jehovah will certainly find for himself a man agreeable to his heart; and Jehovah will commission him as a leader over his people, because vou did not keep what Jehovah com-

15 Then Samuel rose and went his way up from Gil'gal to Gib'eah of Benjamin, and Saul proceeded to take the count of the people, those yet found with him. about six hundred men. 16 And Saul and Jon'a than his son and the people yet found with them were dwelling in Ge'ba of Benjamin. As for the Phi-lis'tines, they had encamped in Mich'mash. 17 And the force of pillagers would sally forth from the camp of the Phi-lis'tines in three bands. The one band would turn to the road to Oph'rah, to the land of Shu'al, 18 and the other band would turn to the road of Beth-ho'ron, and the third band would turn to the road to the boundary that looks toward the valley of Ze-bo'im, toward the wilderness.

19 Now there was not a smith to be found in all the land of Israel. because the Phi·lis'tines had said: "That the Hebrews may not make the Phi·lis'tines to get each one his plowshare or his mattock or

proved to be a pim for the plow- with your heart." 8 Then Jon'ashares and for the mattocks and than said: "Here we are crossing for the three-toothed instruments over to the men, and let us expose and for the axes and for fixing ourselves to them. 9 If this is the fast the oxgoad. 22 And it hap- way they should say to us. 'Stand pened on the day of battle that not still until we make contact with a sword or a spear was found in you!' we must then stand where the hand of any of the people that were with Saul and Jon'a than; up to them. 10 But if this is the but there could be found one belonging to Saul and to Jon'a than his son.

23 Now an outpost of the Philis'tines would sally forth to the us the sign." ravine pass of Mich'mash.

And it came about one day Saul proceeded to say to the at- lis'tines proceeded to say: "Here tendant carrying his weapons: "Do are the Hebrews coming out from come and let us cross over to the the holes where they have hidden outpost of the Phi-lis'tines who are themselves." 12 So the men of the across over there." But to his fa- outpost answered Jon'a than and ther he did not tell it. 2 And Saul his armor-bearer and said: "Come was dwelling at the outskirts of on up to us, and we will let you Gib'e ah under the pomegranate know a thing!" At once Jon'a than tree that is in Mig'ron; and the said to his armor-bearer: "Come people that were with him were up after me, because Jehovah will about six hundred men. 3 (And certainly give them into the hand A.hi'jah the son of A.hi'tub, the of Israel." 13 And Jon'a.than brother of Ich'a bod, the son of kept going up on his hands and Phin'e has, the son of E'li, the his feet, and his armor-bearer aftpriest of Jehovah in Shi'loh, was er him; and they began to fall carrying the eph'od.) And the peo- before Jon'a than, and his armorple themselves did not know that bearer was putting them to death Jon'a than had gone. 4 Now be- behind him. 14 And the first tween the passages that Jon'a than slaughter with which Jon'a than looked for to cross over against and his armor-bearer struck them the outpost of the Phi·lis'tines down amounted to about twenty there was a toothlike crag here on this side and a toothlike crag there line in an acre of field. on that side, and the name of the one was Bo'zez and the name of the other was Se'neh. 5 The one tooth was a pillar on the north facing the force of pillagers trembled, even Mich'mash, and the other was on the south facing Ge'ba.

6 So Jon'a than said to the attendant, his armor-bearer: "Do belonging to Saul in Gib'e-ah of come and let us cross over to the Benjamin got to see it, and, look! outpost of these uncircumcised the turmoil swayed this way and men. Perhaps Jehovah will work that. for us, for there is no hindrance to 17 And Saul proceeded to say to Jehovah to save by many or by the people that were with him: few." 7 At this his armor-bearer "Take the count, please, and see said to him: "Do whatever is in who has gone out from us." When your heart. Turn where you wish they took the count, why, look! to. Here I am with you in accord Jon'a than and his armor-bearer

we are, and we should not go on way they should say, 'Come up against us!' we must then go up. because Jehovah will certainly give them into our hand, and this is for

11 With that the two of them exposed themselves to the outpost that Jon'a than the son of of the Phi-lis'tines. And the Phimen within about half the plowing

15 Then a trembling occurred in the camp in the field and among all the people of the outpost; and they, and the earth began quaking, and it developed into a trembling from God. 16 And the watchmen

come to be against his fellow man;

and that had gone up with them

into the camp round about, even

they too were for proving them-

selves to be with Israel who was

with Saul and Jon'a than. 22 All

hidden in the mountainous region

of E'phra im heard that the Phi-

lis'tines had taken to flight, and

Jehovah proceeded on that day to

24 And the men of Israel them-

passed over to Beth-a'ven.

tasted bread.

were not there. 18 Saul now said | into the honevcomb and drew his to A.hi'jah: "Do bring the ark of hand back to his mouth, and his the [true] God near!" (For the eves began to beam. 28 At this ark of the [true] God proved to be one of the people answered and on that day with the sons of Israel.) 19 And it came about that the people under oath, saving, while Saul was speaking to the 'Cursed is the man that eats bread priest, the turmoil that was in the today!" (And the people began to camp of the Phi·lis'tines continued to go on, getting greater and greater. Then Saul said to the priest: ostracism upon the land, SEE, "Withdraw your hand," 20 Thus please, how my eyes have beamed because I tasted this little bit of Saul and all the people that were with him were called out. So they came as far as the battle, and there the sword of each one had from the spoil of their enemies the rout was very great. 21 And the Hebrews that had come to behas not been great." long to the Phi-lis'tines as formerly

31 And on that day they kept striking down the Phi-lis'tines from Mich'mash to Ai'ja·lon, and the people got to be very tired. 32 And the people began darting greedily at the spoil and taking sheep and cattle and calves and slaughtering them on the earth, and the people fell to eating along with the blood. 33 So they told Saul, saying: "Look! The people are sinning against Jehovah by eating along with the blood." At this he said: First of all, roll a great stone to me." 34 After that Saul said: you must say to them, 'Bring near to me, each one of you, his bull place and the eating, and you must along with the blood." Accordingthere. 35 And Saul proceeded to ple came into the woods, why. build an altar to Jehovah. With it look! there was a dripping of hon- he started altar building to Je-

36 Later Saul said: "Let us go that was in his hand and dipped it is good in your eyes do." Then the

said: "Your father solemnly put get tired.) 29 However, Jon'athan said: "My father has brought honey. 30 How much more so if the people had but eaten today that they found! For now the slaughter upon the Phi-lis'tines

the men of Israel also that were they too went pursuing closely after them into the battle. 23 And save Israel, and the battle itself "You have dealt treacherously. selves were hard pressed on that "Scatter among the people, and day, and yet Saul put the people under the pledge of an oath, saying: "Cursed is the man that eats and, each one, his sheep, and you bread before the evening and until must do the slaughtering in this I have taken vengeance upon my enemies!" And none of the people not sin against Jehovah by eating 25 And all those of the land ly all the people brought near each came into the woods, when honey one his bull that was in his hand happened to be over all the sur- that night and did the slaughtering face of the field. 26 When the peopriest said: "Let us approach here enemies, against Mo'ab and against to the [true] God." 37 And Saul the sons of Am'mon and against began to inquire of God: "Shall I E'dom and against the kings of go down after the Phi·lis'tines? Zo'bah and against the Phi·lis'tines; Will you give them into the hand and wherever he would turn he adof Israel?" And he did not answer ministered condemnation. 48 And him on that day. 38 So Saul said: he went on acting valiantly and "Come near here, all you key men proceeded to strike down Am'a-lek of the people, and ascertain and and to deliver Israel out of the see in what way this sin has come hand of their pillager. to be today. 39 For as Jehovah.

49 And the sons of Saul came who is the Deliverer of Israel, is to be Jon'a than and Ish'vi and alive, even if it is in Jon'a than Mal'chi-shu'a, and, as for the my son, yet he will positively die." names of his two daughters, the But there was no one answering name of the one born first was Me'rab and the name of the younger one Mi'chal. 50 And the name of Saul's wife was A.hin'o.am the daughter of A.him'a.az, and the name of the chief of his army was on the other side." At this the Ab'ner the son of Ner, the uncle of Saul. 51 And Kish was the father of Saul, and Ner the father of Ab'ner was the son of A.bi'el.

52 And the warfare continued heavy against the Phi-lis'tines all the days of Saul. When Saul saw any mighty man or any valiant person, he would gather him to himself.

15 "It was I whom Jehovah sent to anoint you as king over his people Israel, and now listen to the voice of the words of Jehovah. 2 This is what Jehovah of armies has said. 'I must call to account what Am'a-lek did to Israel when he set himself against him in the way while he was coming up out of Egypt. 3 Now go, and you must strike down Am'a lek and devote him to destruction with all that he has, and you must not have compassion upon him, and you must put them to death, man as well as woman, child as well as suckling, bull as well as sheep, camel as well as ass." 4 Accordingly Saul summoned the people and took the count of them in Te·la'im, two hundred thousand men on foot and ten thousand men

of Judah. 5 And Saul proceeded to come as kingship over Israel and went war- far as the city of Am'a-lek and to ring round about against all his lie in ambush by the torrent valley.

ey, but there was no one putting hovah. his hand to his mouth, because the people were afraid of the oath. down after the Phi-lis'tines by 27 As for Jon's than, he had not night and plunder them until the been listening when his father put morning lightens up, and let us not the people under an oath, so he leave a single one among them." stretched out the tip of the rod To this they said: "Anything that Saul were taken, and the people themselves went out. 42 Saul now said: "Cast lots to decide between me and Jon'a than my son." And Jon'a than got to be taken. 43 Then Saul said to Jon'a than: "Do tell me, What have you done?"

So Jon'a than told him and said: "I did for a fact taste a little honey on the tip of the rod that is in my hand. Here I am! Let me die!" 44 At this Saul said: "Thus may

him out of all the people. 40 And

he went on to say to all Israel:

"You yourselves will come to be

on the one side, and I and Jon'a-

than my son-we will come to be

people said to Saul: "What is good

Jehovah: "O God of Israel, do give

Thum'mim!" Then Jon'a-than and

41 And Saul proceeded to say to

in your eyes do."

God do and thus may he add to it. if you do not positively die, Jon'a-than." 45 But the people said to Saul: "Is Jon'a than to die, who has performed this great salvation in Israel? It is unthinkable! As Jehovah is alive, not as much as a single hair of his head will fall to the earth: for it was with God that he worked this day." With that the people redeemed Jon'athan, and he did not die.

46 So Saul withdrew from following the Phi-lis'tines, and the Phi·lis'tines themselves went to their place.

47 And Saul himself took the

6 Meanwhile Saul said to the left over we have devoted to de-Ken'ites: "Go, DEPART, GO DOWN struction." 16 At this Samuel said to Saul: "Stop! And I will tell you what Jehovah spoke to me last

from the midst of the A.mal'ekites, that I may not sweep you night." So he said to him: "Speak!" away with them. As for you, you exercised loving-kindness with all the sons of Israel at the time of their coming up out of Egypt." So the Ken'ites departed from the of the tribes of Israel, and Jehovah midst of Am'a lek. 7 After that proceeded to anoint you as king Saul went striking down Am'a lek from Hav'i-lah as far as Shur, he got to catch A'gag the king of people he devoted to destruction fat ones and upon the rams and upon all that was good, and they did not wish to devote them to

that were despicable and rejected,

these they devoted to destruction.

came to Samuel, saying: 11 "I do have devoted to destruction. regret that I have caused Saul to 21 And the people went taking reign as king, because he has from the spoil sheep and cattle. turned back from following me, and my words he has not carried out." And it was distressing to Samuel, and he kept crying out to Jehovah all night long, 12 Then Samuel got up early to meet Saul in the morning. But report was made to Samuel, saying: "Saul came to Car'mel, and, look! he was erecting a monument for himself, and he then turned around and went across and descended to Gil'gal." 13 At length Samuel came to Saul, and Saul began to say to him: "Blessed are you of Jehovah. I have carried out the word of Jehovah." 14 But Samuel said: "Then what does this sound of the flock in my ears mean, and the sound of the herd that I am hearing?" 15 To this Saul said: "From the A.mal'ek.ites they have brought them, because the people had compassion upon the best of the flock and of the herd. for the purpose of sacrificing to

17 And Samuel went on to say: "Was it not when you were little in your own eyes that you were head over Israel? 18 Later Jehovah sent you on a mission and said, which is in front of Egypt. 8 And 'Go, and you must devote the sinners, the A·mal'ek·ites, to de-Am'a-lek alive, and all the other struction, and you must fight against them until you will have with the edge of the sword. 9 But exterminated them.' 19 So why is Saul and the people had compas- it you did not obey the voice of sion upon A'gag and upon the best Jehovah but went darting greedily of the flock and the herd and the at the spoil and doing what was bad in the eyes of Jehovah?"

20 However, Saul said to Samuel: "But I have obeyed the voice destruction. As for all the goods of Jehovah in that I went on the mission on which Jehovah had sent me and I brought A'gag the 10 The word of Jehovah now king of Am'a-lek, but Am'a-lek I the choicest of them as something devoted to destruction, to sacrifice to Jehovah your God in Gil'gal."

> 22 In turn Samuel said: "Does Jehovah have as much delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Look! To obey is better than a sacrifice, to pay attention than the fat of rams; 23 for rebelliousness is the same as the sin of divination, and pushing ahead presumptuously the same as [using] uncanny power and teraphim. Since you have rejected the word of Jehovah, he accordingly rejects you from being king."

24 Then Saul said to Samuel: "I have sinned: for I have overstepped the order of Jehovah and your words, because I feared the people and so obeyed their voice, 25 And now, please, pardon my sin and return with me that I may prostrate myself to Jehovah." 26 But Samuel said to Saul: "I Jehovah your God; but what was shall not return with you, for you

have rejected the word of Jehovah. tinuing as king over Israel." 27 As Samuel was turning about to go, he immediately grabbed hold of the skirt of his sleeveless coat, but it ripped away. 28 At this Samuel I have come.' 3 And you must call away the royal rule of Israel from off you today, and he will certainly who is better than you. 29 And, besides, the Excellency of Israel will not prove false, and He will not feel regrets, for He is not an earthling man so as to feel regrets."

30 At this he said: "I have sinned. Now honor me, please, in front of the older men of my people and in front of Israel and return with me, and I shall certainly why I have come. Sanctify yourprostrate myself to Jehovah your God," 31 So Samuel returned behind Saul, and Saul proceeded to fied Jes'se and his sons, after which prostrate himself to Jehovah, he called them to the sacrifice. 32 After that Samuel said: "BRING 6 And it came about that, as they A'gag the king of Am'a lek near to came in and he caught sight of me." Then A'gag went to him reluctantly, and A'gag began to say to himself: "Truly the bitter experience of death has departed." 33 However, Samuel said: "Just as your sword has bereaved women of children, in that way your mother will be most bereaved of children among women." With that Samuel went hacking A'gag to pieces before Jehovah, he sees what the heart Jehovah in Gil'gal.

34 Samuel now went his way to Ra'mah, and Saul, for his part, went up to his own house at Gib'e-ah of Saul. 35 And Samuel did not see Saul again until the day of his death, because Samuel had gone into mourning for Saul. As for Jehovah, he regretted that he had made Saul king over Israel.

Eventually Jehovah said to Samuel: "For how long will you be mourning for Saul, while I, on the other hand, have rejected him from ruling as king over Israel? Fill your horn with oil and go, I shall send you to Jes'se the Beth'le hem ite, because I have provided among his sons a king

"How can I go? Once Saul has and Jehovah rejects you from con- heard of it he will certainly kill me." And Jehovah went on to say: "A young cow of the herd you should take with you, and you must say, 'To sacrifice to Jehovah is why said to him: "Jehovah has ripped Jes'se to the sacrifice; and I. for my part, shall make known to you what you should do, and you must give it to a fellow man of yours anoint for me the one whom I designate to you."

> 4 And Samuel proceeded to do what Jehovah spoke. When he came to Beth'le hem the older men of the city began to tremble at meeting him, and so they said: "Does your coming mean peace?" 5 To this he said: "It means peace. To sacrifice to Jehovah is selves, and you must come with me to the sacrifice." Then he sancti-E·li'ab, he at once said: "Surely his anointed one is before Jehovah." 7 But Jehovah said to Samuel: "Do not look at his appearance and at the height of his stature, for I have rejected him. For not the way man sees [is the way God sees], because mere man sees what appears to the eyes; but as for is." 8 Then Jes'se called A.bin'a dab and had him pass before Samuel, but he said: "Neither has Jehovah chosen this one." 9 Next Jes'se had Sham'mah pass by, but he said: "Neither has Jehovah chosen this one." 10 So Jes'se had seven of his sons pass before Samuel; still Samuel said to Jes'se: "Jehovah has not chosen these."

11 Finally Samuel said to Jes'se: "Are these all the boys?" To this he said: "The youngest one has till now been left out, and, look! he is pasturing the sheep." At that Samuel said to Jes'se: "Do send and fetch him, because we shall not sit down to meal until his coming here." 12 Accordingly he sent for myself." 2 But Samuel said: and had him come. Now he was

ruddy, a young man with beautiful him, and the bad spirit departed eves and handsome in appearance, from upon him. Then Jehovah said: "Get up, anoint him, for this is he!" 13 Accordingly Samuel took the horn of oil and anointed him in the midst of his brothers. And the spirit of Jehovah began to be operative upon David from that day forward. Later Samuel rose and went his way to Ra'mah.

14 And the very spirit of Jehovah departed from Saul, and a bad spirit from Jehovah terrorized him. 15 And the servants of Saul began to say to him: "Here, now, God's bad spirit is terrorizing you. 16 Let our lord, please, command your servants before you that they should look for a skilled man playing upon the harp. And it must occur that, when God's bad spirit comes to be upon you, he will have to play with his hand, and it will certainly be well with you." 17 So Saul said to his servants: "Provide me, please, a man doing well at playing, and you must bring him to me.'

18 And one of the attendants proceeded to answer and say: "Look! I have seen how a son of Jes'se the Beth'le hem ite is skilled at playing, and he is a valiant, mighty man and a man of war and an intelligent speaker and a wellformed man, and Jehovah is with him." 19 Then Saul sent messengers to Jes'se and said: "Do send to me David your son, who is with the flock." 20 So Jes'se took an ass, bread and a skin bottle of wine and a kid of the goats and sent them by the hand of David his son to Saul. 21 Thus David came to Saul and attended upon him: and he got to loving him very much, and he came to be his armorbearer. 22 Consequently Saul sent to Jes'se, saying: "Let David, please, keep attending upon me, for he has found favor in my eyes." 23 And it occurred that, when God's spirit came to be upon Saul, David took the harp and played with his hand: and there was relief for Saul and it was well with and let us fight together!"

And the Phi-lis'tines went collecting their camps together for war. When they were collected together at So'coh, which belongs to Judah, then they took up camping between So'coh and A.ze'kah. in E'phes dam'mim. 2 As for Saul and the men of Israel, they collected themselves together and took up camping in the low plain of E'lah, and they went drawing up in battle formation to meet the Phi·lis'tines. 3 And the Phi-lis'tines were standing on the mountain on this side, and the Israelites were standing on the mountain on that side, with the valley between them.

4 And a champion began to go out from the camps of the Phi-lis'tines, his name being Go·li'ath, from Gath, his height being six cubits and a span. 5 And there was a helmet of copper on his head, and he was clad with a coat of mail, of overlapping scales, and the weight of the coat of mail was five thousand shekels of copper. 6 And there were greaves of copper above his feet and a javelin of copper between his shoulders. 7 And the wooden shaft of his spear was like the beam of loom workers, and the blade of his spear was six hundred shekels of iron; and the bearer of the large shield was marching ahead of him. 8 Then he stood still and began to call to the battle lines of Israel and say to them: "Why do you come out to draw up in battle formation? Am I not the Phi-lis'tine and you servants belonging to Saul? Choose a man for yourselves, and let him come down to me. 9 If he is able to fight with me and he does strike me down, we must then become servants to you. But if I myself am a match for him and I do strike him down, you must also become servants to us, and you must serve us." 10 And the Phi·lis'tine went on to say: "I myself do taunt the battle lines of Israel this day. Give me a man,

11 When Saul and all Israel | When he came, he began asking heard these words of the Phi-lis'tine, then they became terrified and were greatly afraid.

this Eph'rath-ite from Beth'le-hem tine from Gath, was coming up of Judah whose name was Jes'se. from the battle lines of the Phi-And he had eight sons. And in lis'tines, and he began speaking the days of Saul the man was already old among men. 13 And David got to listen in. 24 As for the three oldest sons of Jes'se proceeded to go. They went after Saul to the war, and the names of his three sons that went into the war were E·li'ab the first-born, and his second son A.bin'a.dab and the third Sham'mah, 14 And David was the youngest, and the three oldest themselves went after Saul.

15 And David was going and returning from Saul to tend the sheep of his father at Beth'le hem. 16 And the Phi·lis'tine kept coming forward at early morning and at evening and taking his position for forty days.

17 Then Jes'se said to David his son: "Take, please, to your brothers the man that strikes down that this e'phah of roasted grain and Phi·lis'tine over there and actually these ten loaves of bread, and carry them quickly to the camp Israel? For who is this uncircumto your brothers. 18 And these ten portions of milk you should bring to the chief of the thousand; also, you should look after your own brothers as regards their welfare, and a token from them you should take." 19 Meantime, Saul and they and all the other men of Israel were in the low plain of spoke to the men, and E-li'ab's E'lah, fighting against the Philis'tines.

20 Accordingly David got up early in the morning and left the sheep to the keeper's charge and picked up and went just as Jes'se had commanded him. When he came to the camp enclosure, the military forces were going out to the battle line, and they raised a shout for the battle. 21 And Israel and the Phi·lis'tines began drawing up battle line to meet battle line. 22 Immediately David left the baggage from off him to the care of the keeper of the baggage and and, in turn, the people gave him

about the welfare of his brothers. 23 While he was speaking with them, why, here the champion, his 12 Now David was the son of name being Go-li'ath the Phi-lis'all the men of Israel, on their seeing the man, why, they went fleeing on account of him and were

the same words as before, and very much afraid. 25 And the men of Israel began to say: "Have you seen this man that is coming up? For it is to taunt Israel that he is coming up. And it must occur that, the man who strikes him down, the king will enrich him with great riches, and his own daughter he will give him, and the house of his father he will set free in Israel."

26 And David began to say to the men that were standing close by him: "What will be done to turns away reproach from upon cised Phi-lis'tine that he has to taunt the battle lines of the living God?" 27 Then the people said to him the same words as before, saying: "This is the way it will be done to the man that strikes him down." 28 And E·li'ab his oldest brother got to hear as he anger grew hot against David, so that he said: "Why is it that you have come down? And in whose charge did you leave those few sheep behind in the wilderness? I myself well know your presumptuousness and the badness of your heart, because you have come down for the purpose of seeing the battle." 29 To this David said: "What have I done now? Was it not just a word?" 30 With that he turned about from beside him toward someone else and went saying the same word as before. went running to the battle line. the same reply as formerly,

came to be heard, and they went | Phi-lis'tine. telling them before Saul. Hence he fetched him. 32 And David proceeded to say to Saul: "Do not let the heart of any man collapse within him. Your servant himself will go and actually fight with this Phi-lis'tine." 33 But Saul said to David: "You are not able to go against this Phi-lis'tine to fight with him, for you are but a boy, and he is a man of war from his boyhood." 34 And David went on to say to Saul: "Your servant became a shepherd of his father among the flock, and there came a lion, and also a bear, and [each] carried off a sheep from the drove. 35 And I went out after it and struck it down and made the rescue from its mouth. When it began rising against me. I grabbed hold of its beard and struck it down lion and the bear your servant struck down; and this uncircumcised Phi·lis'tine must become like one of them, for he has taunted the battle lines of the living God." 37 Then David added: "Jehovah, who delivered me from the paw of the lion and from the paw of the bear, he it is who will deliver me from the hand of this Phi-lis'tine." At this Saul said to David: "Go. and may Jehovah himself prove to be with you."

38 Saul now went clothing David with his garments, and he put a copper helmet upon his head, after which he clothed him with a coat of mail, 39 Then David girded his sword on over his garments hand." and undertook to go [but could not], because he had not tried them out, Finally David said to Saul: "I am unable to go in these things, for I have not tried them out." So David removed them off Phi-lis'tine. 49 Then David thrust him. 40 And he proceeded to take his hand into his bag and took a his staff in his hand and to choose stone from there and slung it, so for himself the five smoothest stones from the torrent valley and to place them in his shepherds' bag into his forehead, and he went that served him as a receptacle, falling upon his face to the earth.

31 So the words that David spoke And he began approaching the

41 And the Phi-lis'tine began to come, coming nearer and nearer to David, and the man carrying the large shield was ahead of him. 42 Now when the Phi·lis'tine looked and saw David, he began despising him because he proved to be a boy and ruddy, of beautiful appearance. 43 So the Phi-lis'tine said to David: "Am I a dog, so that you are coming to me with staves?" With that the Phi-lis'tine called down evil upon David by his gods. 44 And the Phi-lis'tine went on to say to David: "Just come to me, and I will give your flesh to the fowls of the heavens and to the beasts of the field."

45 In turn David said to the Phi·lis'tine: "You are coming to me with a sword and with a spear and put it to death. 36 Both the and with a javelin, but I am coming to you with the name of Jehovah of armies, the God of the battle lines of Israel, whom you have taunted. 46 This day Jehovah will surrender you into my hand, and I shall certainly strike you down and remove your head off you; and I shall certainly give the carcasses of the camp of the Phi·lis'tines this day to the fowls of the heavens and to the wild beasts of the earth; and people of all the earth will know that there exists a God belonging to Israel. 47 And all this congregation will know that neither with sword nor with spear does Jehovah save, because to Jehovah belongs the battle. and he must give you men into our

48 And it occurred that the Philis'tine rose and kept coming and drawing nearer to meet David, and David began hurrying and running toward the battle line to meet the that he struck the Phi-lis'tine in his forehead and the stone sank and in his hand was his sling, 50 So David, with a sling and a

stone, proved stronger than the clude a covenant, because of his Phi·lis'tine and struck the Phi·lis'- loving him as his own soul. tine down and put him to death: 4 Further Jon's than stripped himand there was no sword in David's self of the sleeveless coat that was hand, 51 And David continued on him and gave it to David, and running and got to stand over the also his garments, and even his Phi-lis'tine. Then he took his sword and his bow and his belt. sword and pulled it out of its 5 And David began going out. sheath and definitely put him to Wherever Saul would send him he death when he cut his head off would act prudently, so that Saul with it. And the Phi-lis'tines got placed him over the men of war; to see that their mighty one had and it seemed good in the eyes of died, and they took to flight.

52 At that the men of Israel of the servants of Saul. and of Judah rose and broke into shouting and went in pursuit of the Phi-lis'tines clear to [the] valley and as far as the gates of Ek'ron, and the fatally wounded of the all the cities of Israel with song Phi-lis'tines kept falling on the way and dances to meet Saul the king, from Sha'a ra'im, both as far as with tambourines, with rejoicing Gath and as far as Ek'ron. 53 Afterward the sons of Israel returned from hotly pursuing the Phi·lis'tines ing and saying: and went pillaging their camps.

54 Then David took the head of the Phi·lis'tine and brought it to Jerusalem, and his weapons he put in his tent.

saw David going out to meet the Phi-lis'tine, he said to Ab'ner the chief of the army: "Whose son is the boy. Ab'ner?" To this Ab'ner said: "By the life of your soul, O king, I do not know at all!" 56 So the king said: "You inquire whose son the lad is." 57 Accordingly, as soon as David returned from striking the Phi-lis'tine down, Ab'ner proceeded to take him and bring him before Saul with the head of the Phi·lis'tine in his hand. 58 Saul now said to him: "Whose son are you, boy?" to which David said: "The son of your servant Jes'se the Beth'le hem ite."

And it came about that, as soon as he had finished speakthan and David proceeded to con- and he regularly went out and

all the people and also in the eyes

6 And it came about that at their coming in, when David returned from striking the Phi-lis'tines down, the women began coming out from and with lutes. 7 And the women that were celebrating kept respond-

"Saul has struck down his thousands.

And David his tens of thousands."

8 And Saul began to be very angry. 55 Now at the moment that Saul and this saying was bad from his viewpoint, so that he said: "They have given David tens of thousands, but to me they have given the thousands, and there is vet only the kingship to give him!" 9 And Saul was continually looking suspiciously at David from that day forward.

10 And it came about the next day that God's bad spirit became operative upon Saul, so that he behaved like a prophet within the house, while David was playing music with his hand, as in former days; and the spear was in Saul's hand, 11 And Saul proceeded to hurl the spear and say: "I will pin David even to the wall!" but David turned aside from before ing to Saul, Jon'a-than's very soul him, twice. 12 And Saul grew became bound up with the soul of afraid of David because Jehovah David, and Jon'a than began to proved to be with him, but from love him as his own soul, 2 Then Saul he had departed, 13 Con-Saul took him on that day, and sequently Saul removed him from he did not allow him to return to his company and appointed him his father's house. 3 And Jon'a- as chief of a thousand for him:

came in before the people. 14 And | with words like these that David David was continually acting pru- spoke." dently in all his ways, and Jehovah was with him. 15 And Saul kept seeing that he was acting very prudently, so that he was scared of him. 16 And all Israel and Judah were lovers of David, because he was going out and coming in the king." But as for Saul, he had before them.

17 Finally Saul said to David: "Here is my oldest daughter Me'rab. the wars of Jehovah." But as for days had not yet expired. 27 So let my hand come to be upon him, but let the hand of the Phi-lis'tines and who are my kinsfolk, my number to the king, to form a Saul's daughter, to David, she her-A'dri el the Me hol'ath ite as a wife.

20 Now Mi'chal. Saul's daughter. was in love with David, and they went reporting it to Saul, and the matter was to his liking. 21 So Phi-lis'tines may come to be upon name came to be very precious. him." Accordingly Saul said to David: "By [one of] the two women you will form a marriage alliance David secretly, saying, 'Look! The king has found delight in you, and fallen in love with you. So now form a marriage alliance with the little means and lightly esteemed?" 24 Then the servants of Saul I shall be sure to tell you." reported to him, saving: "It was 4 Accordingly Jon'a than spoke

25 At that Saul said: "This is what you men will say to David. 'The king has delight, not in marriage money, but in a hundred foreskins of the Phi-lis'tines, to avenge himself on the enemies of schemed to have David fall by the hand of the Phi-lis'tines. 26 So his servants reported these words She is the one that I shall give to David, and the matter was to you as a wife. Only prove yourself David's liking, to form a marriage a valiant person to me and fight alliance with the king, and the Saul, he said to himself: "Do not David rose and he and his men went and struck down among the Phi-lis'tines two hundred men. come to be upon him." 18 At this and David came bringing their David said to Saul: "Who am I foreskins and giving them in full father's family, in Israel, so that I marriage alliance with the king. should become son-in-law to the In turn Saul gave him Mi'chal his king?" 19 However, it came about daughter as a wife. 28 And Saul that at the time for giving Me'rab, got to see and know that Jehovah was with David. As for Mi'chal. self had already been given to Saul's daughter, she loved him. 29 And again Saul felt still more fear because of David, and Saul came to be an enemy of David always.

30 And the princes of the Philis'tines would go out, and it would Saul said: "I shall give her to happen that as often as they went him that she may serve as a snare out David acted most prudently of to him, and that the hand of the all the servants of Saul; and his

19 At length Saul spoke to Jon'a than his son and to all his servants of putting David to death. with me today." 22 Further, Saul 2 As for Jon'a than, Saul's son, commanded his servants: "Speak to he took great delight in David. So Jon'a than told David, saying: "Saul my father is seeking to have all his servants themselves have you put to death. And now be on your guard, please, in the morning, and you must dwell in secrecy and king." 23 And the servants of keep yourself hidden. 3 And I. Saul began to speak these words for my part, shall go out and in the ears of David, but David certainly stand at the side of my said: "Is it an easy thing in your father in the field where you will eyes to form a marriage alliance be, and I myself shall speak for with the king, when I am a man of you to my father, and I shall certainly see what will happen, and

well of David to Saul his father | sick." 15 So Saul sent the mesfor he has not sinned toward you me to have him put to death." to put his soul in his palm and strike the Phi-lis'tine down, so that Jehovah performed a great salvayou gave way to rejoicing. So why the voice of Jon'a than, and Saul should I put you to death?" swore: "As Jehovah is living, he will not be put to death." 7 Afterward Jon'a than called David and Jon'a than told him all these words. Then Jon'a than brought David to Saul, and he continued before him the same as formerly.

8 In time war broke out again and David went sallying forth and fighting against the Phi-lis'tines mah." 20 At once Saul sent mesand striking them down with a sengers to take David. When they great slaughter, and they took to flight from before him.

9 And Jehovah's bad spirit came to be upon Saul when he was sitting in his house with his spear in his hand, while David was playing music with his hand. 10 Consequently Saul sought to pin David to the wall with the spear, but he he immediately sent other mesdodged from before Saul, so that sengers, and they began behaving he struck the spear into the wall. like prophets, they also. So Saul And David himself fled that he sent messengers again, the third might escape during that night, set, and they began behaving like 11 Later Saul sent messengers to prophets, they also. 22 Finally he David's house to watch it and to too went to Ra'mah. When he got have him put to death in the as far as the great cistern that is morning: but Mi'chal his wife told in Se'cu, he began to inquire and David, saying: "If you are not say: "Where are Samuel and letting your soul escape tonight. David?" To this they said: "There tomorrow you will be a man put to in Nai'oth in Ra'mah." 23 And he death." 12 Immediately Mi'chal kept on his way from there to had David descend through the Nai'oth in Ra'mah, and the spirit window, that he might go and run of God came to be upon him, ves. away and escape. 13 Then Mi'chal him, and he went on walking and took the teraphim image and placed continued behaving like a prophet it on the couch, and a net of goats' until he came into Nai'oth in Ra'hair she put at the place of his mah. 24 And he also proceeded to head, after which she covered it strip off his garments and behave, with a garment.

and said to him: "Do not let the sengers to see David, saying: king sin against his servant David, "Bring him on his couch up to and his works have been very good 16 When the messengers came in. toward you. 5 And he proceeded why, there was the teraphim image on the couch and a net of goats' hair at the place of his head. 17 At this Saul said to Mi'chal: tion for all Israel, You saw it, and "Why did you trick me like this, so that you sent my enemy away should you sin against innocent that he might escape?" In turn blood in having David put to death Mi'chal said to Saul: "He himself for nothing?" 6 Then Saul obeyed said to me, 'Send me away! Why

> 18 As for David, he ran away and made his escape and got to come to Samuel at Ra'mah, And he proceeded to tell him all that Saul had done to him. Then he and Samuel went away, and they took up dwelling in Nai'oth. 19 In time the report got to Saul, saying: "Look! David is in Nai'oth in Ra'got to see the elderly ones of the prophets prophesying, and Samuel standing in his position over them, the spirit of God came to be upon Saul's messengers, and they began behaving like prophets, they also.

21 When they told it to Saul, he also, like a prophet before Sam-14 Saul now sent messengers to uel, and he lay fallen naked all take David, but she said: "He is that day and all that night. That

is why they came to say: "Is Saul if I should at all get to know that also among the prophets?"

20 And David went running away from Nai'oth in Ra'mah, However, he came and said in front of Jon'a than: "What have I done? What is my error, and what sin have I committed before your father, for he is seeking for my soul?" 2 At this he said to him: "It is unthinkable! You will not die. Look! My father will not do a big thing or a little thing and not disclose it to my ear; and for what reason matter from me? This does not happen." 3 But David swore in addition and said: "Your father found favor in your eyes, and so would say, 'Do not let Jon'a than know this for fear he may feel living and as your soul is living. there is just about a step between me and death!"

4 And Jon'a than went on to say to David: "Whatever your soul may say I shall do for you." 5 At this David said to Jon'a than: "Look! Tomorrow is new moon, and I myself ought, without fail, to be sitting with the king to eat; and you must send me away, and I must conceal myself in the field until the evening on the third day, 6 If your father should miss me at all. then you must say, 'David earnestly asked leave of absence of me to run to Beth'le hem his city, because there is a yearly sacrifice there for all the family.' 7 If the way he should say is, 'It is all right!' it means peace to your servant. But if he should at all become angry, know that what is bad has been determined upon by him. 8 And you must render loving-kindness toward your servant, for it is into a covenant of Jehovah that you have brought your servant with you. But if there is error in me, put me to death yourself, since why should it be to your father place where you concealed yourthat you should bring me?"

evil has been determined upon by my father to come upon you, shall I not tell it to you?" 10 Then David said to Jon'a than: "Who will tell me whether what your father may answer you is harsh?" 11 In turn Jon'a than said to David: "Just come, and let us go out into the field." So both of them went out into the field 12 And Jon'a than went on to say to David: "Jehovah the God of Israel [be a witness] that I shall should my father conceal this sound out my father about this time tomorrow, or the third day. and if he is well-disposed toward David, shall I not then send to must surely know that I have you and certainly disclose it to your ear? 13 So may Jehovah do to Jon'a than and so may he add to it, if, in case it should seem good hurt.' But, in fact, as Jehovah is to my father to do evil against you. I do not indeed disclose it to your ear and send you away, and you do not certainly go in peace. And may Jehovah prove to be with you. just as he proved to be with my father. 14 And will you not, if I shall be still alive, yes, will you not exercise the loving-kindness of Jehovah toward me, that I may not die? 15 And you will not cut off your own loving-kindness from being with my household to time indefinite. Nor, when Jehovah cuts off the enemies of David, every one from the surface of the ground, 16 will [the name of] Jon'a than be cut off from the house of David. And Jehovah must require it at the hand of David's enemies." 17 So Jon'a than swore again to David because of his love for him: for as he loved his own soul he loved him.

18 And Jon'a than went on to say to him: "Tomorrow is new moon, and you will certainly be missed, because your seat will be vacant. 19 And certainly on the third day you will be missed very much; and you must come to the self on the working day, and you 9 To this Jon'a than said: "That must dwell near this stone here. is unthinkable respecting you! But 20 And as for me. I shall shoot

three arrows to one side of it, to and to the shame of the secret send them where I will to a target. parts of your mother? 31 For all 21 And, look! I shall send the at- the days that the son of Jes'se tendant, [saying,] 'Go, find the ar- is alive on the ground, you and rows.' If I should specifically say your kingship will not be firmly to the attendant, 'Look! The arrows established. So now send and fetch are on this side of you, take them.' him to me, for he is destined for then you come, for it means peace death." for you and there is nothing the matter, as Jehovah is living. Saul his father and said to him: 22 But if this is the way I should "Why should he be put to death? say to the lad, 'Look! The arrows What has he done?" 33 At that are farther away from you,' go, for Saul went hurling the spear at Jehovah has sent you away. him to strike him; and Jon'a than 23 And as for the word that we came to know that it had been have spoken. I and you, why, may determined upon by his father to Jehovah be between me and you put David to death, 34 Imto time indefinite."

24 And David proceeded to conceal himself in the field. And it he did not eat bread on the second came to be new moon, and the king took his seat at the meal to had been hurt respecting David. eat. 25 And the king was sitting because his own father had huin his seat as at other times, in the miliated him. seat by the wall: and Jon'a than was facing him, and Ab'ner was morning that Jon'a than made his sitting at Saul's side, but David's way out to the field of David's place was vacant. 26 And Saul appointed place, and a young did not say anything at all on that attendant was with him. 36 And day, for he said to himself: he proceeded to say to his attend-"Something has happened so that ant: "Run, please, find the arrows he is not clean, for he has not that I am shooting," The attendant been cleansed." 27 And it came ran, and he himself shot the arrow about the day after the new moon. on the second day, that David's place continued vacant. At this far as the place of the arrow that Saul said to Jon'a than his son: Jon'a than had shot, Jon'a than "Why has not the son of Jes'se began to call from behind the come to the meal either yesterday attendant and say: "Is not the or today?" 28 So Jon'a than an- arrow farther away from you?" swered Saul: "David earnestly asked 38 And Jon'a than went on calling leave of absence from me [to go] from behind the attendant: "In to Beth'le hem. 29 And he went haste! Act quickly! Do not stand on to say, 'Send me away, please, still!" And the attendant of Jon'because we have a family sacrifice a than went picking up the arin the city, and it was my own rows and then came to his master, brother that commanded me. So 39 As for the attendant, he did not now, if I have found favor in your know anything; only Jon'a-than eyes, let me slip away, please, and David themselves knew about that I may see my brothers.' That the matter. 40 After that Jon'ais why he has not come to the than gave his weapons to the king's table." 30 Then Saul's attendant that belonged to him and anger grew hot against Jon'a than he said to him: "Go, take them to and he said to him: "You son of the city." a rebellious maid, do I not well know that you are choosing the David, he rose up from nearby to

32 However, Jon'a than answered mediately Jon'a than rose up from the table in the heat of anger, and day after the new moon, for he

35 And it came about in the to make it pass beyond him. 37 When the attendant came as

41 The attendant went. As for son of Jes'se to your own shame the south. Then he fell on his face David at Nob. Flees to Gath

to the earth and bowed three times: and they began kissing each other and weeping for each other, until David had done it the most. to David: "Go in peace, since we to Saul. have sworn, both of us, in the name of Jehovah, saying, 'May Jehovah himself prove to be between me and you and between my

Accordingly David rose up and went his way, and Jon'a than himself came into the city.

21 Later David came into Nob to A.him'e-lech the priest; and A.him'e-lech began to tremble at meeting David and then said to him: "Why is it you are by yourself, and no one is with you?" 2 At this David said to A.him'e-lech the priest: "The king himself commanded me as to a matter, and he went on to say to me, 'Let no one know anything at all of the matter concerning which I am sending you and concerning which I have commanded you.' And I have made an appointment with the young men for such and such a place. 3 And now, if there are five loaves of bread at your disposal, just give them into my hand, or whatever may be found." 4 But the priest answered David and said: "There is no ordinary bread under my hand, but there is holy bread; provided that the young men have at least kept themselves from womankind." 5 So David answered the priest and said to him: "But womankind same as formerly when I went out. and the organisms of the young men continue holy, although the his servants: "Here you see a man mission itself is ordinary. And how much more so today, when one bring him to me? 15 Am I in becomes holy in [his] organism?" 6 At that the priest gave him what that you have brought this one to was holy, because there happened to be no bread there but the show- one come into my home?" bread that had been removed from before Jehovah so as to place fresh 22 so David proceeded to go from there and escape to the taken away.

7 Now one of Saul's servants was there on that day, detained before Jehovah, and his name was Do'eg the E'dom ite, the principal 42 And Jon's than went on to say one of the shepherds that belonged

8 And David went on to say to A.him'e-lech: "And is there nothing here at your disposal, a spear or a sword? For neither my own offspring and your offspring to sword nor my weapons did I take time indefinite." in my hand, because the king's matter proved to be urgent." 9 To this the priest said: "The sword of Go·li'ath the Phi·lis'tine, whom you struck down in the low plain of E'lah-here it is, wrapped up in a mantle, behind the eph'od. If it is what you would take for yourself, take it, because there is no other here except it." And David went on to say: "There is none like it. Give it to me."

> 10 Then David rose up and continued running away on account of Saul on that day, and at length came to A'chish the king of Gath. 11 And the servants of A'chish began to say to him: "Is not this David the king of the land? Was it not to this one that they kept responding with dances, saying,

'Saul has struck down his thousands.

And David his tens of thousands'?"

12 And David began to take these words to his heart, and he became very much afraid on account of A'chish the king of Gath, 13 So he disguised his sanity under their eyes and began acting insane in their hand and kept making cross has been kept away from us the marks on the doors of the gate and let his saliva run down upon his beard. 14 Finally A'chish said to behaving crazy. Why should you need of people driven crazy, so behave crazy by me? Should this

bread there on the day of its being cave of A.dul'lam; and his brothers and the entire house of his father dred men.

3 Later David went from there to the king. to Miz'peh in Mo'ab and said to the king of Mo'ab: "Let my father you son of A hi'tub!" to which he and my mother, please, dwell with you people until I know what God will do to me." 4 Accordingly he him: "Why have you men consettled them before the king of Mo'ab, and they continued dwelling with him all the days that David happened to be in the in- inquiry of God for him, to rise up accessible place.

to David: "You must not keep dwelling in the inaccessible place, king and said: "And who among Go away, and you must come yourself into the land of Judah." Hence David went away and came king and a chief over your bodyinto the forest of He'reth.

6 And Saul got to hear that David and the men that were with him had been discovered, while Saul was sitting in Gib'e ah under the tamarisk tree on the high place with his spear in his hand and all his servants stationed about him. 7 Then Saul said to his servants stationed about him: "Listen, please, you Ben'ja min ites, positively die, A him'e lech, you Will the son of Jes'se also give to all of you fields and vineyards? 17 With that the king said to Will he appoint all of you chiefs the runners stationed about him: of thousands and chiefs of hundreds? 8 For you have conspired. all of you, against me; and there is with David and because they is no one disclosing it to my ear knew that he was a runaway and when my own son concludes [a they did not disclose it to my ear!" covenant] with the son of Jes'se, And the servants of the king did and there is no one of you having not want to thrust out their hand sympathy for me and disclosing to assault the priests of Jehovah. to my ear that my own son has 18 Finally the king said to Do'eg: raised up my own servant against "You turn and assault the priests!" me as a lier in ambush the way it Immediately Do'eg the E'dom ite is this day."

being stationed as he was over the servants of Saul, answered and eph'od of linen. 19 Even Nob the said: "I saw the son of Jes'se come city of the priests he struck with to Nob to A.him'e-lech the son of the edge of the sword, man as well

got to hear of it and made their A.hi'tub. 10 And he proceeded to way down there to him. 2 And inquire of Jehovah for him: and all men in distress and all men provisions he gave him, and the who had a creditor and all men sword of Go li'ath the Phi lis'tine bitter in soul began to collect to- he gave him." 11 At once the king gether to him, and he came to be sent to call A.him'e-lech the son a chief over them; and there came of A.hi'tub the priest and all the to be with him about four hun- house of his father, the priests that were in Nob. So all of them came

12 Saul now said: "Listen, please, said: "Here I am, my lord." 13 And Saul went on to say to spired against me, you and the son of Jes'se, by your giving him bread and a sword, and there being an against me as a lier in ambush 5 In time Gad the prophet said the way it is this day?" 14 At this A.him'e-lech answered the all your servants is like David. faithful, and the son-in-law of the guard and honored in your house? 15 Is it today that I have started to inquire of God for him? It is unthinkable on my part! Do not let the king lay anything against his servant [and] against the en-tire house of my father, for in all this your servant did not know a thing small or great."

16 But the king said: "You will with all the house of your father." "Turn and put to death the priests of Jehovah, because their hand also turned and himself assaulted the 9 At this Do'eg the E'dom ite. priests and put to death on that day eighty-five men bearing an

as woman, child as well as suck- | into my hand, for he has shut himwith the edge of the sword.

20 However, one son of A.him'elech the son of A.hi'tub, whose down to Kei'lah, to besiege David name was A.bi'a.thar, made his and his men. 9 And David got to escape and went running away to know that Saul was fabricating follow David. 21 Then A-bi'a-thar mischief against him. Hence he told David: "Saul has killed the said to A.bi'a.thar the priest: "Do priests of Jehovah." 22 At this bring the eph'od near." 10 And David said to A.bi'a.thar: "I well David went on to say: "O Jehovah knew on that day, because Do'eg the God of Israel, your servant has the E'dom ite was there, that he definitely heard that Saul is seekwould without fail tell Saul. I personally have wronged every soul city in ruin on my account. of the house of your father. 11 Will the landowners of Kei'lah 23 Just dwell with me. Do not be surrender me into his hand? Will afraid, for whoever looks for my Saul come down just as your servsoul looks for your soul, for you ant has heard? O Jehovah the God are one needing protection with me."

23 In time they came reporting to David, saying: "Here the Phi-lis'tines are warring against Kei'lah, and they are pillaging the threshing floors." 2 And David proceeded to inquire of Jehovah, saying: "Shall I go, and must I strike down these Phi·lis'tines?" In turn Jehovah said to David: "Go. and you must strike down the Philis'tines and save Kei'lah." 3 At this the men of David said to him: "Look! We are afraid while here in Judah, and how much more so gave up going out. 14 And David in case we should go to Kei'lah took up dwelling in the wilderness against the battle lines of the Phi- in places difficult to approach, and lis'tines!" 4 So David inquired he kept dwelling in the mountainyet again of Jehovah, Jehovah now answered him and said: "Rise up. go down to Kei'lah, because I am giving the Phi-lis'tines into your hand," 5 Accordingly David went with his men to Kel'lah and fought | gone out to look for his soul while against the Phi-lis'tines and drove off with their livestock, but struck at Ho'resh. them down with a great slaughter: and David came to be the savior of the inhabitants of Kei'lah.

6 Now it came about that when A·bi'a·thar the son of A·him'e·lech ran away to David at Kei'lah, there was an eph'od that went down in his hand. 7 In time the you yourself will be king over Israel. report was made to Saul: "David has come to Kei'lah." And Saul to you; and Saul my father also

ling and bull and ass and sheep self up by coming into a city with doors and bar." 8 So Saul summoned all the people to war, to go ing to come to Kei'lah to lay the of Israel, tell your servant, please." To this Jehovah said: "He will come down." 12 And David went on to say: "Will the landowners of Kei'lah surrender me and my men into Saul's hand?" In turn Jehovah said: "They will do the surrendering."

13 At once David rose up with his men, about six hundred men. and they went out of Kei'lah and continued walking about wherever they could walk about. And to Saul it was reported that David had escaped from Kei'lah, and so he ous region in the wilderness of Ziph. And Saul kept looking for him always, and God did not give him into his hand. 15 And David continued in fear because Saul had David was in the wilderness of Ziph

16 Jon'a than the son of Saul now rose up and went to David at Ho'resh, that he might strengthen his hand in regard to God. 17 And he went on to say to him: "Do not be afraid; for the hand of Saul my father will not find you, and and I myself shall become second began to say: "God has sold him has knowledge to that effect."

18 Then the two of them concluded that Saul turned back from chasa covenant before Jehovah; and ing after David and went to meet David kept dwelling in Ho'resh, the Phi-lis'tines. That is why they and Jon'a than himself went to his have called that place the Crag of own home.

19 Later the men of Ziph went up to Saul at Gib'e-ah, saying: "Is not David concealing himself in the places difficult to approach close by us in the places difficult to approach at Ho'resh, on the hill to approach at Ho'resh, on the hill 24 And it came about that, as of Hach-i'lah, which is to the 24 soon as Saul returned from right side of Je-shi'mon? 20 And now in harmony with the craving of your soul, O king, to come down, come down, and our part will be to surrender him into the hand of the king." 21 At this Saul said: "Blessed are you of Jehovah, for you have had compassion on me. 22 Go, please, persevere some more and ascertain and see his place where his foot comes to be-whoever saw him there-for it has been said to me that he himself is surely cunning. 23 And see and ascertain about all the hiding places where he hides himself: and you must return to me with the evidence, and I will go with you; and it must occur that, if he is in the land, I will also search for him carefully among all the thousands of Judah."

24 So they rose up and went to Ziph ahead of Saul, while David longed to Saul. 5 But it came and his men were in the wilderness of Ma'on in the Ar'a bah to kept striking him for the reason the south of Je shi'mon. 25 Later that he had cut off the skirt [of Saul came with his men to look the sleeveless coat] that belonged for him. When they told David, he at once went down to the crag men: "It is unthinkable, on my and continued dwelling in the wilderness of Ma'on, When Saul got to hear of it, he went chasing after lord, the anointed of Jehovah, by David into the wilderness of Ma'on. thrusting out my hand against 26 Eventually Saul came to this him, for he is the anointed of Jeside of the mountain, and David and his men were on that side of the mountain. So David became and he did not allow them to rise hurried to go away because of Saul; all the while Saul and his rose up from the cave and kept men were closing in on David and going on his way. his men to grab hold of them. 27 But there was a messenger that came to Saul, saying: "Do hasten and go, for the Phi-lis'tines have lord the king!" At this Saul looked made a raid on the land!" 28 At behind him, and David proceeded

the Divisions.

29 Then David made his way up from there and took up dwelling at En-ge'di.

following the Phi-lis'tines, they came reporting to him, saying: "Look! David is in the wilderness of En-ge'di."

2 And Saul proceeded to take three thousand chosen men out of all Israel and to go looking for David and his men upon the bare rocks of the mountain goats. 3 At length he came to the stone sheepfolds along the road, where a cave was. So Saul came in to ease nature, while David and his men were in the parts of the cave farthest back, sitting down. 4 And David's men began to say to him: "Here is the day on which Jehovah does say to you, 'Look! I am giving your enemy into your hand, and you must do to him just as it may seem good in your eyes.'" So David rose up and quietly cut off the skirt of the sleeveless coat that beabout afterward that David's heart to Saul. 6 Hence he said to his part, from Jehovah's standpoint, that I should do this thing to my hovah." 7 Accordingly David dispersed his men with these words. up against Saul. As for Saul, he

8 So David rose up afterward and went out from the cave and called out after Saul, saying: "My

to bow low with his face to enemy, will he send him away on the earth and prostrate himself, a good road? So Jehovah himself 9 And David went on to say to will reward you with good, due to Saul: "Why do you listen to the the fact that this day you have words of man, saving, 'Look! David done it to me. 20 And now, look! is seeking your hurt'? 10 Here I well know that you will, without this day your eyes have seen how fail, rule as king, and that in your Jehovah gave you today into my hand the kingdom of Israel will hand in the cave; and someone certainly endure. 21 So now do said to kill you, but I felt sorry for swear to me by Jehovah that you you and said, 'I shall not thrust will not cut off my seed after me out my hand against my lord, for and that you will not annihilate he is the anointed of Jehovah.' my name out of the house of 11 And, my father, see, yes, see my father." 22 Accordingly David the skirt of your sleeveless coat in swore to Saul, after which Saul my hand, for when I cut off the went to his home, As for David and skirt of your sleeveless coat I did his men, they went up to the place not kill you. Know and see that difficult to approach. there is no badness or revolt in my hand, and I have not sinned against you, while you are lying in wait for my soul to take it away. 12 May Jehovah judge between me and you; and Jehovah must take vengeance for me from you, but my own hand will not come to be upon you. 13 Just as the proverb of the ancients says. 'From the wicked ones wickedness will go forth,' but my own hand a thousand goats; and he came to will not come to be upon you. 14 After whom has the king of Israel gone out? After whom are you chasing? After a dead dog? After a single flea? 15 And Jehovah must become judge, and he must judge between me and you, and he will see and he will conduct the legal case for me and judge me [to free me] from your hand."

16 And it came about that, at the moment that David finished speaking these words to Saul, Saul proceeded to say: "Is this your voice, my son David?" And Saul began to raise his own voice and weep. 17 And he went on to say to David: "You are more righteous than I am, for it is you who have rendered me good, and it is I who have rendered you evil. 18 And you-you have told today what good you have done in connection with me in that Jehovah surrendered me into your hand and you did not kill me. 19 Now 8 Ask your own young men, and

25 In time Samuel died; and all Israel proceeded to collect together and bewail him and bury him at his house in Ra'mah, Then David rose up and went down to the wilderness of Pa'ran.

2 Now there was a man in Ma'on, and his work was in Car'mel. And the man was very great, and he had three thousand sheep and be [engaged] in shearing his sheep at Car'mel. 3 And the man's name was Na'bal, and his wife's name was Ab'i-gail. And the wife was good in discretion and beautiful in form, but the husband was harsh and bad in his practices: and he was a Ca'leb-ite. 4 And David got to hear in the wilderness that Na'bal was shearing his sheep. 5 So David sent ten young men and David said to the young men: "Go up to Car'mel, and you must come to Na'bal and ask him in my name about his welfare, 6 And this is what you must say to my brother, 'May you be well and also your household be well and all that you have be well. 7 And now I have heard that you have shearers. Now the shepherds that belong to you happened themselves to be with us. We did not molest them, and nothing at all showed up missing of theirs all the days they happened to be in Car'mel. in the case where a man finds his they will tell you, that my young

David.'"

came and spoke to Na'bal in accord with all these words in the name of David and then waited. 10 At this Na'bal answered David's Na'bal she told nothing. servants and said: "Who is David, and who is the son of Jes'se? Nowadays the servants that are breaking away, each one from before his master, have become many, 11 And do I have to take my bread and my water and my slaughtered meat that I have butchered for my shearers and give it to men of whom I do not even know from where they are?"

12 Upon that David's young men turned around on their way and went back and came and reported to him in accord with all these words. 13 Immediately David said to his men: "Gird on every one his sword!" So they girded on every one his sword and David also girded on his own sword: and they began to go up after David, about four hundred men, while two hundred sat by the baggage.

to speak to him."

men may find favor in your eyes, and took two hundred loaves of because it was upon a good day bread and two large lars of wine that we came. Just give, please, and five sheep dressed and five whatever your hand may find to seah measures of roasted grain and your servants and to your son a hundred cakes of raisins and two hundred cakes of pressed figs and 9 Accordingly David's young men put them upon the asses. 19 Then she said to her young men: "Pass on ahead of me. Look! I am coming after you." But to her husband

20 And it occurred that while she was riding on the ass and secretly going down the mountain, why, there were David and his men coming down to meet her. So she encountered them. 21 As for David, he had said: "It was altogether for disappointment that I guarded everything that belongs to this fellow in the wilderness and not a single thing of all that belongs to him showed up missing, and yet he repays me evil in return for good. 22 So may God do to the enemies of David and so may he add to it if I shall let any one of all who are his that urinates against the wall remain until the morning."

23 When Ab'i gail caught sight of David, she at once hastened and got down off the ass and fell upon her face before David and bowed to the earth. 24 She then fell at 14 Meanwhile, to Ab'i gail, Na'- his feet and said: "Upon me mybal's wife, one of the young men self, O my lord, be the error; and, reported, saying: "Look! David please, let your slave girl speak in sent messengers from the wilder- your ears, and listen to the words ness to wish our master well, but of your slave girl. 25 Please, do he screamed rebukes at them, not let my lord set his heart upon 15 And the men were very good to this good-for-nothing man Nabal, us, and they did not molest us, for, as his name is, so is he. Na'bal and we did not miss a single thing is his name, and senselessness is all the days of our walking about with him. As for me your slave with them while we happened to girl, I did not see my lord's young be in the field. 16 A wall was what men that you had sent. 26 And they proved to be around us both now, my lord, as Jehovah is living by night and by day, all the days and as your soul is living, Jehovah that we happened to be with them, has held you back from entering shepherding the flock. 17 And into bloodguilt and having your now know and see what you are own hand come to your salvation. going to do, for calamity has been And now let your enemies and determined against our master and those seeking injury to my lord beagainst all his house, as he is too come like Na'bal. 27 And now as much of a good-for-nothing fellow regards this gift blessing that your maidservant has brought to my 18 At once Ab'i-gail hastened lord, it must be given to the young

men that are walking about in the | a feast in his house like the feast steps of my lord. 28 Pardon, of the king; and Na'bal's heart please, the transgression of your was feeling good within him, and slave girl, because Jehovah will he was as drunk as could be; and without fail make for my lord a she did not tell him a thing, small lasting house, because the wars of or great, until the morning light. Jehovah are what my lord is fight- 37 And it came about in the morning; and as for badness, it will not ing, when the wine had gone out be found in you throughout your days. 29 When man rises up to pursue you and look for your soul, heart came to be dead inside him, the soul of my lord will certainly prove to be wrapped up in the bag of life with Jehovah your God; but, as for the soul of your enemies, he will sling it forth as from inside the hollow of the sling. 30 And it must occur that, because Jehovah will do to my lord the good toward you according to all that he has spoken, he certainly will commission you as leader over Israel. 31 And let this not become to you a cause for staggering or a stumbling block to the heart of my lord. both by the shedding of blood without cause and by having [the

32 At this David said to Ab'igail: "Blessed be Jehovah the God this day from entering into bloodcome to my salvation. 34 And, on panying the messengers of the other hand, as Jehovah the and then became his wife. God of Israel is living, who has held me back from doing injury to you, if you had not hastened that you might come to meet me, there his wives. would certainly not have remained to Na'bal until the morning light anyone urinating against a wall." 35 With that David accepted from was from Gal'lim. her hand what she had brought him, and to her he said: "Go up in peace to your house. See, I have "Is not David concealing himself listened to your voice that I may have consideration for your per- Je-shi'mon?" 2 And Saul proson."

hand of] my lord [itself] come to

certainly do good to my lord, and

you must remember your slave girl."

of Na'bal, that his wife went telling him these things. And his and he himself became as a stone. 38 After that about ten days elapsed and then Jehovah struck Na'bal, so that he died.

Abigail's plea. Becomes David's wife

39 And David got to hear that Na'bal had died, and so he said: "Blessed be Jehovah, who has conducted the legal case of my reproach [to free me] from Na'bal's hand and has kept his servant back from badness, and the badness of Na'bal Jehovah has turned back upon his own head!" And David proceeded to send and propose to Ab'i-gail to take her as his wife. 40 So David's servants came to Ab'i gail at Car'mel and spoke his salvation. And Jehovah will to her, saying: "David himself has sent us to you to take you as his wife." 41 Immediately she rose up and bowed with her face to the earth and said: "Here is your slave of Israel, who has sent you this girl as a maidservant to wash the day to meet me! 33 And blessed feet of the servants of my lord." be your sensibleness, and blessed 42 Then Ab'i-gail hastened and be you who have restrained me rose up and went riding on the ass with five maids of hers walking beguilt and having my own hand hind her; and she went accompanying the messengers of David

> 43 David had also taken A.hin'o am from Jez're el; and the women came to be, even both of them,

44 As for Saul, he had given Mi'chal his daughter. David's wife, to Pal'ti the son of La'ish, who

26 In time the men of Ziph came to Saul at Gib'e-ah, saying: on the hill of Hach i'lah, facing ceeded to rise up and go down to 36 Later Ab'i gail came in to the wilderness of Ziph, and with Na'bal, and there he was having him three thousand men, the

chosen ones of Israel, to look for | ingly David took the spear and the David in the wilderness of Ziph. water jug from the place at Saul's 3 And Saul took up camping on the head, and then they got on their hill of Hach i'lah, which faces Je- way; and there was no one seeing shi'mon, by the road, while David | nor anyone taking note nor anyone was dwelling in the wilderness, waking up, for all of them were And he got to see that Saul had asleep, because it was a deep sleep come after him into the wilderness. 4 So David sent spies that he might know that Saul had for a fact come. 5 Later David rose up and the top of the mountain at a diswent to the place where Saul had encamped, and David got to see the place where Saul had lain down, and also Ab'ner the son of Ner the chief of his army; and Saul was lving in the camp enclosure with the people camping all around him. 6 Then David answered and said to A.him'e-lech the Hit'tite and A·bish'ai the son of Ze·ru'iah, the brother of Jo'ab: "Who will go down with me to Saul into the camp?" To this A bish'ai said: "I myself shall go down with you." 7 And David made his way with A bish'ai to the people by night; and, look! Saul was lying asleep in the camp enclosure with his spear stuck into the earth at his head, and Ab'ner and the people were lying all around him.

8 A.bish'ai now said to David: "God has today surrendered your enemy into your hand. And now let me, please, pin him to the earth with the spear just once, and I shall not do it to him twice." 9 However, David said to A.bish'ai: "Do not bring him to ruin, for who is it that has thrust his hand out against the anointed of Jehovah and has remained innocent?" 10 And David went on to say: "As Jehovah is living, Jehovah himself will deal him a blow; or his day will come and he will have to die, or down into battle he will go, and he will certainly be swept away. 11 It is unthinkable, on my part, from Jehovah's standpoint, to thrust my hand out against the hovah, saying, 'Go, serve other anointed of Jehovah! So now take, gods!' 20 And now do not let my please, the spear that is at his head and the water jug, and let face of Jehovah; for the king of

from Jehovah that had fallen upon them. 13 Then David passed on to the other side and stood upon tance, the space between them being vast.

14 And David began to call out to the people and to Ab'ner the son of Ner. saving: "Will you not answer, Ab'ner?" And Ab'ner began to answer and say: "Who are you that have called out to the king?" 15 And David went on to say to Ab'ner: "Are you not a man? And who is like you in Israel? Why. then, did you not watch over your lord the king? For one of the people came in to bring the king your lord to ruin. 16 This thing that you have done is not good. As Jehovah is living, you men deserve to die, because you have not watched over your lord, over the anointed of Jehovah. And now see where the king's spear and the water jug are that were at his head."

17 And Saul began to recognize the voice of David and to say: "Is this your voice, my son David?" To this David said: "It is my voice, my lord the king." 18 And he added: "Why is this that my lord is chasing after his servant, for what have I done, and what badness is there in my hand? 19 And now let my lord the king, please, listen to the words of his servant: If it is Jehovah that has incited you against me, let him smell a grain offering. But if it is the sons of man, they are cursed before Jehovah, because they have driven me out today from feeling myself attached to the inheritance of Jeblood fall to the earth before the us get on our way." 12 Accord- Israel has gone out to look for a

single flea, just as one chases a vour eyes, let them give me a place partridge upon the mountains."

21 In turn Saul said: "I have sinned. Come back, my son David, for I shall no more do you injury, in view of the fact that my soul has been precious in your eyes this day. Look! I have acted foolishly and am very much mistaken." 22 Then David answered and said: let one of the young men come on faithfulness, in that Jehovah today unwilling to thrust my hand out inhabiting the land that [extended] against the anointed of Jehovah. 24 And, look! just as your soul may my soul be great in the eyes of Jehovah, that he may deliver me out of all distress." 25 At this you be, my son David. Not only will you without fail work but you will also without fail come off the winner." And David proceeded to go on his way; and as for Saul, he returned to his place.

However, David said in his heart: "Now I shall be swept is nothing better for me than that I should escape without fail to the land of the Phi-lis'tines: and Saul must despair of me in looking for me any longer in all the territory of Israel, and I shall certainly esrose up and he and six hundred men that were with him passed over to A'chish the son of Ma'och, the king of Gath, 3 And David continued to dwell with A'chish in 9Q And it came about in those Gath, he and his men, each one Zo days that the Phi-lis'times with his household, David and his began to collect their camps for two wives, A.hin'o am the Jez'reel·it·ess and Ab'i·gail, Na'bal's wife, the Car'mel it ess. 4 In time "You undoubtedly know that it is report was made to Saul that David had run away to Gath, and so he did not go looking for him still 2 At that David said to A'chish: another time.

"If, now, I have found favor in cordingly A'chish said to David:

in one of the cities of the countryside, that I may dwell there; for why should your servant dwell in the royal city with you?" 6 Accordingly A'chish gave him Zik'lag on that day. That is why Zik'lag has come to belong to the kings of Judah down to this day.

7 And the number of the days "Here is the spear of the king, and that David dwelt in the countryside of the Phi-lis'tines came to over and fetch it. 23 And Jehovah be a year and four months. 8 And it is who will repay to each one his David proceeded to go up with his own righteousness and his own men that they might raid the Gesh'ur ites and the Gir'zites and gave you into my hand, and I was the A. mal'ek ites; for they were from Te'lam as far as Shur and down to the land of Egypt. 9 And was great this day in my eyes, so David struck the land, but he preserved neither man nor woman alive: and he took flocks and herds and asses and camels and gar-Saul said to David: "Blessed may ments, after which he returned and came to A'chish. 10 Then A'chish said: "Where did you men make a raid today?" To this David said: "Upon the south of Judah and upon the south of the Je-rah'meel·ites and upon the south of the Ken'ites." 11 As for man and woman. David was not preserving away one day by Saul's hand. There any alive to bring them to Gath. saying: "That they may not tell on us, saying, 'This is the way David did." (And this way has been his procedure all the days that he dwelt in the countryside of the Phi·lis'tines.) 12 Consequentcape from his hand." 2 So David ly A'chish believed David, saying to himself: "He has unquestionably become a stench among his people Israel: and he will have to become my servant to time indefinite."

the army to make war against Israel. So A'chish said to David: with me that you should go out into the camp, you and your men." "That is why you yourself know 5 Then David said to A'chish: what your servant is to do." Ac"That is why guardian of my head | 13 But the king said to her: "Do I shall appoint you always."

3 Now Samuel himself had died. and all Israel had proceeded to bewail him and bury him in Ra'mah his own city. As for Saul, he had removed the spirit mediums and the professional foretellers of events from the land.

4 Subsequently the Phi-lis'tines collected together and came and pitched camp in Shu'nem. So Saul collected all Israel together and they pitched camp in Gil·bo'a. 5 When Saul got to see the camp of the Phi-lis'tines he became afraid, and his heart began to tremble very much. 6 Although Saul would inquire of Jehovah, Jehovah never answered him, either by dreams or by the U'rim or by the prophets. 7 Finally Saul said to his servants: "Seek for me a woman who is a mistress of spirit mediumship, and I will go to her and consult her." Then his servants said to him: "Look! There is a woman who is a mistress of spirit parted from you and proves to be mediumship in En-dor."

8 So Saul disguised himself and clothed himself with other garments and went, he and two men with him; and they came to the woman by night. He now said: "Employ divination, please, for me by spirit mediumship and bring up for me the one whom I shall designate to you." 9 However, the woman said to him: "Here you yourself well know what Saul did. how he cut off the spirit mediums and the professional foretellers of events from the land. Why, then, are you acting like a trapper against my soul to have me put to death?" 10 Immediately Saul swore to her said: "Bring up Samuel for me." me, when you yourself are Saul?" your voice, and I proceeded to put

not be afraid, but what did you see?" And the woman went on to say to Saul: "A god I saw coming up out of the earth." 14 At once he said to her: "What is his form?" to which she said: "It is an old man coming up, and he has himself covered with a sleeveless coat." At that Saul recognized that it was "Samuel," and he proceeded to bow low with his face to the earth and to prostrate himself.

15 And "Samuel" began to say to Saul: "Why have you disturbed me by having me brought up?" To this Saul said: "I am in very sore straits, as the Phi-lis'tines are fighting against me, and God himself has departed from me and has answered me no more, either by means of the prophets or by dreams; so that I am calling you to let me know what I shall do."

16 And "Samuel" went on to say: "Why, then, do you inquire of me, when Jehovah himself has deyour adversary? 17 And Jehovah will do for himself just as he spoke by means of me, and Jehovah will rip the kingdom away from your hand and give it to your fellow man David. 18 As you did not obey the voice of Jehovah, and you did not execute his burning anger against Am'a·lek, that is why this is the thing that Jehovah will certainly do to you this day. 19 And Jehovah will also give Israel with you into the hand of the Phi-lis'tines, and tomorrow you and your sons will be with me. Even the camp of Israel Jehovah will give into the hand of the Phi-lis'tines."

20 At that Saul quickly fell down by Jehovah, saying: "As Jehovah his full length to the earth and is alive, guilt for error will not became very much afraid because befall you in this matter!" 11 At of "Samuel's" words. Also, there this the woman said: "Whom shall happened to be no power in him, I bring up for you?" To this he because he had not eaten food the whole day and the whole night. 12 When the woman saw "Samuel" 21 The woman now came to Saul she began crying out at the top of and saw that he had been greatly her voice: and the woman went on disturbed. So she said to him: to say to Saul: "Why did you trick | "Here your maidservant has obeyed

words that you spoke to me. thousands'?" 22 And now, please, you, in turn, obey the voice of your maidservant; and let me set before you a piece of bread, and you eat, that power may come to be in you, because you with me in the camp has been good will go on your way." 23 But he in my eyes; for I have not found refused and said: "I am not going to eat." However, his servants and also the woman kept urging him. Finally he obeyed their voice and rose up from the earth and sat on had a fattened calf in the house. So she quickly sacrificed it and took flour and kneaded dough and baked it into unfermented cakes. 25 Then she served them to Saul and his servants, and they ate. After that they rose up and went away during that night.

29 And the Phi-lis'tines proceeded to collect all their camps together at A'phek, while the Israelites were camping by the the axis lords of the Phi-lis'tines were passing along by hundreds and by thousands, and David and his men were passing along afterward with A'chish, 3 And the princes of the Phi·lis'tines began to say: "What do these Hebrews mean?" At this A'chish said to the for you. Then go." princes of the Phi-lis'tines: "Is this not David the servant of Saul king me here a year or two, and I have not found in him a single thing from the day of his deserting [to re-el. me] until this day?" 4 And the princes of the Phi-lis'tines became indignant at him; and the princes of the Phi·lis'tines went on to say to him: "Make the man go back, and let him go back to his place where you assigned him; and do not let him go down with us into the battle, that he may not become a resister of us in the battle. And with what should this person put himself in favor with his lord? Is it not with the heads of those [our] men? 5 Is this not David to whom they kept responding in the dances.

my soul in my palm and obey the thousands, and David his tens of

6 Consequently A'chish called David and said to him: "As Jehovah is living, you are upright, and your going out and your coming in badness in you from the day of your coming to me until this day. But in the eyes of the axis lords you are not good. 7 And now return and go in peace, that you may the couch. 24 Now the woman not do anything bad in the eyes of the axis lords of the Phi-lis'tines." 8 However, David said to A'chish: "Why, what have I done, and what have you found in your servant from the day that I came to be before you until this day. that I should not come and actually fight against the enemies of my lord the king?" 9 At this A'chish answered and said to David: "I well know that you have been good in my own eyes, like an spring that was in Jez're el. 2 And angel of God. Only it is the princes of the Phi·lis'tines that have said, 'Let him not go up with us into the battle.' 10 And now rise up early in the morning with the servants of your lord that came with you; and you men must rise up early in the morning when it has become light

11 Accordingly David rose up early, he and his men, to go in the of Israel, who happened to be with morning and return to the land of the Phi·lis'tines; and the Phi·lis'tines themselves went up to Jez'-

30 And it came about while David and his men were coming to Zik'lag on the third day, that the A.mal'ek ites made a raid on the south and on Zik'lag; and they proceeded to strike Zik'lag and burn it with fire, 2 and to carry off captive the women [and all] that were in it, from the smallest to the greatest. They did not put anyone to death, but they drove them along and went on their way. 3 When David came with his men to the city, why, there it was burned with fire, and, as for their saving, 'Saul has struck down his wives and their sons and their

daughters, they had been carried my master left me because I took off captive, 4 And David and the sick three days ago. 14 We were people that were with him began to the ones that made a raid on the raise their voice and weep, until south of the Cher'e-thites and upon there was in them no power to that which belongs to Judah and weep [any more]. 5 And David's upon the south of Ca'leb; and Zik'two wives had been carried off lag we burned with fire." 15 At captive. A.hin'o.am the Jez're.el- this David said to him: "Will you it ess and Ab'i gail the wife of lead me down to this marauder Na'bal the Car'mel ite. 6 And it band?" To this he said: "Do swear became very distressing to David, to me by God that you will not because the people said to stone put me to death, and that you will him; for the soul of all the people not surrender me into the hand of had become bitter, each one because of his sons and his daughters. So David took to strengthening himself by Jehovah his God.

7 Hence David said to A.bi'athar the priest, the son of A.him'e·lech: "Do, please, bring the eph'od near to me." And A.bi'a.thar came bringing the eph'od near to David. 8 And David began to inquire of Jehovah, saying: "Shall I chase after this marauder band? Shall I overtake them?" At this he said to him: "Go in chase, for you will without fail overtake them. and you will without fail make a deliverance."

9 Promptly David got on his way, he and the six hundred men that were with him, and they went on as far as the torrent valley of Be'sor, and the men that were to be left behind stood still. 10 And David kept up the chase, he and four hundred men, but two hundred men that were too tired to pass over the torrent valley of Be'sor stood still.

11 And they got to find a man, an Egyptian, in the field. So they took him to David and gave him bread that he might eat and gave him water to drink. 12 Further, they gave him a slice of a cake of pressed figs and two cakes of raisins. Then he ate and his spirit returned to him; for he had not eaten bread or drunk water for three days and three nights. 13 David now said to him: "To whom do you belong, and where are you from?" to which he said: "I am an Egyptian attendant, a slave of an A.mal'ek.ite man, but "For the reason that they did not

my master, and I shall lead you down to this marauder band."

16 Accordingly he led him down. and there they were spread disorderly over the surface of all the land eating and drinking and having a feast on account of all the great spoil that they had taken from the land of the Phi-lis'tines and the land of Judah. 17 And David went striking them down from the morning darkness until the evening, that he might devote them to destruction; and not a man of them escaped except four hundred young men that rode upon camels and took to flight. 18 And David got to deliver all that the A·mal'ek·ites had taken, and his two wives David delivered. 19 And there was nothing of theirs lacking, from the smallest to the greatest and to sons and daughters and from the spoil, even to anything that they had taken for themselves. Everything David recovered. 20 So David took all the flocks and the herds, which they drove before that [other] livestock. Then they said: "This is David's spoil."

21 At length David came to the two hundred men who had been too tired to go along with David. and whom they had kept sitting by the torrent valley of Be'sor; and they came out to meet David and to meet the people that were with him. When David came near to the people he began to ask them how they were. 22 However, every bad and good-for-nothing man out of the men that had gone with David answered and kept saying:

he proceeded to send some of the men of Israel had fled, and that spoil to the older men of Judah, Saul and his sons had died, then his friends, saying: "Here is a gift they began to leave the cities and blessing for you from the spoil of flee, after which the Phi-lis'tines Jehovah's enemies." 27 To those came on in and took up dwelling who were in Beth'el, and to those in them. in Ra'moth of the south, and to those in Jat'tir, 28 and to those in A·ro'er, and to those in Siph'moth, and to those in Esh·te·mo'a, 29 and to those in Ra'cal, and to those in the cities of the Je-rah'me-el-ites, and to those in the cities of the Ken'ites, 30 and to those in Hor'mah, and to those in Bor'a shan, and to those in A'thach, 31 and to those in He'bron, and to all the places where

Israel down to this day.

the shooters, the bowmen, finally seven days. one blooters, the bownen, many seven days.

David had walked about, he and

his men.

certainly run me through and deal on that day. 7 When the men of ulation and a judicial decision for Israel that were in the region of the low plain and that were in the 26 When David came to Zik'lag region of the Jordan saw that the

8 And it came about the next day that, when the Phi-lis'tines came to strip the slain, they got to find Saul and his three sons fallen upon Mount Gil·bo'a. 9 And they proceeded to cut off his head and strip off his armor and send into the land of the Phi-lis'tines all around to inform the houses of their idols and the people. 10 Finally they put his armor in the house of the Ash'to reth images, and his corpse they fastened on the wall of Beth-shan. 11 And as re-31 Now the Phi-lis'tines were gards min, the fighting against Israel, and Ja'besh-gil'e-ad got to hear what the Phi-lis'tines had done to Saul. from before the Phi-lis'tines, and 12 Immediately all the valiant men they kept falling down slain in rose up and went all night long Mount Gil·bo'a. 2 And the Phi- and took the corpse of Saul and lis'tines kept in close range of Saul the corpses of his sons off the wall and his sons; and the Phi-lis'tines of Beth-shan and came to Ja'besh at last struck down Jon'a than and burned them there. 13 Then and A.bin'a dab and Mal'chi-shu'a, they took their bones and buried Saul's sons. 3 And the fighting them under the tamarisk tree in became heavy against Saul, and Ja'besh, and they went fasting for

THE SECOND OF

SAMUEL

or, according to the Greek Septuagint, THE SECOND OF KINGS

1 And it came about after Saul's fallen. Then I took the diadem had returned from striking down bracelet that was upon his arm, the A·mal'ek·ites, that David con- that I might bring them to my lord tinued to dwell at Zik'lag two days. here." 2 And it came about on the third day that, look! a man was coming garments and ripped them apart, from the camp, from Saul, with his and so did all the men also that garments ripped apart and dirt upon his head; and it came about that when he came to David, he at once fell down to the earth and Jon'a than his son and over the prostrated himself.

3 And David proceeded to say to him: "Where do you come fallen by the sword. from?" at which he said to him: "From the camp of Israel I have man that was telling him: "Where escaped." 4 And David went on are you from?" to which he said: to say to him: "How did the matter |"I am the son of an alien resident, turn out? Tell me, please." To this an A-mal'ek-ite." 14 Then David he said: "The people have fled said to him: "How was it that you from the battle and also many of did not fear to thrust your hand the people have fallen so that they out to bring the anointed of Jehodied, and even Saul and Jon'a than van to ruin?" 15 With that David his son have died." 5 Then David called one of the young men and said to the young man that was said: "Go near. Smite him." Actelling him: "How do you really cordingly he struck him down so know that Saul has died and also that he died. 16 David then said Jon'a than his son?" 6 At this to him: "The bloodguilt for you the young man that was telling be upon your own head, because him said: "I unexpectedly chanced your own mouth has testified to be on Mount Gil bo'a, and there against you, saying, 'I myself defiwas Saul supporting himself upon nitely put the anointed of Jehovah his spear; and, look! the charioteers and the mounted men had caught up with him. 7 When he this dirge over Saul and Jon'aturned back and saw me, then he than his son 18 and to say that called me, and I said, 'Here I am!' 8 And he went on to say to me, 'Who are you?' at which I said the book of Ja'shar: to him, 'I am an A·mal'ek·ite.' 9 Then he said, 'Stand, please, over me and definitely put me to death, for the cramp has seized me, because all my soul is yet in me.' 10 So I stood over him and definitely put him to death, for I knew that he could not live after he had

death, and when David himself that was upon his head and the

11 At this David took hold of his were with him. 12 And they began to wail and weep and fast until the evening over Saul and over people of Jehovah and over the house of Israel, because they had

13 David now said to the young to death."

17 And David proceeded to chant the sons of Judah should be taught "The Bow." Look! It is written in

19 "The beauty, O Israel, is slain upon your high places. How have the mighty men

fallen! 20 Do not, you people, tell it in Gath:

Do not announce it in the streets of Ash'ke lon,

exult.

21 You mountains of Gil-bo'a, let hold; and they took up dwelling of holy contributions;

Because there the shield of mighty ones was befouled. The shield of Saul, so that there was none anointed with oil, blead and Jack

22 From the blood of the slain. from the fat of mighty ones, The bow of Jon'a than did not turn back.

And the sword of Saul would not return without success. 23 Saul and Jon'a than, the lovable

ones and the pleasant ones during their life.

And in their death they were not separated.

Swifter than the eagles they were.

Mightier than the lions they were.

24 You daughters of Israel, weep over Saul.

Who clothed you in scarlet with finery.

Who put ornaments of gold

upon your clothing. 25 How have the mighty ones fallen in the midst of the battle! Jon'a than slain upon your

high places! 26 I am distressed over you, my brother Jon'a than.

> Very pleasant you were to me. More wonderful was your love to me than the love from women.

27 How have the mighty ones fallen And the weapons of war perished!"

And it came about afterward that David proceeded to inquire months. of Jehovah, saying: "Shall I go up into one of the cities of Judah?" At this Jehovah said to him: "Go sheth, Saul's son, went out from up." And David went on to say: Ma.ha.na'im to Gib'e.on. 13 As "Where shall I go up?" Then he for Jo'ab the son of Ze-ru'iah and said: "To He'bron." 2 Accordingly the servants of David, they went

For fear that the daughters of two wives. A hin'o am the Jez'the Phi·lis'tines may rejoice. re·el·it·ess and Ab'i·gail the wife For fear that the daughters of of Na'bal the Car'melite. 3 And the uncircumcised men may the men that were with him David brought up, each with his houseno dew, let no rain be upon in the cities of He'bron [territory]. you, nor let there be fields 4 Then the men of Judah came and anointed David there as king over the house of Judah.

> And they came telling David. saying: "The men of Jabeshgil'e-ad were the ones that buried Saul." 5 Hence David sent messengers to the men of Ja'beshgil'e ad and said to them: "Blessed may you be of Jehovah, because you exercised this loving-kindness toward your lord, toward Saul, in that you buried him. 6 And now may Jehovah exercise toward you loving-kindness and trustworthiness, and I too shall exercise to you this goodness because you have done this thing, 7 And now let your hands strengthen themselves and prove yourselves valiant men. because your lord Saul is dead. and it is even I whom the house of Judah have anointed as king over them."

8 As for Ab'ner the son of Ner the chief of the army that had belonged to Saul, he took Ish-bo'sheth. Saul's son, and proceeded to bring him across to Ma.ha.na'im, 9 and to make him king over Gil'e-ad and the Ash'ur-ites and Jez're-el and over E'phra·im and Benjamin and over Israel, all of it. 10 Forty years old Ish-bo'sheth, Saul's son, was when he became king over Israel, and for two years he ruled as king. Only the house of Judah proved themselves followers of David. 11 And the number of the days that David proved to be king in He'bron over the house of Judah came to be seven years and six

12 In time Ab'ner the son of Ner and the servants of Ish-bo'-David went up there and also his out and later met together by the David. 16 And they began grabhead, with the sword of each one in the side of the other, so that they fell down together. And that place came to be called Hel'kathhaz zu'rim, which is in Gib'e on.

17 And the fighting came to be extremely hard on that day, and Ab'ner and the men of Israel were finally defeated before the servants of David. 18 Now the three sons of Ze-ru'iah happened to be there, Jo'ab and A.bish'ai and As'a.hel; and As'a hel was swift on his feet, like one of the gazelles that are in the open field. 19 And As'a hel went chasing after Ab'ner, and he did not incline to go to the right or to the left from following Ab'ner. 20 At length Ab'ner looked behind him and said: "Is this you, As'a hel?" to which he said: "It he turned back from following is I." 21 Then Ab'ner said to him: Ab'ner and began to collect all "Veer to your right or to your left the people together. And there and seize one of the young men were missing from the servants of as yours and take what you strip David nineteen men and As'a hel. off him as yours." And As'a hel 31 And the servants of David, for did not want to turn aside from their part, had struck down those following him. 22 So Ab'ner said of Benjamin and of the men of to As'a hel yet again: "Turn your Ab'ner-there were three hundred course aside from following me. and sixty men that died. 32 And Why should I strike you down to they proceeded to carry As'a hel the earth? How, then, could I and bury him in the burial place raise my face to Jo'ab your broth- of his father, which is at Beth'er?" 23 But he kept refusing to le hem. Then Jo'ab and his men turn aside; and Ab'ner got to strike went marching on all night long, him in the abdomen with the butt end of the spear, so that the spear at He'bron. came out from his back; and he fell there and died where he was. And it came about that all those who came to the place where As'a hel fell and then died would stand still.

pool of Gibe on: and they kept | 24 And Jo'ab and A bish'ai went sitting, these on this side of the chasing after Ab'ner. As the sun pool and those on that side of the was setting they themselves came pool. 14 Finally Ab'ner said to to the hill of Am'mah, which is in Jo'ab: "Let the young men rise up, front of Gi'ah on the way to the please, and let them put on a wilderness of Gib'e on. 25 And combat before us," To this Jo'ab the sons of Benjamin went collectsaid: "Let them rise up." 15 So ing together behind Ab'ner, and they rose up and went across by they came to be one company and number, twelve belonging to Benja- kept standing upon the top of one min and Ish-bo'sheth, Saul's son, hill, 26 And Ab'ner began to call and twelve from the servants of to Jo'ab and say: "Is the sword going to eat endlessly? Do you not bing hold of one another by the really know that bitterness is what will develop at last? How long, then, will it be before you say to the people to turn back from following their brothers?" 27 At that Jo'ab said: "As the [true] God is living, if you had not spoken, then only by the morning would the people have been withdrawn, each one from following his brother." 28 Jo'ab now blew the horn, and all the people came to a halt and did not continue chasing after Israel any more, and they did not renew the fighting any more.

2 SAMUEL 2: 14-3: 1

29 As for Ab'ner and his men, they marched through the Ar'a bah all that night and went crossing the Jordan and marching through the entire gully and finally came to Ma·ha·na'im. 30 As for Jo'ab, and it became daylight for them

9 And the war between the house of Saul and the house of David came to be long drawn out; and David kept getting stronger, and the house of Saul kept declining more and more. THE BOYS WINDY IS

2 Meantime, sons were born to 13 To this he said: "Good! I my-David in He'bron, and his first- self shall conclude a covenant born came to be Am'non by A.hin'o am the Jez're el it ess. 3 And that I am asking of you, saying, his second was Chil'e ab by Ab'i gail the wife of Na'bal the Car'mel·ite, and the third was Ab'salom the son of Ma'a cah the my face." 14 Further. David daughter of Tal'mai the king of Gesh'ur. 4 And the fourth was Ad.o.ni'iah the son of Hag'gith. and the fifth was Sheph-a-ti'ah the son of A.bi'tal. 5 And the sixth was Ith're am by Eg'lah, David's wife. These were the ones born to David in He'bron.

6 And it came about that while the war between the house of Saul and the house of David kept up. Ab'ner himself was continually strengthening his position in the house of Saul. 7 Now Saul had had a concubine whose name was Riz'pah, the daughter of A'iah. Later Ish-bo'sheth said to Ab'ner: "Why was it that you had relations with the concubine of my father?" 8 And Ab'ner got very angry at the words of Ish-bo'sheth and went on to say: "Am I a dog's head that the hand of the Phi-lis'tines and belongs to Judah? Today I keep from the hand of all their eneexercising loving-kindness toward the house of Saul your father, to his brothers and his personal which Ab'ner also went to speak in friends, and I have not let you find the ears of David at He'bron all vet you call me to account for an and in the eyes of the whole house error concerning a woman today. 9 So may God do to Ab'ner and so may he add to it, if, just as Jehovah swore to David, that is 10 so as to transfer the kingdom from the house of Saul and to establish the throne of David over Israel and over Judah from Dan to Be'er-she'ba." 11 And he was not able to say one word more in reply of him.

12 Accordingly Ab'ner sent messengers to David on the spot, saying: "To whom does the land belong?" adding: "Do conclude your covenant with me, and, look!

with you. Only one thing there is 'You may not see my face except first you bring Mi'chal, Saul's daughter, when you come to see sent messengers to Ish-bo'sheth, Saul's son, saying: "Do give over my wife Mi'chal, whom I engaged to myself for a hundred foreskins of the Phi·lis'tines." 15 So Ishbo'sheth sent and took her from her husband. Pal'ti-el the son of La'ish. 16 But her husband kept walking with her, weeping as he walked after her as far as Ba·hu'rim. Then Ab'ner said to him: "Go. return!" At that he returned.

17 Meanwhile there had come to be communication by Ab'ner with the older men of Israel, saving: "Both yesterday and previously you proved yourselves seeking David as king over you. 18 And now act. for Jehovah himself said to David. 'By the hand of David my servant I shall save my people Israel from mies." 19 Then Ab'ner also spoke in the ears of Benjamin, after yourself in the hand of David; and that was good in the eves of Israel of Benjamin.

20 When Ab'ner came to David at He'bron, and with him twenty men, David proceeded to make a not the way that I shall do to him, feast for Ab'ner and for the men that were with him. 21 Then Ab'ner said to David: "Let me rise up and go and collect all Israel together to my lord the king, that they may conclude a covenant with you, and you will certainly become to Ab'ner because of being afraid king over all that your soul craves." So David sent Ab'ner off, and he got on his way in peace.

22 And here David's servants and Jo'ab were coming from a raid, and the spoil that they brought with them was abundant. my hand will be with you to turn As for Ab'ner, he was not with to your side the whole of Israel," David in He'bron, for he had sent him off, and he was on his way in | burial place, and all the people gave and they now reported to Jo'ab, say: saving: "Ab'ner the son of Ner came to the king, and he proceeded to send him off, and he is on his way in peace." 24 So Jo'ab went ones. in to the king and said: "What have you done? Look! Ab'ner has come to you. Why was it that you sent him off so that he successfully went away? 25 You well know Ab'ner the son of Ner, that it was to fool you that he came and to him again, get to know your going out and your coming in and to get to know everything that you are doing."

26 With that Jo'ab went out from David and sent messengers after Ab'ner, and they then had once said: "I and my kingdom, from the standpoint of Jehovah. are innocent for time indefinite of a leper or a man taking hold of badness." the twirling spindle or one falling by the sword or one in need of bread!" 30 As for Jo'ab and A.bish'ai his brother, they killed Ab'ner over the fact that he had put As'a hel their brother to death at Gib'e on in the battle.

31 Then David said to Jo'ab and all the people that were with and tie on sackcloth and wail before Ab'ner." Even King David was walking behind the couch. 32 And they had the burial of Ab'ner in

peace. 23 And Jo'ab and all the way to weeping. 33 And the king army that was with him came in, went on to chant over Ab'ner and

> "As with the death of a senseless person should Ab'ner die?

> And your feet had not been put into fetters of copper.

> As one falling before the sons of unrighteousness you have fallen."

At that all the people wept over

35 Later all the people came to give David bread for consolation while it was yet that day, but David swore, saying: "So may God do to me and so may he add to it, if before the sun sets I shall taste him return from the cistern of bread or anything at all!" 36 And Si'rah; and David himself did not all the people themselves took know of it. 27 When Ab'ner re- notice, and it was good in their turned to He'bron, Jo'ab now led eyes. Like everything that the king him aside inside the gate to speak did, it was in the eyes of all the with him quietly. However, there people good, 37 And all the people he struck him in the abdomen, so and all Israel got to know on that that he died because of the blood day that it had not originated with of As'a hel his brother. 28 When the king to have Ab'ner the son of David heard of it afterward, he at Ner put to death. 38 And the king went on to say to his servants: "Do you not know that it is a prince and a great man that has bloodguilt for Ab'ner the son of Ner. fallen this day in Israel? 39 And 29 May it whirl back upon the I today am weak although anointed head of Jo'ab and upon the entire as king, and these men, the sons house of his father, and let there of Ze-ru'iah, are too severe for me. not be cut off from Jo'ab's house a May Jehovah repay the doer of man with a running discharge or what is bad according to his own

When the son of Saul heard that Ab'ner had died in He'bron, then his hands became feeble and all the Israelites themselves were disturbed. 2 And there were two men, chiefs of the marauding bands, that happened to belong to the son of Saul, the name of the one being Ba'a nah and the name him: "Rip your garments apart of the other being Re'chab, the sons of Rim'mon the Be-er'oth-ite, of the sons of Benjamin; for Beer'oth, too, used to be counted as part of Benjamin, 3 And the He'bron: and the king began to Be er'oth ites went running away raise his voice and weep at Ab'ner's to Git'ta im, and they came to be

4 Now Jon'a than, the son of Saul, had a son lame in the feet. Five years old he happened to be when the report about Saul and the young men and they killed Jon'a than came from Jez're el; them and cut off their hands and and his nurse began to carry him and flee, but it came about that as she was running in panic to flee, he then had a fall and was lamed. And his name was in He'bron. Me.phib'o.sheth.

5 And the sons of Rim'mon the Be er'oth ite, Re'chab and Ba'athe house of Ish-bo'sheth about middle of the house as men fetch-Ba'a nah his brother themselves so that they put him to death, after which they removed his head David as king over Israel. and took his head and walked on the road to the Ar'a bah all night long. 8 Eventually they came bringing the head of Ish-bo'sheth bron he ruled as king over Judah to David at He'bron and said to the king: "Here is the head of Ish-bo'sheth the son of Saul your enemy who looked for your soul: but Jehovah gives to my lord the king revenge this day upon Saul and his offspring."

9 However, David answered Re'chab and Ba'a nah his brother. the sons of Rim'mon the Be-er'-

alien residents there down to this house upon his bed? And now should I not require his blood from your hands, and must I not clear you out of the earth?" 12 With that David commanded their feet and hanged them by the pool in He'bron; and the head of Ish-bo'sheth they took and then buried in the burial place of Ab'ner

In time all the tribes of Israel came to David at He'bron and said: "Look! We ourselves are your nah, proceeded to go and come to bone and your flesh. 2 Both yesterday and previously while Saul when the day had heated up, as happened to be king over us, you he was taking his noonday siesta, yourself became the one leading 6 And here they came into the Israel out and bringing it in. And Jehovah proceeded to say to you, ing wheat, and then struck him 'You yourself will shepherd my in the abdomen; and Re'chab and people Israel, and you yourself will become leader over Israel." escaped detection. 7 When they 3 So all the older men of Israel went into the house, he was lying came to the king at He'bron, and upon his couch in his inner bed- King David concluded a covenant room, and then they struck him with them in He'bron before Jehovah; after which they anointed

4 Thirty years old was David when he became king. For forty years he ruled as king. 5 In He'for seven years and six months: and in Jerusalem he ruled as king for thirty-three years over all Israel and Judah. 6 Consequently the king and his men went to Jerusalem against the Jeb'u-sites inhabiting the land, and they began to say to David: "You will not come in here, but the blind and the lame ones will certainly turn oth-ite, and said to them: "As you away," they thinking: "David Jehovah who redeemed my soul out will not come in here." 7 Just the of all distress is living, 10 when same, David proceeded to capture there was one reporting to me, the stronghold of Zion, that is, the saying, 'Here Saul is dead,' and he city of David. 8 So David said on himself in his own eyes became that day: "Anyone striking the like a bringer of good news, I, how- Jeb'u-sites, let him, by means of ever, took hold of him and killed the water tunnel, make contact him in Zik'lag when it was due with both the lame and the blind, [for me] to give him the messen- hateful to the soul of David!" That ger's fee; 11 how much more so is why they say: "The blind one when wicked men themselves have and the lame one will not come into killed a righteous man in his own the house." 9 And David took up

dwelling in the stronghold, and it! the God of armies was with him.

11 And Hi'ram the king of Tyre proceeded to send messengers to David, and also cedar trees and workers in wood and workers in stone for walls, and they began to build a house for David. 12 And David came to know that Jehovah have gone out ahead of you to had firmly established him as king over Israel and that he had exalted his kingdom for the sake of his people Israel.

13 Meantime, David went on taking more concubines and wives out of Jerusalem after he came & And David proceeded again to from He'bron; and more sons and daughters continued to be born to Israel, thirty thousand. 2 Then David. 14 And these are the names David and all the people that were of those born to him in Jerusalem: Sham·mu'a and Sho'bab and Nathan and Sol'o mon. 15 and Ib'har and E·li'shu·a and Ne'pheg and Ja·phi'a, 16 and E·lish'a·ma and E·li'a·da and E·liph'e·let.

17 And the Phi-lis'tines got to hear that they had anointed David as king over Israel. At that all the Phi·lis'tines came up to look for David. When David heard of it, then he went down to the place hard to approach. 18 And the Phi·lis'tines, for their part, came in and kept tramping about in the low plain of Reph'a.im. 19 And David began to inquire of Jehovah. God; and A-hi'o was walking ahead saying: "Shall I go up against the of the Ark. 5 And David and all Phi·lis'tines? Will you give them the house of Israel were celebrating into my hand?" At this Jehovah said to David: "Go up, for I shall without fail give the Phi-lis'tines into your hands." 20 So David came to Ba'al-pe·ra'zim, and David got to strike them down there. At 6 And they came gradually as far that he said: "Jehovah has broken as the threshing floor of Na'con. through my enemies ahead of me, and Uz'zah now thrust [his hand] like a gap made by waters." That out to the ark of the [true] God is why he called the name of that and grabbed hold of it, for the place Ba'al-pe-ra'zim. 21 Consequently they left their idols there, and so David and his men took Uz'zah and the [true] God struck

22 Later the Phi-lis'tines came came to be called the city of David; up once again and tramped about and David began to build all around in the low plain of Reph'a im. from the Mound and inward. 23 At that David inquired of Je-10 Thus David went on getting hovah, but he said: "You must not greater and greater, and Jehovah go up. Go around to the rear of them, and you must come against them in front of the ba'ca bushes. 24 And let it occur that, when you hear the sound of a marching in the tops of the ba'ca bushes, at that time you act with decision, because at that time Jehovah will strike down the camp of the Philis'tines." 25 Accordingly David did that way, just as Jehovah had commanded him, and he went striking down the Phi-lis'tines from Ge'ba to as far as Ge'zer.

> gather all the choice men in with him rose up and went to Ba'al·e-ju'dah to bring up from there the ark of the [true] God. where a name is called on, the name of Jehovah of armies, sitting on the cherubs. 3 However, they had the ark of the [true] God ride upon a new wagon, that they might carry it from the house of A.bin'adab, which was on the hill; and Uz'zah and A·hi'o, the sons of A.bin'a.dab, were leading the new wagon.

4 So they carried it from A.bin'a dab's house, which was on the hill-with the ark of the [true] before Jehovah with all sorts of instruments of juniper wood and with harps and with stringed instruments and with tambourines and with sistrums and with cymbals. cattle nearly caused an upset. 7 At that Jehovah's anger blazed against them away. him down there for the irreverent act, so that he died there close by was finished with offering up the the ark of the [true] God. 8 And burnt sacrifices and the commun-David became angry over the fact ion sacrifices, he then blessed the that Jehovah had broken through people in the name of Jehovah in a rupture against Uz'zah, and of armies. 19 Further, he apporthat place came to be called Pe'rez- tioned to all the people, to the uz'zah down to this day. 9 And whole crowd of Israel, man as well David became afraid of Jehovah as woman, to each one a ringon that day and began to say: shaped cake of bread and a date "How will the ark of Jehovah come cake and a raisin cake, after which to me?" 10 And David was not all the people went each to his own willing to remove the ark of Jeho- house. vah to him at the city of David. Git'tite.

dwelling at the house of O'bedand Jehovah kept blessing O'bedup to the city of David with re-Jehovah had marched six steps. and a fatling.

14 And David was dancing around before Jehovah with all his power, all the while David being 7 And it came about that, when girded with an eph'od of linen. Jehovah; and she began to despise is with you." him in her heart. 17 So they brought the ark of Jehovah in and night that the word of Jehovah set it in its place inside the tent came to Nathan, saying: 5 "Go, that David had pitched for it; after which David offered up burnt David, "This is what Jehovah has sacrifices and communion sacrifices said: "Should you yourself build before Jehovah. 18 When David me a house for me to dwell in?

20 David now returned to bless So David had it carried aside to his own household, and Mi'chal, the house of O'bed-e'dom the Saul's daughter, came on out to meet David and then said: "How 11 And the ark of Jehovah kept glorious the king of Israel made himself today when he uncovered e'dom the Git'tite three months: himself today to the eyes of the slave girls of his servants, just as e'dom and all his household, one of the empty-headed men un-12 Finally the report was made to covers himself outright!" 21 At King David, saying: "Jehovah has this David said to Mi'chal: "It was blessed the house of O'bed-e'dom before Jehovah, who chose me rathand all that is his on account of er than your father and all his the ark of the [true] God." At household to put me in command that David proceeded to go and as leader over Jehovah's people bring the ark of the [true] God Israel, and I will celebrate before out of the house of O'bed-e'dom Jehovah. 22 And I will make myself even more lightly esteemed joicing. 13 And it came about that than this, and I will become low when the carriers of the ark of in my eyes; and with the slave girls whom you mentioned, with them I he immediately sacrificed a bull am determined to glorify myself." 23 So, as regards Mi'chal, Saul's daughter, she came to have no child down to the day of her death.

the king dwelt in his own house 15 And David and all the house and Jehovah himself had given him of Israel were bringing up the ark rest from all his enemies round of Jehovah with joyful shouting about, 2 then the king said to and sound of horn, 16 And it Nathan the prophet: "See, now, occurred that when the ark of I am dwelling in a house of cedars Jehovah came into the city of while the ark of the [true] God is David, Mi'chal, Saul's daughter, dwelling in the middle of tent herself looked down through the cloths." 3 Upon that Nathan said window and got to see King David to the king: "Everything that is in leaping and dancing around before your heart-go, do, because Jehovah

> 4 And it came about on that and you must say to my servant

from the day of my bringing the account of you. 16 And your house sons of Israel up out of Egypt to and your kingdom will certainly be this day, but I was continually steadfast to time indefinite before walking about in a tent and in a you; your very throne will become tabernacle. 7 During all the time one firmly established to time that I have walked about among indefinite.' all the sons of Israel, was there 17 According to all these words a word that I spoke with one of and according to all this vision the tribes of Israel that I com- was the way that Nathan spoke to manded to shepherd my people David. Israel, saying, 'Why did you peo-ple not build me a house of and sat down before Jehovah and cedars?'"' 8 And now this is said: "Who am I, O Lord Jehovah? what you will say to my servant And what is my house that you David, 'This is what Jehovah of have brought me thus far? 19 As armies has said: "I myself took you though this should even be somefrom the pasture ground from thing little in your eyes, O Lord following the flock to become a leader over my people Israel. 9 And specting the house of your servant I shall prove to be with you wher- down to a distant future time; and ever you do go, and I will cut off this is the law given for mankind. all your enemies from before you; O Lord Jehovah. 29 And what and I shall certainly make for you more can David add and speak to a great name, like the name of the you, when you yourself know your great ones that are in the earth, servant well, O Lord Jehovah? 10 And I shall certainly appoint 21 For the sake of your word and a place for my people Israel and in agreement with your own heart plant them, and they will indeed you have done all these great reside where they are, and no more things to cause your servant to will they be disturbed; and the know them. 22 That is why you sons of unrighteousness will not are indeed great, O Lord Jehovah; afflict them again as they did at for there is no other like you, and the first, 11 even from the day there is no God except you among that I put judges in command all of whom we have heard with over my people Israel; and I will our ears. 23 And what one nation give you rest from all your enemies. in the earth is like your people

his kingdom firmly to time indef- God. inite. 14 I myself shall become 25 "And now, Jehovah God, the I will also reprove him with the ing his house carry out to time

6 For I have not dwelt in a house it from Saul, whom I removed on

Jehovah, yet you also speak re-"'"And Jehovah has told you Israel, whom God went to redeem that a house is what Jehovah will to himself as a people and to assign make for you. 12 When your days himself a name and to do for them come to the full, and you must lie great and fear-inspiring things-to down with your forefathers, then drive out because of your people, I shall certainly raise up your seed whom you have redeemed to yourafter you, which will come out of self from Egypt, the nations and your inward parts; and I shall in-deed firmly establish his kingdom.

13 He is the one that will build a firmly for yourself as your people house for my name, and I shall to time indefinite; and you yourcertainly establish the throne of self, O Jehovah, have become their

his father, and he himself will be- word that you have spoken concome my son. When he does wrong, cerning your servant and concernrod of men and with the strokes indefinite and do just as you have of the sons of Adam, 15 As for spoken. 26 And let your own name my loving-kindness, it will not de- become great to time indefinite. part from him the way I removed saying, 'Jehovah of armies is God

pray to you with this prayer, copper in very great quantity. 28 And now, O Lord Jehovah, you now take it upon yourself and bless the house of your servant [for it] to continue to time indefinite be-Jehovah, have promised, and due to your blessing let the house of your servant be blessed to time indefinite."

that David proceeded to strike the Phi-lis'tines down and subdue them, and David got to take of the Phi-lis'tines.

2 And he went on to strike down the Mo'ab ites and measure them with a line, making them lie down on the earth, that he might measure two lines to put them to death. and a full line to preserve them alive: and the Mo'ab ites came to be David's servants to carry tribute.

3 And David went on to strike down Had ad e'zer the son of Re'hob the king of Zo'bah as he was going his way to put his control back again at the river Eu phra'tes. 4 And David got to capture from him one thousand seven hundred horsemen and twenty thousand men on foot; and David proceeded to hamstring all the chariot horses. but he let a hundred chariot horses of them remain.

to help Had ad e'zer the king of A hi'tub and A him'e lech the son Zo'bah, David then struck down of A.bi'a.thar were priests, and among the Syrians twenty-two Se-rai'ah was secretary. 18 And thousand men. 6 Further, David Be-nai'ah the son of Je-hoi'a-da put garrisons in Syria of Damas- [was over] the Cher'e thites and cus; and the Syrians came to be the Pel'e thites. As for the sons of

over Israel,' and let the very house | And Jehovah continued to save of your servant David become firm- David wherever he went. 7 Morely established before you. 27 For over, David took the circular shields you. Jehovah of armies the God of of gold that happened to be on the Israel, have made a revelation to servants of Had ad e'zer and your servant's ear, saying, 'A house brought them to Jerusalem. 8 And I shall build for you.' That is why from Be'tah and Be ro'thai, cities your servant has taken heart to of Had ad e'zer, King David took

9 Now To'i the king of Ha'math are the [true] God; and as for got to hear that David had struck your words. let them prove to be down all the military force of Hadtruth, since you promise to your ad e'zer. 10 So To'i sent Jo'ram servant this goodness. 29 And his son to King David to ask him about his welfare and congratulate him over the fact that he had fought against Had-ad-e'zer so fore you; for you yourself, O Lord that he struck him down (for Hadad e'zer had become trained in warfare against To'i); and in his hand there proved to be articles of silver and articles of gold and 8 And it came about afterward articles of copper. 11 These also King David sanctified to Jehovah, together with the silver and the gold that he had sanctified from Meth'eg-am'mah out of the hand all the nations that he had subdued. 12 from Syria and from Mo'ab and from the sons of Am'mon and from the Phi-lis'tines and from Am'a-lek and from the spoil of Had ad e'zer the son of Re'hob the king of Zo'bah. 13 And David proceeded to make a name when he came back from striking down the E'dom-ites in the Vallev of Salt-eighteen thousand. 14 And he kept garrisons placed in E'dom. In all E'dom he placed garrisons, and all the E'dom ites came to be servants of David: and Jehovah kept saving David wherever he went.

15 And David kept reigning over all Israel; and David was continually rendering judicial decision and righteousness for all his people. 16 And Jo'ab the son of Ze ru'iah was over the army; and Je-hosh'a phat the son of A hi'lud was re-5 When Syria of Damascus came corder. 17 And Za'dok the son of David's servants to carry tribute. David, they became priests.

"Is there yet anyone that is left at my table constantly." over of the house of Saul, that I Now Zi'ba had fifteen sons and may exercise loving-kindness to- twenty servants. 11 So Zi'ba said ward him for the sake of Jon'a- to the king: "In accord with all than?" 2 Now the house of Saul that my lord the king commands had a servant whose name was for his servant is the way that your Zi'ba. So they called him to David, servant will do; but Me phib'oand the king then said to him: sheth is eating at my table like "Are you Zi ba?" to which he said: one of the sons of the king." "I am your servant." 3 And the 12 Now Me-phib'o sheth had a king went on to say: "Is there no- young son whose name was Mi'ca, body of the house of Saul any more, and all those dwelling in the that I may exercise toward him the house of Zi'ba were servants loving-kindness of God?" At this to Me-phib'o-sheth, 13 And Me-Zi'ba said to the king: "There is phib'o sheth himself was dwelling vet a son of Jon'a than, lame in in Jerusalem, for it was constantly the feet." 4 Then the king said to at the table of the king that he was him: "Where is he?" So Zi'ba said eating; and he was lame in both to the king: "Look! He is in the of his feet, not among the grant made house of Ma'chir the son of Am'-

mi el at Lo-de'bar." lo must 41 5 Immediately King David sent and took him from the house his son began to reign instead of of Ma'chir the son of Am'mi el him. 2 At this David said: "I shall at Lo-de'bar. 6 When Me phib'o sheth the son of Jon'a than the Ha'nun the son of Na'hash, just son of Saul came in to David, he as his father exercised lovingat once fell upon his face and kindness toward me." Accordingly prostrated himself. Then David David sent by means of his servsaid: "Me-phib'o-sheth!" to which he said: "Here is your servant." 7 And David went on to say to ceeded to come into the land of the him: "Do not be afraid, for with- sons of Am'mon. 3 However, the out fail I shall exercise lovingkindness toward you for the sake to Ha'nun their lord: "Is David of Jon'a than your father; and I honoring your father in your eyes must return to you all the field of in that he has sent to you com-Saul your grandfather, and you vourself will eat bread at my table searching through the city and to constantly."

and said: "What is your servant, to you?" 4 So Ha'nun took the that you have turned your face to servants of David and shaved off the dead dog such as I am?" half their beards and cut their 9 The king now called Zi'ba, garments in half to their buttocks Saul's attendant, and said to him: "Everything that had come to be ple reported it to David, and he at long to Saul and to all his house once sent to meet them, because I do give to the grandson of your the men had come to feeling very master. 10 And you must culti- humiliated; and the king went on vate the ground for him, you and to say: "Dwell in Jer'i-cho until your sons and your servants, and your beards grow abundantly. Then you must do the gathering in, and you must return." it must serve as food for [those belonging tol the grandson of your saw that they had become foulmaster, and they must eat; but Me- smelling to David, and the sons of

And David proceeded to say: | son of your master, will eat bread

371 Kindness to Mephibosheth, Ammon's abuse 2 SAMUEL 9: 1-10: 6

10 And it came about afterward that the king of the sons of Am'mon came to die, and Ha'nun exercise loving-kindness toward ants to comfort him over his father. and the servants of David proprinces of the sons of Am'mon said forters? Is it not for the sake of spy it out and to overthrow it 8 At that he prostrated himself that David has sent his servants and sent them away. 5 Later peo-

6 In time the sons of Am'mon phib'o sheth himself, the grand- Am'mon proceeded to send and

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hire Syrians of Beth-re'hob and Syrians of Zo'bah, twenty thousand men on foot, and the king of Ma'acah, a thousand men, and Ish'tob, twelve thousand men. 7 When David heard of it, then he sent Jo'ab and all the army [and] the 18 And the Syrians took to flight mighty men. 8 And the sons of Am'mon began to go out and draw un in battle formation at the entrance of the gate, also the Syrians of Zo'bah and of Re'hob, and Ish'tob and Ma'a cah by themselves in the open field.

9 When Jo'ab saw that the battle charges had come to be against him from the front and from the ly made peace with Israel and berear, he at once chose some of all gan to serve them; and the Syrians the choice men in Israel and drew them up in formation to meet the Syrians. 10 And the rest of the people he gave into the hand of A bish'ai his brother, that he might draw them up in formation to meet the sons of Am'mon. 11 And he servants with him and all Israel, must serve as a salvation for me; Rab'bah, while David was dwelling but if the sons of Am'mon them- in Jerusalem. selves become too strong for you. I eves."

13 Then Jo'ab and the people that were with him advanced to the battle against the Syrians, and they went fleeing from before him. 14 As for the sons of Am'mon, they they took to flight from before A bish'ai and hence came into the city. After that Jo'ab returned from the sons of Am'mon and came to Later she returned to her house.

Jerusalem.

they had been defeated before Israel, they proceeded to gather themselves together. 16 So Hadad e'zer sent and brought out the Syrians that were in the region of the River; and then they came to to him, David began to ask how He'lam, with Sho'bach the chief of Jo'ab was getting along and how the army of Had ad e'zer before the people were getting along and them.

17 When the report was made to David, he immediately gathered all Israel and crossed the Jordan and came to He'lam. The Syrians now drew up in formation to meet David and began to fight against him. from before Israel: and David got to kill of the Syrians seven hundred charioteers and forty thousand horsemen, and Sho'bach the chief of their army he struck down so that he died there. 19 When all the kings, the servants of Hadad e'zer, saw that they had been defeated before Israel, they promptwere afraid to try saving the sons of Am'mon any more.

11 And it came about at the return of the year, at the time that kings sally forth, that David proceeded to send Jo'ab and his went on to say: "If the Syrians that they might bring the sons of become too strong for me, then you Am'mon to ruin and lay siege to

2 And it came about at the time must also come to save you. 12 Be of evening that David proceeded to strong, that we may show ourselves rise from his bed and walk about courageous in behalf of our people on the rooftop of the king's house; and in behalf of the cities of and from the rooftop he caught our God; and as for Jehovah, he sight of a woman bathing herself, will do what is good in his own and the woman was very good in appearance. 3 Then David sent and inquired about the woman and someone said: "Is this not Bathshe'ba the daughter of E·li'am the wife of U·ri'ah the Hit'tite?" 4 After that David sent messengers saw that the Syrians had fled, and that he might take her. So she came in to him and he lay down with her, while she was sanctifying herself from her uncleanness.

5 And the woman became preg-15 When the Syrians saw that nant. Consequently she sent and told David and said: "I am pregnant." 6 At this David sent to Jo'ab, saying: "Send to me U-ri'ah the Hit'tite." So Jo'ab sent U·ri'ah to David. 7 When U·ri'ah came how the war was getting along. 8 Finally David said to U.ri'ah: he might report to David all the "Go down to your house and bathe matters of the war. 19 And he your feet." Accordingly U-ri'ah went on to command the messenwent out from the king's house, and ger, saving: "As soon as you finish the king's courtesy gift went out speaking to the king about all the following him. 9 However, U-ri'ah matters of the war, 20 then it lay down at the entrance of the must occur that if the rage of the king's house with all the other king comes up and he does say to servants of his lord, and he did not you, 'Why did you have to go so go down to his own house. 10 So near to the city to fight? Did you they told David, saving: "U-ri'ah men not know that they would did not go down to his own house." Upon that David said to U·ri'ah: "It is from a journey that you have A.bim'e-lech the son of Je-rub'become in, is it not? Why have you sheth? Was it not a woman that not gone down to your own house?" 11 At this U·ri'ah said to David: "The Ark and Israel and Judah are dwelling in booths, and my lord men have to go so close to the Jo'ab and the servants of my lord wall?' you must also say, 'Your are camping on the face of the field, and I-shall I go into my own too." house to eat and drink and to lie down with my wife? As you are living and as your soul is living. I shall not do this thing!"

12 Then David said to U·ri'ah: "Dwell here also today, and tomorrow I shall send you away." Therefore U·ri'ah kept dwelling in Jerusalem on that day and the day following, 13 Further, David called him that he might eat before him and drink. So he got him drunk. Nevertheless, he went out in the evening to lie down on his bed with the servants of his lord, and to his own house he did not go down. 14 And it came about in the morning that David proceeded to write a letter to Jo'ab and send it by the hand of U·ri'ah. 15 So he wrote in the letter, saving: "Pur U-ri'ah in front of the heaviest battle charges, and you men must retreat from behind him. and he must be struck down and die."

16 And it came about that while Jo'ab was keeping guard over the city he kept U·ri'ah put in the place where he knew that there were valiant men. 17 When the men of the city came on out and went fighting against Jo'ab, then some of the people, the servants of David, fell and U-ri'ah the Hit'tite

shoot from on top of the wall? 21 Who was it that struck down pitched an upper millstone upon him from on top of the wall so that he died at The'bez? Why did you servant U-ri'ah the Hit'tite died

22 So the messenger went and came and told David all about which Jo'ab had sent him. 23 And the messenger went on to say to David: "The men proved superior to us, so that they came out against us into the field; but we kept pressing them right up to the entrance of the gate. 24 And the shooters kept shooting at your servants from on top of the wall, so that some of the servants of the king died; and your servant U-ri'ah the Hit'tite also died." 25 At that David said to the messenger: "This is what you will say to Jo'ab. 'Do not let this matter appear bad in your eyes, for the sword eats up one as well as another. Intensify your battle against the city and throw it down.' And encourage him."

26 And the wife of U-ri'ah got to hear that U-ri'ah her husband had died, and she began to wail over her owner. 27 When the mourning period was past. David immediately sent and took her home to his house, and she came to be his wife. In time she bore to him a son, but the thing that David had done appeared bad in the eyes of Jehovah.

12 And Jehovah proceeded to send Nathan to David. So he

also died. 18 Jo'ab now sent that came in to him and said to him:

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David reproved by Nathan. Son dies

pened to be in one city, the one 'Here I am raising up against you rich and the other of little means. calamity out of your own house: 2 The rich man happened to have and I will take your wives under very many sheep and cattle; 3 but your own eyes and give them to the man of little means had noth- your fellow man, and he will ing but one female lamb, a small certainly lie down with your one, that he had bought. And he wives under the eyes of this sun. was preserving it alive, and it was 12 Whereas you yourself acted in growing up with him and with his secret. I. for my part, shall do this sons, all together. From his morsel thing in front of all Israel and in it would eat, and from his cup it front of the sun." would drink, and in his bosom it would lie, and it came to be as a "I have sinned against Jehovah." daughter to him. 4 After a while At this Nathan said to David: "Jea visitor came to the rich man, but hovah, in turn, does let your sin he spared taking some from his pass by. You will not die. 14 Notown sheep and his own cattle to withstanding this, because you get such ready for the traveler have unquestionably treated Jehothat had come in to him. So he vah with disrespect by this thing, took the female lamb of the man of also the son himself, just born to little means and got it ready for the you, will positively die." man that had come in to him."

5 At this David's anger grew house. very hot against the man, so that to die! 6 And for the female lamb cause he did not have compassion."

7 Then Nathan said to David: "You yourself are the man! This house stood up over him to raise is what Jehovah the God of Israel him up from the earth, but he did has said, 'I myself anointed you not consent and did not take as king over Israel, and I myself bread in company with them. delivered you out of the hand of 18 And it came about on the sev-Saul. 8 And I was willing to give enth day that the child gradually you the house of your lord and the died. And the servants of David wives of your lord into your bosom. were afraid to tell him that the and to give you the house of Israel child had died; for they said: and of Judah. And if it were not enough, I was willing to add to you alive we did speak to him, and he things like these as well as other did not listen to our voice; so how things. 9 Why did you despise the can we say to him, 'The child has word of Jehovah by doing what is died'? Then he will certainly do bad in his eyes? U ri'ah the Hit'- something bad." tite you struck down with the sword, and his wife you took as his servants were whispering toyour wife, and him you killed by gether, David began to discern that the sword of the sons of Am'mon, the child had died. So David said 10 And now a sword will not de- to his servants: "Has the child part from your own house to time died?" To this they said: "He has indefinite, as a consequence of the died." 20 Then David got up from fact that you despised me so that the earth and washed and rubbed you took the wife of U ri'ah the himself with oil and changed his Hit'tite to become your wife,' mantles and came to the house of

"There were two men that hap- | 11 This is what Jehovah has said,

13 David now said to Nathan:

15 Then Nathan went to his own

And Jehovah proceeded to deal he said to Nathan: "As Jehovah is a blow to the child that the wife living, the man doing this deserves of U-ri'ah had borne to David so that it took sick. 16 And David he should make compensation with | began to seek the [true] God in befour, as a consequence of the fact half of the boy, and David went on that he has done this thing and be- a strict fast and came in and spent the night and lay down on the earth. 17 So the older men of his "Look! While the child continued

19 When David got to see that

Jehovah and prostrated himself: them at sawing stones and at sharp after which he came into his own instruments of iron and at axes of house and asked, and they prompt- iron, and he made them serve at ly set bread before him and he brickmaking. And that was the way began to eat. 21 Consequently his he proceeded to do to all the cities servants said to him: "What does of the sons of Am'mon, Finally this thing mean that you have David and all the people returned done? For the sake of the child to Jerusalem. while alive you fasted and kept while alive you fasted and kept weeping; and just as soon as the 13 And it came about after such things that Ab'sa lom the son child had died you got up and began to eat bread." 22 To this he said: "While the child was yet alive I did fast and I kept weeping, because I said to myself, 'Who is there knowing whether Jehovah may show me favor, and the child will certainly live?' 23 Now that he has died, why is it I am fasting? Am I able to bring him back again? I am going to him, but, as for him, he will not return to me."

Bath-she'ba his wife. Further, he very wise man, 4 So he said to came in to her and lay down with him: "Why are you, the son of the her. In time she bore a son, and king, so downcast as this, morning his name came to be called Sol'omon. And Jehovah himself did love me?" At this Am'non said to him: him. 25 So he sent by means of Nathan the prophet and called his name Jed-i-di'ah, for the sake of 5 Upon that Je-hon'a-dab said to Jehovah.

against Rab'bah of the sons of tainly come to see you, and you Am'mon and got to capture the must say to him, 'Please, let Ta'mar city of the kingdom. 27 So Jo'ab my sister come in and give me sent messengers to David and said: bread as a patient, and she will "I have fought against Rab'bah. I have to make the bread of consohave also captured the city of lation under my eyes in order that waters. 28 And now gather the I may see it, and I shall have to rest of the people and encamp eat from her hand." against the city, and capture it; that I myself may not be the one to and played sick, and so the king capture the city, and my name came in to see him. Then Am'non should not have to be called upon said to the king: "Please, let Ta'-

all the people and went to Rab'bah eyes, that I may take bread as a and fought against it and captured it. 30 And he got to take the crown of Mal'cam off its head. the weight of which was a talent of gold, along with precious stones; the bread of consolation for him." and it came to be upon David's 8 So Ta'mar went to the house of head. And the spoil of the city Am'non her brother while he was that he brought out was very much. lying down. Then she took the flour 31 And the people that were in it, dough and kneaded it and made

of David had a beautiful sister whose name was Ta'mar, and Am'non the son of David fell in love with her. 2 And it was so distressing to Am'non that he felt sick on account of Ta'mar his sister, because she was a virgin. and it was difficult in the eyes of Am'non to do anything at all to her. 3 Now Am'non had a companion whose name was Je-hon'adab, the son of Shim'e-ah, David's 24 And David began to comfort brother; and Je hon'a dab was a by morning? Will you not tell "With Ta'mar the sister of Ab'salom my brother I am in love." him: "Lie down on your bed and 26 And Jo'ab continued to fight play sick. And your father will cer-

6 Accordingly Am'non lay down mar my sister come in and bake 29 Accordingly David gathered two heart-shaped cakes under my patient from her hand." 7 At that David sent to Ta'mar at the house. saying: "Go, please, to the house of Am'non your brother and make he brought out that he might put the cakes under his eyes and cooked

she took the deep pan and poured and she kept her hands put upon it out before him, but Am'non re- her head and went walking away. fused to eat and said: "Have every- crying out as she walked. body go out from me!" Then everybody went out from him.

10 Am'non now said to Ta'mar: it as a patient from your hand." brother in the interior room. of her and said to her: "Come. lie down with me, my sister." 12 However, she said to him: "No. my brother! Do not humiliate me: for it is not usual to do that way in Israel. Do not do this disgraceful folly, 13 And I-where shall I full years that Ab'sa lom came to cause my reproach to go? And you have sheepshearers at Ba'al-ha'zor, -you will become like one of the which is close by E'phra im; and senseless men in Israel. And now Ab'sa lom proceeded to invite all speak, please, to the king; for he the sons of the king, 24 So Ab'will not withhold me from you." 14 And he did not consent to listen | said: "Here, now, your servant has to her voice, but used strength superior to hers and humiliated her and lay down with her. 15 And your servant." 25 But the king Am'non began hating her with a very great hatred, because the Do not let all of us go, please, that hatred with which he hated her we may not be a burden upon you." was greater than the love with which he had loved her, so that did not consent to go but blessed Am'non said to her: "Get up, go away!" 16 At this she said to him: "No, my brother; for this badness in sending me away is greater than the other that you should he go with you?" 27 And have done with me!" And he did Ab'sa lom began to urge him, so not consent to listen to her.

17 With that he called his attendant who waited upon him and from me, please, to the outside, and lock the door behind her."

the heart-shaped cakes. 9 Finally | that was upon her she ripped apart:

20 At this Ab'sa lom her brother said to her: "Was it Am'non your brother that happened to be with "Bring the bread of consolation to you? And now, my sister, keep the interior room, that I may take silent. He is your brother. Do not set your heart on this matter." And So Ta'mar took the heart-shaped Ta'mar began to dwell, while being cakes that she had made and kept from association [with othbrought them in to Am'non her ers], at the house of Ab'sa lom her brother. 21 And King David 11 When she came near to him for himself heard about all these him to eat, he at once grabbed hold things, and he became very angry. 22 And Ab'sa·lom did not speak with Am'non either bad or good: for Ab'sa · lom hated Am'non over the fact that he had humiliated Ta'mar his sister.

> 23 And it turned out after two sa·lom came in to the king and sheepshearers! Let the king go. please, and also his servants, with said to Ab'sa·lom: "No. my son! Although he kept urging him, he him. 26 Finally Ab'sa·lom said: "If not [you], let Am'non my brother go with us, please." At this the king said to him: "Why

28 Then Ab'sa·lom commanded said: "Send this person away his attendants, saying: "See, please, that just as soon as Am'non's heart is in a merry mood with wine, and 18 (Now upon her there was a I shall certainly say to you, 'Strike striped robe; for that was the way down Am'non!' you must then put the daughters of the king, the him to death. Do not be afraid. virgins, used to dress with sleeve- Have not I myself commanded you? less coats.) So his waiter proceeded Be strong and prove yourselves to to lead her clear outside, and be valiant men." 29 And Ab'sa-he locked the door behind her. lom's attendants proceeded to do 19 Then Ta'mar placed ashes upon to Am'non just as Ab'sa lom had her head, and the striped robe commanded; and all the other sons

that he sent Am'non and all the

sons of the king with him.

all the sons of the king, and not one of them has been left over." upon the earth, and all his servgarments ripped apart.

son of Shim'e-ah. David's brother. answered and said: "Do not let my mouth. lord think that it is all the young men the sons of the king that they ceeded to come in to the king and have put to death, for it is Am'non fall upon her face to the earth and alone that has died, because at the order of Ab'sa lom it has occurred save. O king!" 5 At this the king as something appointed from the said to her: "What is the matter day that he humiliated Ta'mar his sister. 33 And now do not let my lord the king take to his heart the now that my husband is dead, word, saying, 'All the king's sons 6 And your maidservant had two themselves have died'; but it is sons, and the two of them began to Am'non alone that has died."

running away. Later the young to part them. Finally the one struck man, the watchman, raised his the other down and put him to eyes and saw, and, look! there were death. 7 And here all the family many people coming from the road have risen up against your maidbehind him by the mountainside, servant and keep saying, 'Give over 35 At this Je hon'a dab said to the the striker of his brother, that we king: "Look! The king's sons them- may put him to death for the soul selves have come in. In accord of his brother whom he killed, and with the word of your servant so let us even annihilate the heir!' it has taken place." 36 And it And they will certainly extinguish came about that, as soon as he the glow of my charcoals that has finished speaking, here the king's remained, so as to assign to my sons themselves came in, and they husband neither a name nor a began to raise their voice and weep; remnant on the surface of the and even the king and all his ground." servants wept with a very great weeping. 37 As for Ab'sa-lom, he woman: "Go to your house, and I ran off that he might go to Tal'mai | myself shall give command regardthe son of Am mi'hud the king of ing you." 9 At this the Te ko'ite Gesh'ur. And David continued to woman said to the king: "Upon mourn over his son all the days. me, O my lord the king, be the 38 As for Ab'sa lom, he ran off and error, and also upon the house of made his way to Gesh'ur; and he my father, while the king and his came to be there three years.

dead.

of the king began to rise up and 14 Now Jo'ab the son of Ze·ru'-mount each one his mule and take 14 Now Jo'ab the son of Ze·ru'to flight. 30 And it came about king's heart was toward Ab'sa lom. that, while they were on the way, 2 Accordingly Jo'ab sent to Te-ko'a the report itself came to David, and took from there a wise woman saying: "Ab'sa lom has struck down and said to her: "Go in mourning. please, and dress yourself, please, with garments of mourning, and do 31 At this the king got up and not rub yourself with oil; and you ripped his clothes apart and lay must become like a woman here who has been mourning many days ants were standing by with their over someone dead, 3 And you must come in to the king and speak 32 However, Je hon'a dab the to him a word like this." With that Jo'ab put the words in her

4 And the Te-ko'ite woman proprostrate herself and say: "Do with you?" To this she said: "For a fact I am a widowed woman. struggle with each other in the 34 Meantime. Ab'sa lom went field while there was no deliverer

8 Then the king said to the throne are innocent." 10 And the 39 Finally the soul of David the king went on to say: "If there is king longed to go out to Ab'sa lom; anyone speaking to you, you must for he had comforted himself con- also bring him to me, and he will cerning Am'non, because he was never hurt you again." 11 But she said: "Let the king, please, remem378

ber Jehovah your God, that the manded me, and he it was that avenger of blood may not be con- but in the mouth of your maidtinually causing ruin and that they may not annihilate my son," To the sake of altering the face of the this he said: "As Jehovah is living. not a single hair of your son will fall to the earth." 12 The woman now said: "Let your maidservant. please, speak a word to my lord that is in the earth." the king," So he said: "Speak!"

13 And the woman went on to said, 'Let me speak, please, to the the face of the king he did not see. king. Perhaps the king will act on the word of his slave girl. 16 Because the king proceeded to listen beautiful in all Israel as to be so as to deliver his slave girl out praised so much. From the sole of of the palm of the man [seeking] his foot to the crown of his head to annihilate me and my lone son there proved to be no defect in from the inheritance given by God,' him. 26 And when he shaved his 17 then your maidservant said, head-and it occurred at the end 'Let the word of my lord the king serve, please, to give rest.' For just it; because it was so heavy upon like an angel of the [true] God is him, he shaved it-he weighed the the way my lord the king is, to hair of his head, two hundred distinguish what is good and what shekels by the royal stone weight. is bad, and may Jehovah your God 27 And there came to be born to himself prove to be with you."

said to the woman: "Do not, please, hide from me a thing about which beautiful in appearance. I am asking you." To this the woman said: "Let my lord the king dwelling in Jerusalem for two full speak, please," 19 And the king went on to say: "Is the hand of Jo'ab with you in all this?" Then for Jo'ab to send him to the king, the woman answered and said: "As and he did not consent to come to your soul is living, O my lord the him. Then he sent again, a second king, no man can go to the right or time, and he did not consent to go to the left from all that my come. 30 Finally he said to his lord the king has spoken; for it servants: "See Jo'ab's tract of

servant all these words. 20 For matter your servant Jo'ab has done this thing, but my lord is wise as with the wisdom of the angel of the [true] God so as to know all

21 Subsequently the king said to Jo'ab: "Here, now, I shall cersay: "Why, then, have you reasoned tainly do this thing. So go, bring like this against the people of God? | the young man Ab'sa lom back." As the king is speaking this word 22 At this Jo'ab fell upon his face he is like one that is guilty, in that to the earth and prostrated himself the king does not bring back his and blessed the king; and Jo'ab own banished one. 14 For we went on to say: "Today your servshall die without fail and be like ant does know that I have found waters that are being poured down favor in your eyes, O my lord the to the earth, which cannot be king, because the king has acted gathered. But God will not take on the word of his servant." away a soul, and he has thought 23 With that Jo'ab rose up and out reasons why the one banished went to Gesh'ur and brought Ab'should not be banished from him, salom to Jerusalem. 24 However. 15 And now that I have come in the king said: "Let him turn toto speak this word to the king my ward his own house, but my face lord, it is because the people made he may not see." So Ab'sa lom me afraid. So your maidservant turned toward his own house, and

25 Now compared with Ab'sa · lom there proved to be no man so of every year that he would shave Ab'sa lom three sons and one 18 The king now answered and daughter whose name was Ta'mar. She proved to be a woman most

28 And Ab'sa lom continued years, and the face of the king he did not see. 29 So Ab'sa lom sent was your servant Jo'ab that com- land beside mine, and there he has barley. Go and set it ablaze with stealing the hearts of the men of fire." Accordingly the servants of Israel. Ab'sa lom set the tract of land ablaze with fire. 31 At this Jo'ab of forty years that Ab'sa lom prorose up and came to Ab'sa lom at ceeded to say to the king: "Let me the house and said to him: "Why go, please, and pay in He'bron my did your servants set the tract of yow that I solemnly made to Jeland that is mine ablaze with fire?" hovah. 8 For your servant made 32 So Ab'sa lom said to Jo'ab: a solemn yow when I was dwelling "Look! I sent to you, saying, 'Come in Gesh'ur in Syria, saying, 'If Jehere and let me send you to the hovah will without fail bring me king, saying: "Why have I come back to Jerusalem, I must also from Gesh'ur? It would be better render service to Jehovah.'" 9 So for me that I should still be there. And now let me see the face of the peace." With that he rose up and king and, if there is any error in me, he must then put me to death """

to the king and told him. Then he sound of the horn, you must also called Ab'sa lom, who now came in say, 'Ab'sa lom has become king to the king and prostrated himself in He'bron!" 11 Now there had to him, [falling] upon his face to the earth before the king; after men from Jerusalem, being called which the king kissed Ab'sa lom, and going unsuspectingly, and they

proceeded to have a chariot made rifices, Ab'sa lom sent for A hith'for himself, with horses and with o phel the Gi'lon ite. David's counfifty men running before him. 2 And Ab'sa lom rose up early and stood at the side of the road to the gate. And it came about, when growing in number with Ab'sa lom. any man happened to have a legal case to come to the king for judgone of the tribes of Israel your would say to him: "See, your matthat to me every man might come tainly do justice to him."

man drew near to bow down to with all his household at his him, he thrust his hand out and feet, and the king left ten women, grabbed hold of him and kissed concubines, to take care of the him. 6 And Ab'sa lom kept doing house. 17 And the king continued a thing like this to all Israelites on his way out with all the people that would come in for judgment at his feet; and they came to

7 And it came about at the end the king said to him: "Go in went to He'bron.

10 Ab'sa lom now sent spies through all the tribes of Israel, 33 Subsequently Jo'ab came in saying: "As soon as you hear the gone with Ab'sa-lom two hundred 15 And it came about following did not know a single thing. such things that Ab'sa lom 12 Further, when he offered the sacselor, from his city Gi'loh, And the conspiracy kept getting stronger. and the people were continually

13 In time an informer came to David, saying: "The heart of the ment, then Ab'sa lom would call men of Israel has come to be behim and say: "From what city are hind Ab'sa-lom." 14 At once Dayou?" and he would say: "From vid said to all his servants that were with him in Jerusalem: "Get servant is." 3 And Ab'sa lom up, and let us run away; for there will prove to be no escaping for us ters are good and straight; but because of Ab'sa lom! Go hurriedly. there is no one from the king giv- for fear he may hurry up and acing you a hearing." 4 And Ab'sa- tually catch up with us and bring lom would go on to say: "O that I down upon us what is bad and were appointed judge in the land, strike the city with the edge of the sword!" 15 At this the king's that happens to have a legal case servants said to the king: "Accordor judgment! Then I should cer- ing to all that my lord the king may choose, here are your serv-5 It also occurred that, when a ants." 16 So the king went out to the king; and Ab'sa lom kept a stop at Beth-mer'hak,

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18 And all his servants were peace, and also A.him'a.az your crossing at his side; and all the son and Jon'a than the son of Cher'e thites and all the Pel'e A bia thar, the two sons of you thites and all the Git'tites, six hun- men, with you. 28 See, I am lindred men that had followed him gering by the fords of the wilderfrom Gath, were crossing before ness until word comes from You the king's face. 19 Then the king men to inform me." 29 Accordsaid to It'tai the Git'tite: "Why ingly Za'dok and A-bi'a-thar took should you yourself also go with the ark of the [true] God back to us? Go back and dwell with the Jerusalem, and they continued to king: for you are a foreigner and, dwell there. besides, you are an exile from your place. 20 Yesterday was when you the ascent of the Olives, weeping came and today shall I make you wander with us, to go when I am ered; and he was walking barefoot, going wherever I am going? Go and all the people that were with back and take your brothers back him covered each one his head, with you, [and may Jehovah exercise toward youl loving-kindness and trustworthiness!" 21 But It'tai answered the king and said: phel himself is among those con-"As Jehovah is living and as my lord the king is living, in the place where my lord the king may come to be, whether for death or for life. there is where your servant will come to be!" 22 At that David said to It'tai: "Go and cross over." So It'tai the Git'tite crossed over, and also all his men and all the little ones that were with him.

were weeping with a loud voice, and all the people were crossing over, me, you would then certainly beand the king was standing by the come a load upon me. 34 But if torrent valley of Kid'ron, and all you return to the city and you the people were crossing over upon actually say to Ab'sa lom, 'I am the open road to the wilderness. 24 And here also there were Za'dok prove myself the servant of your and with him all the Levites carry- father, even I at that time, but ing the ark of the covenant of the now even I am your servant,' you set the ark of the [true] God down A.hith'o phel for me. 35 Are not by A.bi'a.thar until all the people Za'dok and A.bi'a.thar the priests completed crossing over from the city. 25 But the king said to Za'dok: "Take the ark of the [true] from the house of the king you favor in the eyes of Jehovah, he than the priests. 36 Look! There will also certainly bring me back with them are their two sons. and let me see it and its abiding A.him'a az belonging to Za'dok and place. 26 But if this is what he Jon'a than belonging to A bi'ashould say, 'I have found no de-Za'dok the priest: "You are a seer, the city. As for Ab'sa lom, he proare you? Do return to the city in ceeded to come into Jerusalem.

30 And David was going up by as he went up, with his head covand they went up weeping as they went up. 31 And to David the report was made, saving: "A.hith'ospiring with Ab'sa·lom." At this David said: "Turn, please, the counsel of A.hith'o.phel into foolishness, O Jehovah!"

32 And it came about that when David himself came to the summit where people used to bow down to God, here to meet him was Hu'shai the Ar'chite, with his robe ripped apart and dirt upon his head. 23 And all the people of the land 33 However, David said to him: "If you actually went across with your servant, O King. I used to [true] God; and they proceeded to must then frustrate the counsel of there with you? And it must occur that everything that you may hear God back to the city. If I shall find should tell to Za'dok and A.bi'athar; and by means of them you light in you,' here I am, let him do men must send to me everything to me just as it is good in his eyes." that you may hear." 37 So Hu'-27 And the king went on to say to shai, David's companion, came into the summit, there was Zi'ba the "What do I have to do with you attendant of Me phib'o sheth to men, you sons of Ze ru'iah? Thus meet him with a couple of asses let him call down evil, because saddled and upon them two hun- Jehovah himself has said to him, dred loaves of bread and a hundred cakes of raisins and a hun-who should say, "Why did you do dred loads of summer fruit and that way?" 11 And David went a large jar of wine. 2 Then the on to say to A bish'ai and all his king said to Zi'ba: "What do these servants: "Here my own son, who things mean on your part?" To has come forth out of my own inthis Zi'ba said: "The asses are for ward parts, is looking for my soul; the household of the king to ride. and the bread and the load of summer fruit are for the young men to may call down evil, for Jehovah eat, and the wine is for the one has said so to him! 12 Perhaps tired out in the wilderness to Jehovah will see with his eye, and drink." 3 The king now said: Jehovah will actually restore to me "And where is the son of your master?" At this Zi'ba said to the this day." 13 With that David king: "There he is dwelling in Jerusalem; for he said, 'Today the road, while Shim'e i was walking house of Israel will give back to me the royal rule of my father." 4 The king then said to Zi'ba: "Look! Yours is everything that belongs to Me phib'o sheth." Upon and he threw a lot of dust. that Zi'ba said: "I do bow down. Let me find favor in your eyes, my lord the king."

5 And King David came as far as Ba·hu'rim, and, look! coming out from there was a man of the family of Saul's house, and his entered Jerusalem; and A.hith'oname was Shim'e-i, the son of Ge'ra, coming out and calling down evil as he came out. 6 And he began throwing stones at David and at all the servants of King David: and all the people and all the mighty men were at his right and 17 At this Ab'sa lom said to Hu'at his left. 7 And this is what shai: "This is the loving-kindness Shim'e i said as he called down of yours toward your companion, evil: "Get out, get out, you bloodguilty man and good-for-nothing man! 8 Jehovah has brought back upon you all the bloodguilt for the house of Saul in place of whom you have ruled as king; and Jehovah Israel, his I shall become, and gives the kingship into the hand with him I shall dwell. 19 And of Ab'sa lom your son. And here for the second time [I must say], you are in your calamity, because Whom shall I myself serve? Is it you are a bloodguilty man!"

Ze ru'iah said to the king: "Why to be before you." should this dead dog call down 20 Later Ab'sa lom said to evil upon my lord the king? Let A hith'o phel: "You men, give

When David himself had me go over, please, and take off crossed over a little beyond his head." 10 But the king said: 'Call down evil upon David!' So and how much more now a Ben'jamin ite! Let him alone that he goodness instead of his malediction and his men kept going on in the on the side of the mountain, walking abreast of him that he might call down evil; and he kept throwing stones while abreast of him,

14 At length the king and all the people that were with him arrived tired. So they refreshed

themselves there.

15 As for Ab'sa lom and all the people, the men of Israel, they phel was with him. 16 And it came about that, as soon as Hu'shai the Ar'chite, David's companion, came in to Ab'sa lom, Hu'shai proceeded to say to Ab'sa lom: "Let the king live! Let the king live!" is it? Why did you not go with your companion?" 18 So Hu'shai said to Ab'sa lom: "No: but the one whom Jehovah has chosen and also this people and all the men of not before his son? Just as I served 9 Finally A.bish'ai the son of before your father, so I shall prove

counsel on your part. What shall we are mighty, and they are bitter of that you have made yourself foulsmelling to your father, and the hands of all those who are with you will certainly become strong." 22 Accordingly they pitched a tent for Ab'sa lom upon the roof, and under the eyes of all Israel.

23 And the counsel of A hith'othe [true] God. That was the way

17 And A hith'o phel proceeded choose, please, twelve thousand men and rise up and chase after David tonight. 2 And I shall come feeble in both hands, and I shall certainly drive him into trembling: and all the people that are with certainly strike down the king by himself. 3 And let me bring all the people back to you. Equivalent the people will themselves come to be at peace." 4 And the word was just right in the eyes of Ab'sa lom and in the eves of all the older men of Israel

5 However, Ab'sa lom said: "Call, please. Hu'shai the Ar'chite also. came in to Ab'sa-lom. Then Ab'sathis word is the way A hith'o phel calamity upon Ab'sa lom. spoke. Shall we act upon his word? If not, you yourself speak," 7 At this Hu'shai said to Ab'salom: "The counsel with which good in this instance!"

do?" 21 Then A.hith'o.phel said to soul, like a female bear that has Ab'sa lom: "Have relations with the lost her cubs in the field; and your concubines of your father, whom he father is a warrior, and he will left behind to take care of the house, not spend the night with the people, And all Israel will certainly hear 9 Look! Now he is in hiding in one of the hollows or in one of the other places: and it will certainly occur that, just as soon as he falls upon them at the start, the one hearing of it will then be bound to hear and say, 'A defeat has Ab'sa lom began to have relations taken place among the people that with the concubines of his father are following Ab'sa lom!' 10 And even the valiant man whose heart is as the heart of the lion will himphel, with which he counseled in self surely soften in weakness; for those days, was just as when a all Israel is aware that your father man would inquire of the word of is a mighty man and so, too, are the valiant men that are with him. all the counsel of A hith'o phel was 11 I myself do say in counsel: Let both to David and to Ab'sa lom, all Israel without fail be gathered to you, from Dan to Be'er-she'ba, to say to Ab'sa lom: "Let me as the sand particles that are by the sea for multitude, with your own person going into the fight. 12 And we must come against him upon him when he is weary and in one of the places where he is certain to be found, and we ourselves will be upon him just as the dew falls upon the ground; him will have to flee, and I shall and there will certainly not be left even a single one among him and all the men that are with him. 13 And if it is into some city that to the returning of all is the man he will withdraw, all Israel must whom you are seeking; [and] all also carry ropes to that city, and we shall certainly drag it down to the torrent valley, until there shall not be found there even a pebble."

14 Then Ab'sa lom and all the men of Israel said: "The counsel of Hu'shai the Ar'chite is better than the counsel of A.hith'o.phel!" and let us hear what is in his And Jehovah himself had given mouth, even his." 6 So Hu'shai command to frustrate the counsel of A.hith'o.phel although good, in lom said to him: "According to order that Jehovah might bring

15 Later Hu'shai said to Za'dok and A.bi'a.thar the priests: "This and that was the way that A . hith'o phel counseled Ab'sa lom and A.hith'o.phel has counseled is not the older men of Israel; and this and that was the way that I myself 8 And Hu'shai went on to say: counseled, 16 And now send "You yourself well know your fa- speedily and tell David, saying, 'Do ther and the men of his, that they not lodge in the desert plains of ought to cross over without fail, Ab'sa lom put in the place of Jo'ab for fear that it may be communi- over the army; and A.ma'sa was cated to the king and to all the the son of a man whose name people that are with him."

17 As Jon'a than and A him'a az were standing at En-ro'gel, a maidservant went off and told them. So they themselves went off, as they had to tell King David; for they were not able to appear entering the city, 18 However, a young man got to see them and told Ab'sa·lom. So the two of them went off speedily and came to the house of a man in Ba·hu'rim, who had a well in his courtyard; and they went down into it. 19 After that the woman took and spread out a screen over the face of the barley and flour and roasted grain well and heaped up cracked grain and broad beans and lentils and upon it; and not a thing became known of it. 20 The servants of Ab'sa lom now came to the woman they brought forward for David and at her house and said: "Where the people that were with him to are A.him'a.az and Jon'a.than?" At this the woman said to them: "They passed on from here to the waters." Then they kept on searching, and they did not find them and so returned to Jerusalem.

21 And it came about after their going away that then they came up out of the well and went on and told King David and said to David: "You people, rise up and speedily pass over the waters; for this is the ru'iah, Jo'ab's brother, and one way that A.hith'o.phel counseled against you." 22 Immediately David rose up and also all the people: "I myself also shall withpeople that were with him, and they kept crossing the Jordan until the morning became light, until not a one was lacking that had not they would not set heart upon us; passed over the Jordan.

that his counsel had not been acted upon, and he proceeded to saddle of us; and now it would be better an ass and rise up and go off to if you would be of service to us his house at his own city. Then to give help from the city." 4 So he gave commands to his household and strangled himself and thus died. So he was buried in the And the king kept standing at the burial place of his forefathers.

all the men of Israel with him. A bish'ai and It'tai, saying: "Deal

the wilderness tonight, but you also | 25 And A ma'sa was the one whom was Ith'ra the Israelite, who had relations with Ab'i-gail the daughter of Na'hash, the sister of Zeru'iah, Jo'ab's mother. 26 And Israel and Ab'sa · lom took up camping in the land of Gil'e-ad.

> 27 And it came about that, as soon as David came to Ma-hana'im. Sho'bi the son of Na'hash from Rab'bah of the sons of Am'mon, and Ma'chir the son of Am'mi el from Lo-de'bar, and Bar zil'lai the Gil'e-ad-ite from Ro-ge'lim 28 [brought] beds and basins and potter's vessels, and wheat and parched grain; 29 and honey and butter and sheep and curds of cattle eat, for they said: "The people are hungry and tired and thirsty in

the wilderness."

18 And David proceeded to number the people that were with him and to place over them chiefs of thousands and chiefs of hundreds. 2 Further, David sent one third of the people under the hand of Jo'ab and one third under the hand of A.bish'ai the son of Zethird under the hand of It'tai the Git'tite. Then the king said to the out fail go out with you." 3 But the people said: "You must not go out, for if we should at all flee, and if half of us would die, they 23 As for A hith'o phel, he saw would not set heart upon us, because you are worth ten thousand the king said to them: "Whatever seems good in your eyes I shall do." side of the gate, and all the people 24 As for David, he came to themselves went out by hundreds Ma·ha·na'im, and Ab'sa·lom him- and by thousands. 5 And the king self crossed the Jordan, he and went on to command Jo'ab and

gently for my sake with the young proceeded to drive them through man Ab'sa·lom." And all the people the heart of Ab'sa·lom while he themselves heard when the king was yet alive in the heart of the commanded all the chiefs over the big tree. 15 Then ten attendants matter of Ab'sa·lom.

their way out to the field to meet they might put him to death. Israel; and the battle came to be 16 Jo'ab now blew the horn, that in the forest of E'phra im. 7 Fi- the people might return from chasnally the people of Israel were de- ing after Israel; for Jo'ab had held feated there before the servants back the people. 17 Finally they of David, and the slaughter there took Ab'sa lom and pitched him in turned out to be great on that day, the forest into a big hollow and of twenty thousand men. 8 And raised up over him a very big pile the battle there got to be spread of stones. As for all Israel, they out over all the land that was in fled each man to his home. sight. Furthermore, the forest did more in eating up the people than he was alive, had taken and prothe sword did in eating them up ceeded to raise up for himself a on that day.

of a massive big tree, so that his Monument down to this day. head got caught fast in the big tree. Jo'ab said: "Let me not hold myself | tually passed by the Cush'ite. up this way before you!" With that

carrying Jo'ab's weapons came 6 And the people continued on around and struck Ab'sa lom. that

18 Now Ab'sa lom himself, while pillar, which is in the Low Plain of 9 Eventually Ab'sa lom found the King, for he said: "I have no himself before the servants of son in order to keep my name in David. And Ab'sa lom was riding remembrance." So he called the upon a mule, and the mule got to pillar by his own name, and it concome under the network of boughs tinues to be called Ab'sa lom's

19 Now as regards A.him'a.az and he was taken up between the the son of Za'dok, he said: "Let heavens and the earth, as the mule me run, please, and break the news itself that was under him passed to the king, because Jehovah has along. 10 Then a certain man saw judged him [to free him] from the it and told Jo'ab and said: "Look! hand of his enemies." 20 But I have seen Ab'sa lom hung in a Jo'ab said to him: "You are not a big tree." 11 At this Jo'ab said man of news this day, and you to the man who was telling him: must break the news on another "And here you saw it, and why did day; but this day you must not you not strike him down to the break the news, for the very reason earth there? Then it would have that the king's own son has died.' been my obligation to give you ten 21 Then Jo'ab said to the Cush'pieces of silver and a belt." 12 But ite: "Go, tell the king what you the man said to Jo'ab: "And al- have seen." At that the Cush'ite though I were weighing upon my bowed to Jo'ab and began to run. palms a thousand pieces of silver, 22 A.him'a.az the son of Za'dok I should not thrust my hand out now said once again to Jo'ab: "Let, against the king's son; for in our now, happen whatever will, let me hearing it was that the king com-manded you and A·bish'ai and Cush'ite." However, Jo'ab said: It'tai, saying, 'Warch, whoever [you "Why is it that you yourself have arel, over the young man, over to run, my son, when there is Ab'sa lom.' 13 Otherwise I should no news being found for you?" have dealt treacherously against his 23 [Still he said:] "Let, now, hapsoul and the whole matter itself pen whatever will, let me run." So would not be hidden from the king, he said to him: "Run!" And and you yourself would take a posi- A.him'a.az began to run by the tion off on the side." 14 To this way of the District, and he even-

24 Now David was sitting behe took three shafts in his palm and | tween the two gates, Meantime, the

watchman went to the roof of the he said as he walked: "My son Ab'there was a man running by himself. 25 So the watchman called and told the king, at which the king said: "If he is by himself. there is news in his mouth." And he kept coming, steadily getting nearer. 26 The watchman now saw another man running. The watchman therefore called to the gatekeeper and said: "Look! Another man running by himself!" at which the king said: "This one also is a news bearer." 27 And the watchman went on to say: "I am seeing that the running style of the first is like the running style of A.him'a.az the son of Za'dok.' at which the king said: "This is a good man, and with good news he should come." 28 Eventually A.him'a.az called and said to the king: "It is well!" With that he bowed to the king with his face to the earth. And he went on to say: "Blessed be Jehovah your God, who has surrendered the men that lifted up their hand against my lord the

29 However, the king said: "Is it well with the young man Ab'salom?" To this A.him'a.az said: "I saw the great commotion at the time Jo'ab sent the king's servant and your servant, and I did not know what it was." 30 So the king said: "Step aside, take your position here." At that he stepped aside and kept standing still.

31 And here was the Cush'ite coming in. and the Cush'ite began to say: "Let my lord the king accept news, for Jehovah has judged a man will lodge with you tonight; you today [to free you] from the and this will certainly be worse for hand of all those rising up against man Ab'sa · lom?" To this the Cush'ite said: "May the enemies of my lord the king and all those who rose up against you for evil become as the young man."

33 Then the king became disturbed and went up to the roof

gate by the wall. At length he sa·lom, my son, my son Ab'sa·lom! raised his eyes and saw and, look! O that I might have died, I myself, instead of you, Ab'sa lom my son, my son!"

19 Later it was reported to Jo'ab: "Look! The king is weeping, and he carries on mourning over Ab'sa lom." 2 So the salvation on that day came to be an occasion of mourning on the part of all the people, because the people heard say on that day: "The king has felt hurt over his son." 3 And the people began to steal away on that day to come into the city, just as the people would steal away when they felt disgraced because they fled in the battle. 4 And the king himself covered up his face, and the king continued crying out with a loud voice: "My son Ab'sa·lom! Ab'sa·lom my son, my son!"

5 Finally Jo'ab came in to the king at the house and said: "You have today put to shame the face of all your servants, the ones providing escape for your soul today and for the soul of your sons and your daughters and the soul of your wives and the soul of your concubines. 6 by loving those hating you and by hating those loving you; for you have reported today that princes and servants are nothing to you, because I well know today that if only Ab'sa·lom were alive and all of us others were today dead, why, in that case it would be right in your eyes. 7 And now rise up, go out and speak straight to the heart of your servants, because, by Jehovah, I do swear that, in case you are not going out, not you than all the injury that has you." 32 But the king said to the come upon you from your youth Cush'ite: "Is it well with the young until now." 8 Accordingly the king rose up and seated himself in the gate, and to all the people they made the report, saying: "There is the king sitting in the gate." And all the people began to come before the king.

As for Israel, they had fled each chamber over the gateway and gave one to his home. 9 And all the way to weeping; and this is what people came to be involved in dis-

pute in all the tribes of Israel 19 He now said to the king: "Do saving: "It was the king that delivered us out of the palm of our me, and do not remember the wrong enemies, and he it was that provided escape for us out of the palm of the Phi-lis'tines; and now he has run away out of the land from lay it to his heart. 20 For your Ab'sa·lom, 10 As for Ab'sa·lom, whom we anointed over us, he has died in the battle. So now why are You doing nothing to bring the king house of Joseph to go down to meet back?"

11 As for King David, he sent to Za'dok and A.bi'a.thar the priests, saying: "Speak to the older men of Judah, saying, 'Why should you become the last ones to bring the word of all Israel itself has come to the king at his house? 12 My brothers you are: my bone and my become the last ones to bring the king back?' 13 And to A.ma'sa you should say, 'Are you not my bone and my flesh? So may God if you will not become the army chief before me always instead of Jo'ab.' "

14 And he proceeded to bend the heart of all the men of Judah as one man, so that they sent word to the king: "Come back, you and

all your servants."

15 And the king began to go back and got to come as far as the Jordan. As for Judah, they came to Gil'gal to go and meet the king. Jordan. 16 Then Shim'e-i the son of Ge'ra the Ben'ja · min · ite, who was from Ba·hu'rim, hurried and went down with the men of Judah to meet King David. 17 And there were with him a thousand men from Benjamin. (And also Zi'ba the attendant of the house of Saul and his fifteen sons and twenty servants of his were with him. and they made it successfully to the Jordan before the king. 18 And he crossed the ford to conduct the household of the king across and to do what was good in his eyes.) As for Shim'e-i the son of Ge'ra, he was about to cross the Jordan, table. So what do I still have as

not let my lord attribute error to that your servant did on the day that my lord the king went out of Jerusalem, so that the king should servant well knows that I am the one that sinned; and so here I have today come the first of all the my lord the king."

21 At once A bish'ai the son of Ze·ru'iah answered and said: "In return for this should not Shim'e.i be put to death, in that he called evil down upon the anointed of king back to his house, when the Jehovah?" 22 But David said: "What do I have to do with you men, you sons of Ze ru'iah, that you should become today a resister flesh you are. So why should you of me? Will anyone today be put to death in Israel? For do I not well know that today I am king over Israel?" 23 Then the king said to Shim'e.i: "You will not do to me and so may he add to it die." And the king went on to swear to him.

24 As for Me-phib'o-sheth the grandson of Saul, he came down to meet the king; and he had not attended to his feet nor had he attended to his mustache nor had he washed his garments from the day that the king went away until the day that he came in peace. 25 And it came about that, when he came to Jerusalem to meet the king, then the king said to him: to conduct the king across the "Why did you not go with me, Me phib'o sheth?" 26 To this he said: "My lord the king, it was my servant that tricked me. For your servant had said, 'Let me saddle the female ass for me that I may ride upon it and go with the king." for your servant is lame. 27 So he slandered your servant to my lord the king. But my lord the king is as an angel of the [true] God, and so do what is good in your eyes. 28 For all the household of my father would have become nothing but doomed to death to my lord the king, and yet you placed your he fell down before the king when servant among those eating at your further to the king?"

him: "Why do you yet keep speak- and also half the people of Israel. ing your words? I do say, You and that they might bring the king Zi'ba should share in the field." 30 At this Me phib'o sheth said to the king; "Let him even take the Israel were coming to the king, whole, now that my lord the king and they proceeded to say to the has come in peace to his house."

himself came down from Ro ge'lim | might bring the king and his housethat he might pass on to the Jordan hold and all the men of David with with the king so as to escort him to the Jordan, 32 And Bar zillai was very old, being eighty years of age; and he himself supplied the king with food while he was dwelling in Ma.ha.na'im, for he this thing? Have we eaten at all at was a very great man. 33 So the the king's expense, or has a gift king said to Bar zil'lai: "You yourself cross over with me, and I shall certainly supply you with food with me in Jerusalem." 34 But Barzil'lai said to the king: "What are the days of the years of my life like, that I should go up with the you treated us with contempt, and king to Jerusalem? 35 I am eighty why did not our matter become years old today. Could I discern first for us to bring our king back?" between good and bad, or could your servant taste what I ate and what I drank, or could I listen any more to the voice of male and female singers? So why should your servant become a burden any more to my lord the king? 36 For it is just a little way that your servant could bring the king along to the Jordan, and why should the king repay me with this reward? 37 Let your servant return, please, and let me die in my city close by the burial place of my father and my mother. But here is your servant Chim'ham. Let him cross over with my lord the king; and you do to him what is good in your eyes."

38 Accordingly the king said: "With me Chim'ham will go across, and I myself shall do to him what is good in your eyes; and all that dan, and the king himself crossed: returned to his place. 40 When living [husband].

a just claim even for crying out the king went across to Gil'gal, Chim'ham himself crossed with him, 29 However, the king said to and also all the people of Judah. across.

41 And, look! all the men of king: "Why did our brothers the 31 And Bar zil'lai the Gil'e ad ite men of Judah steal you that they him over the Jordan?" 42 At this all the men of Judah answered the men of Israel: "Because the king is closely related to us: and why is it that you have become angry over been carried to us?"

43 However, the men of Israel answered the men of Judah and said: "We have ten parts in the king, so that even in David we are more than you. Why, then, have But the word of the men of Judah was more severe than the word of

the men of Israel.

20 Now there happened to be there a good-for-nothing man. there a good-for-nothing man, whose name was She'ba, the son of Bich'ri a Ben'ja min ite; and he proceeded to blow the horn and say: "We have no share in David, and we have no inheritance in the son of Jes'se. Every one to his gods, O Israel!" 2 At that all the men of Israel began to go up from following David to follow She'ba the son of Bich'ri; but as for the men of Judah, they stuck to their king from the Jordan to Jerusalem.

3 Eventually David came to his house at Jerusalem. Then the king took the ten women, the concubines whom he had left behind to take care of the house, and he put them you may choose [to lay] upon me in a house of confinement, but he I shall do for you." 39 All the kept on supplying food to them. people now began to cross the Jor- And with them he did not have any relations, but they continued shut but the king kissed Bar · zil'lai up closely until the day of their and blessed him, after which he dying, in a widowhood with a 2 SAMUEL 20:4-22

"Call the men of Judah together to to chase after She'ba the son of me within three days, and you Bich'ri. yourself stand here." 5 So A·ma'sa went to call Judah together: but he came later than the fixed A'bel of Beth-ma'a cah. As for all time that he had appointed the Bich'rites, they then congrefor him. 6 Then David said to gated together and also went in A.bish'ai: "Now She'ba the son of after him. Bich'ri will be worse for us than Ab'sa lom. You yourself take the and lay siege against him in A'bel servants of your lord and chase of Beth-ma'a-cah and cast up a after him, that he may not actually find for himself fortified cities and escape before our eyes." 7 Accord- And all the people that were with ingly the men of Jo'ab and the Jo'ab were undermining the wall, Cher'e-thites and the Pel'e-thites and all the mighty men went out woman began to call from the city: after him; and they went on out "Listen, men, listen! Say, please, of Jerusalem to chase after She'ba to Jo'ab, 'Come near as far as here, the son of Bich'ri. 8 They were and let me speak to you." 17 So close by the great stone that is in he went near to her, and the wom-Gib'e on, and A ma'sa himself an then said: "Are you Jo'ab?" came to meet them. Now Jo'ab to which he said: "I am." At this was girded, clothed with a garment; and upon him there was words of your slave girl." In turn girded a sword attached to his hip, he said: "I am listening." 18 And in its sheath. And he himself came she went on to say: "Without forth, and so it fell out.

9 And Jo'ab proceeded to say to A·ma'sa: "Is it all right with you. my brother?" Then Jo'ab's right so as to kiss him. 10 As for A · ma'sa, he was not on guard against the sword that was in Jo'ab's hand: the abdomen, and his intestines after She'ba the son of Bich'ri.

young men stood over him and kept saying: "Whoever has found delight in Jo'ab and whoever belongs to David, let him follow Jo'ab!" 12 All the while A · ma'sa was wallowing in the blood in the middle of the highway. When the man saw that all the people stood still, then he moved A ma'sa from the removed him from the highway, blew the horn, and so they were

4 The king now said to A·ma'sa: | each man passed by following Jo'ab

14 And [She'ba] went passing through all the tribes of Israel to

15 And they proceeded to come siege rampart against the city, as it was standing within a rampart. to throw it down. 16 And a wise she said to him: "Listen to the exception they used to speak in former times, saying, 'Let them but inquire in A'bel, and thus they will certainly end the matter.' hand took hold of A.ma'sa's beard 19 I represent the peaceable and faithful ones of Israel. You are seeking to put to death a city and a mother in Israel. Why should so that he struck him with it in you swallow up the inheritance of Jehovah?" 20 To this Jo'ab anspilled out to the earth, and he did swered and said: "It is altogether not have to do it to him again. So unthinkable on my part that I he died. And Jo'ab and A.bish'ai should swallow up and that I his brother, for their part, chased should bring to ruin. 21 The matter is not that way, but a man 11 And a certain one of Jo'ab's from the mountainous region of E'phra·im, whose name is She'ba the son of Bich'ri, has lifted up his hand against King David, You people, give him over by himself, and I will withdraw from the city." Then the woman said to Jo'ab: "Look! His head [will be] pitched to you over the wall!"

22 At once the woman went in highway to the field. Finally he her wisdom to all the people, and cast a garment over him, as he saw they proceeded to cut off the head that everyone coming up to him of She'ba the son of Bich'ri and stood still. 13 As soon as he had pitch it to Jo'ab. Upon that he scattered from the city, each one on account of the oath of Jehovah to his home; and Jo'ab himself that was between them, between

Cher'e-thites and over the Pel'ethose conscripted for forced labor; 26 And I'ra the Ja'ir ite also be-

came a priest of David.

21 Now there came to be a fam-ine in the days of David for ine in the days of David for three years, year after year; and first days of harvest, at the start David proceeded to consult the face of the barley harvest. 10 Howof Jehovah. Then Jehovah said: "Upon Saul and upon his house there is bloodguilt, because he put herself upon the rock from the the Gib'e on ites to death." 2 So the king called the Gib'e on ites and talked to them. (Incidentally, the Gib'e on ites were not of the fowls of the heavens to rest upon sons of Israel, but of the remainder of the Am'or ites; and the sons of Israel themselves had sworn to them, but Saul sought to strike them down in his feeling jealous for the sons of Israel and Judah.) 3 And David went on to say to the Gib'e on ites: "What shall I do to you, and with what shall I make atonement, that you may certainly bless the inheritance of Jehovah?" 4 So the Gib'e on ites said to him: "It is not a matter of silver or gold for us in connection with Saul and his household, neither is it ours to put a man to death in Israel." At that he said: "Whatever you are saying I shall do for you." 5 At this they said to the king: "The man that exterminated us and that schemed to annihilate us from subsisting in any of the territory of Israel. 6 let there be given to us seven men of his sons; and we must expose them to Jehovah in Gib'e-ah of Saul, the chosen one of Jehovah." Accordingly the land after this. king said: "I myself shall give them."

7 However, the king felt com-

returned to Jerusalem to the king. David and Jon'a-than the son of 23 And Jo'ab was over all the Saul. 8 Consequently the king army of Israel; and Be nai'ah the took the two sons of Riz'pah the son of Je hoi'a da was over the daughter of A'iah whom she bore to Saul, Ar·mo'ni and Me·phib'othites. 24 And A.do'ram was over sheth, and the five sons of Mi'chal the daughter of Saul whom she and Je-hosh'a phat the son of bore to A'dri-el the son of Bar-A.hi'lud was the recorder. 25 And zil'lai the Me.hol'ath.ite. 9 Then She'va was secretary, and Za'dok he gave them into the hand of the and A bi'a thar were priests. Gib'e on ites and they proceeded to expose them on the mountain before Jehovah, so that the seven of them fell together; and they themselves were put to death in the ever, Riz'pah the daughter of A'iah took sackcloth and spread it for start of harvest until water poured down upon them from the heavens; and she did not allow the them by day nor the wild beasts

of the field by night.

11 At length it was reported to David what Riz'pah the daughter of A'iah, Saul's concubine, had done. 12 So David went and took the bones of Saul and the bones of Jon'a than his son from the landowners of Ja'besh-gil'e-ad, who had stolen them from the public square of Beth-shan, where the Phi-lis'tines had hanged them on the day that the Phi-lis'tines struck down Saul on Gil·bo'a. 13 And he proceeded to bring up from there the bones of Saul and the bones of Jon'a than his son; furthermore, they gathered the bones of the men being exposed. 14 Then they buried the bones of Saul and of Jon'a than his son in the land of Benjamin in Ze'la in the burial place of Kish his father, that they might do everything that the king had commanded. So God let himself be entreated for the

15 And the Phi-lis'tines came to have war again with Israel. Accordingly David and his servants passion upon Me-phib'o-sheth the with him went down and fought son of Jon'a than the son of Saul the Phi-lis'tines; and David grew

tired. 16 And Ish'bi-be'nob, who was among those born of the Reph'a·im, the weight of whose spear was three hundred shekels of copper and who was girded with a new sword, got to think of striking David down, 17 At once A.bish'ai the son of Ze-ru'iah came to his help and struck the Philis'tine down and put him to death. At that time the men of David swore to him, saying: "You must not go out with us to the battle any more, that you may not extinguish the lamp of Israel!"

18 And it came about after this that war arose once more with the Phi·lis'tines at Gob. Then it was that Sib'be cai the Hu'shath ite struck down Saph, who was among those born of the Reph'a.im.

19 And war arose once again with the Phi·lis'tines at Gob, and El·ha'nan the son of Ja'a·reor'e-gim the Beth'le-hem-ite got to strike down Go·li'ath the Git'tite, the shaft of whose spear was like the beam of loom workers.

20 And war arose yet again at Gath, when there happened to be a man of extraordinary size, with six fingers on each of his hands and six toes on each of his feet. twenty-four in number; and he too had been born to the Reph'a.im. 21 And he kept taunting Israel. Finally Jon'a than the son of Shim'e-i, David's brother, struck him down

22 These four had been born to the Reph'a im in Gath: and they came to fall by the hand of David and by the hand of his servants.

And David proceeded to speak to Jehovah the words of this song in the day that Jehovah had delivered him out of the palm of all his enemies and out of Saul's palm; 2 and he went on to say:

"Jehovah is my crag and my stronghold and the Provider of escape for me.

3 My God is my rock, I shall take 15 And he kept sending out arrows. refuge in him.

And my place for flight, my Savior: from violence you save me.

4 On the One to be praised. Jehovah, I shall call,

And from my enemies I shall be saved.

5 For deadly breaking waves encircled me:

There were flash floods of good-for-nothing [men] that kept terrifying me.

6 The ropes of She'ol themselves surrounded me:

The snares of death confronted me.

7 In my distress I kept calling upon Jehovah.

And to my God I kept calling. Then out of his temple he heard my voice.

With my cry for help in his

8 And back and forth the earth began to shake and to rock; The foundations of the heavens themselves became agitated. And they kept shaking back

and forth because he had been angered.

9 Smoke went up at his nostrils, and fire itself from his mouth kept devouring: Coals themselves blazed up

from him. 10 And he proceeded to bend the heavens down and to descend:

And thick gloom was beneath his feet.

11 And he came riding upon a cherub and came flying: And he was visible upon the wings of a spirit.

12 Then he put a darkness around him as booths.

Dark waters, thick clouds. 13 From the brightness in front of him burning coals of fire blazed up.

14 From heaven Jehovah began to thunder.

And the Most High himself began to give forth his voice.

that he might scatter them; My shield and my horn of sal- Lightning, that he might vation, my secure height, throw them into confusion. Jehovah: rewards, is perfect, a fortress 2 SAMUEL 22: 16-42

16 And the stream beds of the sea | 29 For you are my lamp, O Jehovah. became visible.

The foundations of the procovered.

At the rebuke of Jehovah, of his nostrils.

17 He was sending from on high, he was taking me. He was drawing me out of

great waters.

strong enemy.

From those hating me; because they were stronger than I was.

19 They kept confronting me in the day of my disaster. But Jehovah became my support.

20 And he proceeded to bring me out into a roomy place; He was rescuing me, because

he had found delight in me. 21 Jehovah rewards me according to my righteousness:

According to the cleanness of my hands he repays me. 22 For I have kept the ways of

Jehovah. And I have not wickedly departed from my God.

23 For all his judicial decisions are in front of me;

And as for his statutes, I shall not turn aside from them. 24 And I shall prove myself fault-

less toward him. And I will keep myself from error on my part.

25 And let Jehovah repay me according to my righteousness, According to my cleanness in front of his eyes.

26 With someone loval you will act in loyalty:

With the faultless, mighty one you will deal faultlessly;

27 With the one keeping clean you will show yourself clean. And with the crooked one you 41 And as for my enemies, you will will act as silly.

28 And the humble people you will save:

But your eyes are against the may bring [them] low.

And it is Jehovah that makes my darkness shine.

ductive land became un- 30 For by you I can run against a marauder band: By my God I can climb a wall.

from the blast of the breath 31 As for the [true] God, perfect is his way: The saving of Jehovah is a

> refined one. A shield he is to all those

taking refuge in him. 18 He was delivering me from my 32 For who is a God besides Je-

> hovah. And who is a rock besides our God?

33 The [true] God is my strong fortress. And he will cause my way to

be perfect. 34 Making my feet like those of the

hinds: And upon places high for me he keeps me standing.

35 He is teaching my hands for warfare: And my arms have pressed

down a bow of copper. 36 And you will give me your shield

of salvation. And it is your humility that

makes me great. 37 You will make room large

enough for my steps under me: And my ankles will certainly

not wobble.

38 I will pursue my enemies, that I may annihilate them, And I shall not return until they are exterminated.

39 And I shall exterminate them and break them in pieces. that they may not rise up; And they will fall under my feet.

40 And you will gird me with vital energy for the battle: You will make those rising

against me collapse under me.

certainly give me the back of their neck; Those hating me intensely-I

shall also silence them. haughty ones, [that] you 42 They cry for help, but there is

no savior:

To Jehovah, but he actually does not answer them.

43 And I shall pound them fine like the dust of the earth; Like the mire of the streets I shall pulverize them; I shall beat them flat.

44 And you will provide me escape from the faultfinding of my people.

You will safeguard me to be the head of nations;

A people that I have not known-they will serve me. 45 Foreigners themselves will come cringing to me;

Ears will be obedient to hear

46 Foreigners themselves will fade away.

And they will come quaking out from their bulwarks.

47 Jehovah is living: and blessed be my Rock: And let the God of the rock of

my salvation be exalted.

48 The [true] God is the Giver of acts of vengeance to me And the One bringing the peoples down under me,

49 And the One bringing me out from my enemies.

And above those who rise up against me you will lift me up:

From the man of violent deeds you will deliver me.

50 That is why I shall thank you, O Jehovah, among the nations:

And to your name I shall make melody:

51 The One doing great acts of salvation for his king And exercising loving-kindness to his anointed one,

> To David and to his seed for time indefinite."

99 And these are the last words of David:

"The utterance of David the son of Jes'se.

And the utterance of the ablebodied man that was raised up on high.

The anointed of the God of Jacob.

And the pleasant one of the melodies of Israel.

2 The spirit of Jehovah it was that spoke by me,

And his word was upon my tongue.

3 The God of Israel said, To me the Rock of Israel

spoke. 'When one ruling over mankind is righteous,

Ruling in the fear of God, 4 Then it is as the light of morning, when the sun shines forth.

A morning without clouds. From brightness, from rain, there is grass out of the earth.'

5 For is not my household like that with God?

Because it is an indefinitely lasting covenant that he has assigned to me,

Nicely put in order in everything and secured.

Because it is all my salvation and all my delight.

Is that not why he will make it grow?

6 But good-for-nothing persons are chased away, like thornbushes, all of them:

For it is not by the hand that they should be taken.

7 When a man touches them He should be fully armed with iron and the shaft of a spear. And with fire they will thoroughly be burned up."

8 These are the names of the mighty men that belonged to David: Jo'sheb-bas-she'beth a Tahche'mo nite, the head of the three. He was brandishing his spear over eight hundred slain at one time. 9 Next to him E·le·a'zar the son of Do'do the son of A.ho'hi was among the three mighty men with David when they taunted the Philis'tines. They had gathered themselves there for the battle, and so the men of Israel retreated. 10 He it was that rose up and kept striking down the Phi-lis'tines until his hand wearied and his hand kept cleaving to the sword, so that Jehovah performed a great salvation

on that day; and as for the people, they returned behind him only to strip [those struck down].

11 And next to him was Sham'mah the son of A'gee the Har'a rite. And the Phi-lis'tines proceeded to gather themselves to Le'hi, where there then happened to be a tract of the field full of lentils; and the people themselves fled because of the Phi·lis'tines. 12 But he took his stand in the middle of the tract and delivered it and kept striking down the Phi·lis'tines, so that Jehovah performed a great salvation.

13 And three of the thirty head ones proceeded to go down and come at [the] harvest, to David at the cave of A.dul'lam; and a tent village of the Phi-lis'tines was encamped in the low plain of the Reph'a·im. 14 And David was then in the place hard to approach: and an outpost of the Phi-lis'tines was then in Beth'le hem. 15 After a while David expressed his craving and said: "O that I might have a drink of the water from the cistern of Beth'le hem that is at the gate!" 16 At that the three mighty men forced their way into the camp of the Phi-lis'tines and drew water from the cistern of Beth'le hem that is at the gate and came carrying and bringing it to David; and he did not consent to drink it, but poured it out to Jehovah. 17 And he went on to say: "It is unthinkable on my part, O Jehovah, that I should do this! [Shall I drink] the blood of the men going at the risk of their souls?" And he did not consent to drink it.

mighty men did.

of Jo'ab the son of Ze ru'iah, he am the son of A hith'o phel the was the head of the thirty, and he was brandishing his spear over three hundred slain ones, and he the son of Nathan of Zo'bah, Ba'ni had a reputation like the three. 19 Although he was distinguished monite, Na'hairai the Beier'otheven more than the rest of the ite, armor-bearers of Jo'ab the son thirty, and he came to be their of Ze ru'iah, 38 I'ra the Ith'rite, chief, to the rank of the [first] Ga'reb the Ith'rite, 39 U ri'ah the three he did not come. Hit'tite—thirty-seven in all.

20 As for Be nai'ah the son of Je hoi'a da the son of a valiant man, who did many deeds in Kab'ze el, he himself struck down the two sons of Ar'i el of Mo'ab; and he himself descended and struck down a lion inside a waterpit on a day of snowfall. 21 And he it was that struck down the Egyptian man that was of extraordinary size. Though there was a spear in the hand of the Egyptian, yet he went on down to him with a rod and snatched the spear away from the Egyptian's hand and killed him with his own spear. 22 These things Be-nai'ah the son of Jehoi'a da did; and he had a reputation like the three mighty men. 23 Although he was distinguished even more than the thirty, to the rank of the three he did not come; but David appointed him to his

own bodyguard.

24 As'a hel the brother of Jo'ab was among the thirty: El·ha'nan the son of Do'do of Beth'le hem. 25 Sham'mah the Ha'rod ite, E · li'ka the Ha'rod·ite, 26 He'lez the Pal'tite, I'ra the son of Ik'kesh the Te-ko'ite, 27 A-bi-e'zer the An'athoth ite. Me bun'nai the Hu'shath ite, 28 Zal'mon the A ho'hite. Ma'ha·rai the Ne·toph'a·thite. 29 He'leb the son of Ba'a nah the Ne-toph'a-thite. It'tai the son of Ri'bai of Gib'e ah of the sons of Benjamin, 30 Be-nai'ah a Pir'athon · ite. Hid dai of the torrent valleys of Ga'ash, 31 A'bi-al'bon the Ar'bath ite, Az'ma veth the Bar-hu'mite. 32 E·li'ah·ba the Sha al'bo nite, the sons of Ja'shen, Jon'a than, 33 Sham'mah the Har'a rite, A hi'am the son of These are the things the three Sha'rar the Har'a rite, 34 E liph'e-let the son of A-has'bai the 18 As for A bish'ai the brother son of the Ma ac'a thite, E li'-Gi'lon·ite, 35 Hez'ro the Car'melite, Pa'a rai the Ar'bite, 36 I'gal the Gad'ite, 37 Ze'lek the Am'- Israel, when one incited David itself came to Gad the prophet, against them, saying: "Go, take a David's visionary, saying: 12 "Go, count of Israel and Judah." 2 So and you must say to David, "This the king said to Jo'ab the chief of is what Jehovah has said: "Three the military forces who was with things I am laying upon you. him: "Move about, please, through Choose for yourself one of them all the tribes of Israel, from Dan that I may do it to you." '" 13 Acto Be'er-she'ba, and you men register the people, and I shall certainly know the number of the "Should there come to you seven people." 3 But Jo'ab said to the years of famine in your land, or king: "May Jehovah your God even three months of your fleeing before add to the people a hundred times your adversaries, with them puras many as they are while the very suing you, or the occurring of three eyes of my lord the king are seeing it. But as for my lord the king, Now know and see what I shall

vailed upon Jo'ab and the chiefs please, into the hand of Jehovah, of the military forces. So Jo'ab and the chiefs of the military forces the hand of man do not let me went out from before the king to fall." register the people Israel. 5 Then of the city that is in the middle of out of the people from Dan to land of Tah'tim-hod'shi and con- salem to bring it to ruin: and Jecame to the fortress of Tyre and angel that was bringing ruin among all the cities of the Hi'vites and of the people: "It is enough! Now let they went moving about through the Jeb'u-site. all the land and came to Jerusahundred thousand men.

10 And David's heart began to 18 Later Gad came in to David

24 And again the anger of Je- 11 When David proceeded to rise hovah came to be hot against up in the morning, Jehovah's word cordingly Gad came in to David and told him and said to him: days of pestilence in your land? why has he found delight in this reply to the One sending me." thing?" 4 Finally the king's word pre- very distressing to me. Let us fall, for many are his mercies; but into

15 Then Jehovah gave a pestithey crossed the Jordan and took lence in Israel from the morning up camping at A ro'er to the right until the time appointed, so that the torrent valley, toward the Gad'- Be'er-she'ba seventy thousand perites, and to Ja'zer. 6 After that sons died. 16 And the angel kept they came on to Gil'e ad and the his hand thrust out toward Jerutinued on to Dan-ja'an and went hovah began to feel regret over around to Si'don. 7 Then they the calamity, and so he said to the the Ca'naan-ites and came to the your hand drop." And Jehovah's terminating point in the Neg'eb angel himself happened to be close of Judah at Be'er-she'ba. 8 Thus by the threshing floor of A rau'nah

17 And David proceeded to say lem at the end of nine months and to Jehovah, when he saw the angel twenty days. 9 Jo'ab now gave the that was striking the people down, number of the registration of the ves, he proceeded to say: "Here it people to the king; and Israel is I that have sinned and it is I amounted to eight hundred thou- that have done wrong; but these sand valiant men drawing sword, sheep-what have they done? Let and the men of Judah were five your hand, please, come upon me and upon the house of my father."

beat him after he had so numbered on that day and said to him: "Go the people. Consequently David up, set up for Jehovah an altar on said to Jehovah: "I have sinned the threshing floor of A·rau'nah very much in what I have done. the Jeb'u·site." 19 And David be-And now, Jehovah, let your gan to go up in accord with the servant's error pass by, please; word of Gad, according to what Jefor I have acted very foolishly," hovah had commanded, 20 When

A rau'nah looked down and saw does give to the king," And A rau'the king and his servants passing nah went on to say to the king: along toward him, A rau'nah at "May Jehovah your God show once went out and bowed down to pleasure in you." the king with his face to the earth. the king with his face to the earth. 24 However, the king said to 21 Then A-rau'nah said: "Why A-rau'nah: "No, but without fail I has my lord the king come to his shall buy it from you for a price; servant?" At that David said: "To buy from you the threshing floor for building an altar to Jehovah, cost." Accordingly David bought that the scourge may be halted the threshing floor and the cattle from upon the people." 22 But for fifty silver shekels. 25 And Da-A-rau'nah said to David: "Let my vid proceeded to build there an attar lord the king take it and offer up to Jehovah and offer up burnt what is good in his eyes. See the sacrifices and communion sacricattle for the burnt offering and fices, and Jehovah began letting the threshing sledge and the im- himself be entreated for the land. plements of the cattle for the wood. so that the scourge was halted 23 Everything A rau'nah, O king, from upon Israel. 

24 However, the king said to and I shall not offer up to Jehovah my God burnt sacrifices without

THE FIRST OF

KINGS

or, according to the Greek Septuagint, THE THIRD OF KINGS

1 Now King David was old, advised in days; and they would ning before him. 6 And his father would not feel warm. 2 So his servants said to him: "Let them way you have done?" And he was look for a girl, a virgin, for my also very good-looking in form, and lord the king, and she will have to attend upon the king, that she may become his nurse; and she must lie in your bosom, and my lord the king will certainly feel warm." priest, and they began offering help 3 And they went looking for a as followers of Adonijah. 8 As beautiful girl throughout all the for Za'dok the priest and Be-nai'ah territory of Israel, and finally found Ab'i-shag the Shu'nam-mite and then brought her in to the king. 4 And the girl was beautiful in the extreme; and she came to be the king's nurse and kept waiting upon him, and the king himself had no intercourse with her.

5 All the while Ad.o.ni'jah the son of Hag'gith was lifting himself up, saying: "I myself am going to rule as king!" And he proceeded to invite all his brothers to have a chariot made for himself of Judah the king's servants;

[his mother] had borne him after Ab'sa·lom. 7 And he came to have dealings with Jo'ab the son of Ze·ru'iah and with A·bi'a·thar the the son of Je hoi'a da and Nathan the prophet and Shim'e i and Re'i and the mighty men that belonged to David, they did not become involved with Ad-o-ni'jah.

9 Eventually Ad.o.ni'iah held a sacrifice of sheep and cattle and fatlings close by the stone of Zo'heleth, which is beside En-ro'gel, and he proceeded to invite all his broth-

10 and Nathan the prophet and I myself and also my son Sol'o mon Be nai'ah and the mighty men and shall certainly become offenders." Sol'o mon his brother he did not invite. 11 Nathan now said to speaking with the king, Nathan Bath-she'ba, Sol'o mon's mother: "Have you not heard that Ad.o.ni'jah the son of Hag'gith has become saving: "Here is Nathan the prophking, and our lord David does not et!" After that he came in before know of it at all? 12 So now come. let me, please, solemnly counsel you. And provide escape for your 24 Then Nathan said: "My lord own soul and for the soul of your the king, did you yourself say, son Sol'o mon. 13 Go and enter 'Adoni'jah is the one that will in to King David, and you must say to him. 'Was it not you, my lord the king, that swore to your slave girl. saying: "Sol'o mon your son is the one that will become king after me, and he is the one that will sit upon my throne"? So why has Ado·ni'jah become king?' 14 Look! While you are yet speaking there with the king, then I myself shall and drinking before him and they come in after you, and I shall certainly confirm your words."

15 Accordingly Bath-she'ba went in to the king in the interior room. Bath-she'ba bowed low and prostrated herself to the king, upon which the king said: "What do you have [to ask]?" 17 At this she my lord the king after him." said to him: "My lord, it was you that swore by Jehovah your God to your slave girl, 'Sol'o mon your king after me, and he is the one that will sit upon my throne.' himself has become king, and now know of it at all. 19 So he sacrificed bulls and fatlings and sheep the sons of the king and A.bi'athar the priest and Jo'ab the chief servant he has not invited. 20 And all Israel are upon you, to tell them who is going to sit upon the throne of my lord the king after him. 21 And it will certainly occur that as soon as my lord the

22 And, look! while she was yet the prophet himself came in. 23 At once they told the king. the king and prostrated himself to the king with his face to the earth. become king after me, and he is the one that will sit upon my throne'? 25 For he has today gone down that he might sacrifice bulls and fatlings and sheep in great quantity and might invite all the sons of the king and the chiefs of the army and A.bi'a.thar the priest: and there they are eating keep saying, 'Let King Ad.o.ni'jah live!' 26 But as for me your servant, me and Za'dok the priest and Be nai'ah the son of Je hoi'a da and the king was very old, and and Sol'o mon your servant he has Ab'i-shag the Shu'nam-mite was not invited. 27 If it is from my waiting upon the king. 16 Then lord the king that this thing has been brought about, then you have not caused your servant to know who should sit upon the throne of

28 King David now answered and said: "You men, call Bath-she'ba for me." At that she came in before son is the one that will become the king and stood before the king. 29 And the king proceeded to swear and say: "As Jehovah is living 18 And now, look! Ad.o.ni'jah who redeemed my soul out of all distress. 30 just as I have sworn my lord the king himself does not to you by Jehovah the God of Israel, saying, 'Sol'o mon your son is the one that will become king after in great quantity and invited all me, and he is the one that will sit upon my throne in place of me!' that is the way I shall do this day." of the army; but Sol'o mon your 31 Then Bath-she'ba bowed low with her face to the earth and you my lord the king-the eyes of prostrated herself to the king and said: "Let my lord King David live to time indefinite!"

32 Immediately King David said: "You men, call for me Za'dok the priest and Nathan the prophet and Be nai'ah the son of king lies down with his forefathers, Je-hoi'a da." So they came in before the king. 33 And the king in, for you are a valiant man, and went on to say to them: "Take with anoint him there as king over Israel: and you must blow the me, and him I shall have to commission to become leader over Israel and over Judah." 36 At once Be·nai'ah the son of Je·hoi'a·da answered the king and said: may he make his throne greater David."

proceeded to go down and make my own eyes seeing it!" Sol'o mon ride upon the she-mule out of the tent and anointed Sol'ohorn, and all the people broke out saying: "Let King Sol'o mon live!" on up following him, and the people were playing on flutes and re-

them.

Then Ad.o.ni'iah said: "Come on in and bowed down to King Sol'o-

you bring good news." 43 But you the servants of your lord, and Jon's than answered and said to you must make Sol'o mon my son Ad o ni jah: "No! Our lord King ride upon the she-mule that be- David himself has made Sol'o mon longs to me and lead him down to king. 44 So the king sent with Gi'hon. 34 And Za'dok the priest him Za'dok the priest and Nathan and Nathan the prophet must the prophet and Be-nai'ah the son of Je hoi'a da and the Cher'ethites and the Pel'e-thites, and horn and say, 'Let King Sol'o mon they made him ride upon the shelive!' 35 And you must come up mule of the king. 45 Then Za'dok following him, and he must come the priest and Nathan the prophet in and sit upon my throne; and anointed him as king in Gi'hon; he himself will be king in place of after which they came up from there rejoicing, and the town is in an uproar. That was the noise that you men heard. 46 And, besides. Sol'o mon has sat down upon the throne of the kingship. 47 And. "Amen! Thus may Jehovah the another thing, the servants of the God of my lord the king say, king have come in to wish our 37 Just as Jehovah proved to be lord King David well, saying, 'May with my lord the king, so let him your God make Sol'o mon's name prove to be with Sol'o-mon, and more splendid than your name, and may he make his throne greater than the throne of my lord King than your throne!' At that the king bowed down upon the bed. 38 And Za'dok the priest and 48 And too this is what the king Nathan the prophet and Be-nai'ah said, 'Blessed be Jehovah the God the son of Je-hoi'a-da and the of Israel, who has today given Cher'e thites and the Pel'e thites one to sit upon my throne, with

49 And all those invited that of King David, and then brought were with Adooni'jah began to him to Gi'hon. 39 Za'dok the tremble and rise up and go each priest now took the horn of oil one on his own way. 50 And Ado·ni'jah himself was afraid because mon: and they began to blow the of Sol'o-mon. So he rose up and went away and grabbed hold of the horns of the altar. 51 In time 40 After that all the people came the report was made to Sol'o mon. saving: "Here Ad.o.ni'jah himself has become afraid of King Sol'ojoicing with great joy, so that the mon; and here he has taken hold earth was split by the noise of on the horns of the altar, saying, 'Let King Sol'o mon first of all 41 And Ad.o.ni'jah and all the swear to me that he will not put ones invited that were with him his servant to death by the sword." got to hear it, when they them- 52 To this Sol'o mon said: "If he selves had finished eating. When will become a valiant man, there Jo'ab got to hear the sound of the will not fall a single hair of his to horn, he at once said: "What does the earth; but if what is bad should the noise of the town in an up- be found in him, he will also have roar mean?" 42 While he was yet to die." 53 So King Sol'o mon speaking, why, here Jon'a than the sent and they brought him down son of A bi'a thar the priest came. from off the altar. Then he came mon; after which Sol'o mon said to saying, 'I shall not put you to him: "Go to your own house."

2 And the days of David grad-ually drew near for him to die; and he proceeded to command Sol'o mon his son, saying: 2 "I am going in the way of all the earth. and you must be strong and prove yourself to be a man. 3 And you must keep the obligation to Jehovah your God by walking in his ways, by keeping his statutes, his commandments and his judicial decisions and his testimonies, according to what is written in the law of Moses, in order that you may act prudently in everything that you do and everywhere that you turn; 4 in order that Jehovah may carry out his word that he spoke respecting me, saying, 'If your sons will take care of their way by walking before me in truth with all their heart and with all their soul, there will not be cut off a man of yours from [sitting] upon the throne of Israel.'

5 "And you yourself also well know what Jo'ab the son of Zeru'iah did to me in what he did to two chiefs of the armies of Israel, to Ab'ner the son of Ner and A·ma'sa the son of Je'ther, when he killed them and placed the blood of war in peacetime and put the blood of war on his belt that was about his hips and in his sandals that were on his feet. 6 And you must act according to your wisdom, and not let his gray hairs go down in peace to She'ol.

7 "And toward the sons of Barzil'lai the Gil'e-ad-ite you should exercise loving-kindness, and they must prove to be among those eating at your table; for that was the for you to the king." way they drew near to me when I ran away from before Ab'sa lom King Sol'o mon to speak to him

your brother. Shim'e i the son of Ge'ra the Ben'ja·min·ite from Ba·hu'rim, and he throne and had a throne set for it was that called down evil upon the mother of the king, that she me with a painful malediction on might sit at his right. 20 And she the day that I was going to Ma ha-na'm; and he it was that came little request that I am making of down to meet me at the Jordan, so you. Do not turn my face away." So

death by the sword.' 9 And now do not leave him unpunished, for you are a wise man and you well know what you ought to do to him, and you must bring his gray hairs down to She'ol with blood.'

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10 Then David lay down with his forefathers and was buried in the city of David, 11 And the days that David had reigned over Israel were forty years. In He'bron he had reigned seven years, and in Jerusalem he had reigned thirtythree years.

12 As for Sol'o mon, he sat down upon the throne of David his father; and gradually his kingship became very firmly established.

13 In time Ad.o.ni'iah the son of Hag'gith came to Bath-she'ba, Sol'o mon's mother. At this she said: "Is your coming peaceable?" to which he said: "It is peaceable." 14 And he went on to say: "There is a matter I have for you." So she said: "Speak." 15 And he continued: "You yourself well know that the kingship was to have become mine, and it was toward me that all Israel had set their face for me to become king; but the kingship turned and came to be my brother's, for it was from Jehovah that it became his. 16 And now there is one request that I am making of you. Do not turn my face away." Accordingly she said to him: "Speak." 17 And he went on to say: "Please, say to Sol'o-mon the king (for he will not turn your face away) that he should give me Ab'i-shag the Shu'nam mite as a wife." 18 To this Bath-she'ba said: "Good! I myself shall speak

19 So Bath-she'ba came in to for Ad.o.ni'jah. At once the king 8 "And here there is with you rose to meet her and bowed down to her. Then he sat down upon his that I swore to him by Jehovah, the king said to her: "Make it, my

mother: for I shall not turn your | 30 Accordingly Be-nai'ah came to face away." 21 And she went on the tent of Jehovah and said to to say: "Let Ab'i shag the Shu'- him: "This is what the king has nam mite be given to Ad o ni'jah said, 'Come on out!'" But he said: your brother as a wife." 22 At "No! For here is where I shall die." this King Sol'o mon answered and At that Be nai'ah brought word said to his mother: "And why are back to the king, saying: "This is you requesting Ab'i shag the Shu'nam·mite for Ad·o·ni'jah? Request he answered me." 31 Then the also for him the kingship (because king said to him: "Do just as he he is my brother older than I has spoken and fall upon him; and am), even for him and for A bi'athar the priest and for Jo'ab the from off me and from off the house son of Ze ru'iah."

swore by Jehovah, saying: "So may God do to me, and so may he add his blood upon his own head, beto it, if it was not against his own soul that Ad.o.ni'jah spoke this righteous and better than he was, thing. 24 And now, as Jehovah is living who has firmly established me and keeps me seated upon the throne of David my father and who ly. Ab'ner the son of Ner the chief made a house for me just as he has of the army of Israel and A ma'sa spoken, today Ad.o.ni'jah will be the son of Je'ther the chief of the put to death." 25 Immediately King Sol'o mon sent by means of Be nai'ah the son of Je hoi'a da; head of Jo'ab and upon the head and he proceeded to fall upon him, of his offspring to time indefinite; so that he died.

26 And to A.bi'a thar the priest the king said: "Go to An'a thoth throne there will come to be peace to your fields! For you are deserving of death; but on this day 34 Then Be-nai'ah the son of Je-I shall not put you to death, because you carried the ark of the him and put him to death; and he Lord Jehovah before David my father, and because you suffered in the wilderness. 35 Upon that affliction during all the time that my father suffered affliction." 27 So Sol'o mon drove out A bi'athar from serving as a priest of the king put in the place of A-bi'-Jehovah, to fulfill Jehovah's word a thar. that he had spoken against the house of E'li in Shi'loh.

although Ab'sa lom he had not inclined to follow-and Jo'ab went fleeing to the tent of Jehovah and began to hold fast to the horns of

what Jo'ab spoke, and this is what you must bury him and remove of my father the blood undeserved-23 With that King Sol'o mon ly shed that Jo'ab spilled. 32 And Jehovah will certainly bring back cause he fell upon two men more and he proceeded to kill them with the sword, when my father David himself had not known of it, namearmy of Judah. 33 And their blood must come back upon the but for David and for his offspring and for his house and for his to time indefinite from Jehovah." hoi'a da went on up and fell upon got to be buried at his own house the king put Be nai'ah the son of Je hoi'a da in place of him over the army; and Za'dok the priest

36 Finally the king sent and called Shim'e i and said to him: 28 And the report itself came "Build yourself a house in Jeruclear to Jo'ab—for Jo'ab himself salem, and you must dwell there had inclined to follow Ad.o.ni'jah, and not go out from there to this place and that. 37 And it must occur that on the day of your going out and when you do pass over the torrent valley of Kid'ron, you the altar. 29 Then King Sol'o- should unmistakably know that mon was told: "Jo'ab has fled to you will positively die. Bloodguilt the tent of Jehovah, and there he for you will itself come to be upon is beside the altar." So Sol'o mon your own head." 38 At this Shim's sent Be nai'ah the son of Je hoi'a- e i said to the king: "The word is da, saying: "Go, fall upon him!" good. Just as my lord the king has

spoken is the way that your serv- on the high places, for a house

end of three years that two slaves vah by walking in the statutes of of Shim'e-i went running away to David his father. Only it was on A'chish the son of Ma'a cah the the high places that he was reguking of Gath; and people came larly sacrificing and making offertelling Shim'e.i, saying: "Look! ings smoke. Your slaves are at Gath." 40 Imsaddled his ass and went to Gath to A'chish to look for his slaves: after which Shim'e-i went and brought his slaves from Gath. 41 Then Sol'o mon was told: "Shim'e-i has gone out of Jerusalem to Gath and is back." 42 At that the king sent and called Shim'e-i and said to him: "Did I that I might warn you, saying, 'On you should unmistakably know that you will positively die,' and so did you not say to me, 'Good is the word that I have heard'? the oath of Jehovah and the comon to say to Shim'e.i: "You yourself certainly know all the injury which your heart well knows that you did to David my father; and Jehovah will certainly return the injury by you upon your own head. 45 But King Sol'o mon will be itself will prove to be firmly established before Jehovah forever." 46 With that the king commanded Be nai'ah the son of Je hoi'a da. who then went out and fell upon him, so that he died.

And the kingdom was firmly established in the hand of Sol'o·mon.

3 And Sol'o mon proceeded to Phar'aoh the king of Egypt and nor requested for yourself riches to take Phar'aoh's daughter and nor requested the soul of your bring her to the city of David, enemies, and you have requested until he finished building his own for yourself understanding to hear house and the house of Jehovah judicial cases. 12 look! I shall cerand Jerusalem's wall all around, tainly do according to your words. 2 Only the people were sacrificing Look! I shall certainly give you a

ant will do." And Shim'e i kept had not been built to the name of dwelling in Jerusalem many days. Jehovah down to those days. 3 And 39 And it came about at the Sol'o mon continued to love Jeho-

4 Accordingly the king went to mediately Shim'e i got up and Gib'e on to sacrifice there, for that was the great high place. A thousand burnt sacrifices Sol'o mon proceeded to offer upon that altar. 5 In Gib'e on Jehovah appeared to Sol'o mon in a dream by night: and God proceeded to say: "Request what I should give you." 6 At this Sol'o mon said: "You yourself have exercised great loving-kindness tonot put you under oath by Jehovah ward your servant David my father according as he walked before the day of your going outside and you in truth and in righteouswhen you do go here and there ness and in uprightness of heart with you; and you continued keeping toward him this great lovingkindness, so that you gave him a son to sit upon his throne as at 43 Why, then, did you not keep this day, 7 And now, Jehovah my God, you yourself have made mandment that I solemnly laid your servant king in the place of upon you?" 44 And the king went David my father, and I am but a little boy. I do not know how to go out and how to come in. 8 And your servant is in the middle of your people whom you have chosen. a multitudinous people that cannot be numbered or counted for multitude. 9 And you must give blessed, and the throne of David to your servant an obedient heart to judge your people, to discern between good and bad; for who is able to judge this difficult people of vours?"

10 And the thing was pleasing in the eyes of Jehovah, because Sol'o-mon had requested this thing, 11 And God went on to say to him: "For the reason that you have requested this thing and have not form a marriage alliance with requested for yourself many days

wise and understanding heart, so that one like you there has not one is saying, 'This is my son, the happened to be before you, and living one, and your son is the after you there will not rise up one dead one!' and that one is saying, like you. 13 And also what you 'No, but your son is the dead one have not requested I will give you. both riches and glory, so that there 24 And the king went on to say: will not have happened to be any among the kings like you, all your they brought the sword before the days, 14 And if you will walk in my ways by keeping my regula- say: "You men, sever the living tions and my commandments, just child in two and give the one half as David your father walked. I will to the one woman and the other half also lengthen your days."

15 When Sol'o mon awoke, why, here it had been a dream. Then he came to Jerusalem and stood before the ark of the covenant of Jehovah and offered up burnt sacrifices and rendered up communion offerings and spread a feast for all his servants.

16 At that time two women. prostitutes, got to come in to the king and stand before him. 17 Then the one woman said: "Excuse me, my lord, I and this woman are dwelling in one house. so that I gave birth close by her in the house. 18 And it came about on the third day after I gave birth, this woman also proceeded to give birth. And we were together. There was no stranger with us in the house, no one but the two of us in the house. 19 Later the son of this woman died at night, because she lay upon him. 20 So she got up in the middle of the night and took my son from beside me while your slave girl herself was asleep and laid him in her own bosom, and her dead son she laid in my bosom. 21 When I got up in the morning to nurse my son, why, there he was dead. So I examined him closely in the morning, and, look! he did not prove to be my son that I had borne." 22 But the other woman said: "No, but my son is the living one and your son is the dead one!" All the while this woman was saying: "No, but your son is the dead one and my son is the living one." And they kept on speaking before with food. It would devolve upon the king.

23 Finally the king said: "This and my son is the living one!" "You men, get me a sword." So king. 25 And the king proceeded to to the other." 26 At once the woman whose son was the living one said to the king (for her inward emotions were excited toward her son. so that she said): "Excuse me, my lord! You men, give her the living child. Do not by any means put him to death." All the while this other woman was saying: "Neither mine nor yours will he become. You men, do the severing!" 27 At that the king answered and said: "You men, give her the living child. and you must by no means put him to death. She is his mother."

28 And all Israel got to hear of the judicial decision that the king had handed down; and they became fearful because of the king. for they saw that the wisdom of God was within him to execute judicial decision.

4 And King Sol'o mon continued king over all Israel. 2 And these are the princes that he had: Az·a·ri'ah the son of Za'dok, the priest: 3 El·i·hor'eph and A·hi'iah, the sons of Shi'sha, secretaries: Je hosh'a phat the son of A hi'lud, the recorder; 4 and Be nai'ah the son of Je·hoi'a·da was over the army, and Za'dok and A·bi'a·thar were priests: 5 and Az·a·ri'ah the son of Nathan was over the deputies, and Za'bud the son of Nathan was a priest, the friend of the king; 6 and A.hi'shar was over the household, and Ad.o.ni'ram the son of Ab'da, over those conscripted for forced labor.

7 And Sol'o mon had twelve deputies over all Israel, and they provided the king and his household each one to provide the food one horsemen.

month in the year. 8 And these holding in subjection everything everyone under his own vine and under his own fig tree, from Dan

> 26 And Sol'o mon came to have his chariots and twelve thousand

> 27 And these deputies supplied one approaching the table of King Sol'o mon, each one in his month. horses and for the teams of horses they kept bringing to wherever the

29 And God continued giving Sol'o·mon wisdom and understanding in very great measure and a that is upon the seashore. 30 And Sol'o·mon's wisdom was vaster other man, than E'than the Ez'rahite and He'man and Cal'col and all around. 32 And he could speak three thousand proverbs, and his songs came to be a thousand and by the sea for multitude, eating five. 33 And he would speak about the trees, from the cedar that is in Leb'a non to the hyssop that is to be ruler over all the kingdoms coming forth on the wall; and he would speak about the beasts and about the flying creatures and about the moving things and about and serving Sol'o-mon all the days the fishes. 34 And they kept coming from all the peoples to hear Sol'o·mon's wisdom, even from all the kings of the earth who had

proceeded to send his servants fattened cuckoos. 24 For he was ed as king in place of his father:

for a lover of David Hi'ram had Sol'o mon, for his part, gave Hi'always proved to be. 2 In turn ram twenty thousand cor measures Sol'o mon sent to Hi'ram, saying: of wheat as food supplies for his 3 "You yourself well know that household and twenty cor measures David my father was not able to of beaten-out oil. That was what build a house to the name of Jehovah his God because of the warfare by year. 12 And Jehovah, for his with which they surrounded him, part, gave Sol'o mon wisdom, just until Jehovah put them under the as he had promised him; and there soles of his feet. 4 And now Jehovah my God has given me rest all and Sol'o mon, and both of them around. There is no resister, and proceeded to conclude a covenant. there is nothing bad happening. 5 And here I am thinking of building a house to the name of Jehovah my God, just as Jehovah promised to David my father, saying, 'Your son whom I shall put upon your throne in place of you, he is the one that will build the house to my name.' 6 And now command that they cut for me cedars from Leb'a non; and my servants themselves will prove to be with your servants. and the wages of your servants I shall give to you according to all that you may say, for you yourself well know that there is among us no one knowing how to cut trees like the Si-do'ni-ans."

7 And it came about that as soon as Hi'ram heard the words of Sol'o mon, he began to rejoice greatly, and he went on to say: "Blessed is Jehovah today in that he has given David a wise son over this numerous people!" 8 Accordingly Hi'ram sent to Sol'o mon. saying: "I have heard what you sent to me. For my part, I shall do all your delight in the matter of timbers of cedar trees and timbers of juniper trees. 9 My servants themselves will bring them down out of Leb'a non to the sea: and I, for my part, shall put them in log rafts [to go] by sea clear to the place that you will send me notice of; and I shall certainly have them broken up there, and you, for your part, will carry them: and you, for your part, will do my delight by giving the food for my household."

10 So Hi'ram became a giver of timbers of cedar trees and timbers of juniper trees to Sol'o mon according to all his delight. 11 And length, in front of the width of

Sol'o-mon kept giving Hi'ram year came to be peace between Hi'ram

13 And King Sol'o mon kept bringing up those conscripted for forced labor out of all Israel: and those conscripted for forced labor amounted to thirty thousand men. 14 And he would send them to Leb'a non in shifts of ten thousand a month. For a month they would continue in Leb'a non, for two months at their homes: and Ad-oni'ram was over those conscripted for forced labor, 15 And Sol'omon came to have seventy thousand burden bearers and eighty thousand cutters in the mountain. 16 besides Sol'o mon's princely deputies who were over the work. three thousand three hundred foremen over the people who were active in the work. 17 Accordingly the king commanded that they should quarry great stones, expensive stones, to lay the foundation of the house with hewn stones. 18 So Sol'o-mon's builders and Hi'ram's builders and the Ge'balites did the cutting, and they kept preparing the timbers and the stones to build the house.

And it came about in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt, in the fourth year, in the month of Ziv, that is, the second month, after Sol'o mon became king over Israel, that he proceeded to build the house to Jehovah. 2 And the house that King Sol'o mon built to Jehovah was sixty cubits in its length, and twenty in its width, and thirty cubits in its height. 3 And the porch in front of the temple of the house was twenty cubits in its

were their names: The son of Hur, this side of the River, from Tiph'sah in the mountainous region of to Ga'za, even all the kings this side E'phra·im: 9 the son of De'ker, of the River; and peace itself bein Ma'kaz and in Sha al'bim and came his in every region of his, all Beth-she'mesh and E'lon-beth-ha'- around. 25 And Judah and Israel nan: 10 the son of He'sed, in continued to dwell in security. A·rub'both (he had So'coh and all the land of He'pher): 11 the son of A.bin'a.dab, all the mountain to Be'er-she'ba, all the days of ridge of Dor (Ta'phath, Sol'o mon's Sol'o mon. daughter, herself became his wife); 12 Ba'a na the son of A hi'lud, in forty thousand stalls of horses for Ta'a-nach and Me-gid'do and all Beth-she'an, which is beside Zar'ethan below Jez're el, from Bethshe'an to A'bel-me ho'lah to the food to King Sol'o mon and everyregion of Jok'me am: 13 the son of Ge'ber, in Ra'moth-gil'e-ad (he had the tent villages of Ja'ir the They left nothing lacking. 28 And son of Ma nas'seh, which are in the barley and the straw for the Gil'e-ad: he had the region of Ar'gob, which is in Ba'shan: sixty large cities with wall and copper place might prove to be, each one bar); 14 A.hin'a.dab the son of according to his commission. Id'do, in Ma·ha·na'im; 15 A·him'a az, in Naph'ta li (he, too, took Bas'e-math, Sol'o-mon's daughter, as a wife): 16 Ba'a na the son of broadness of heart, like the sand Hu'shai, in Ash'er and Be'a loth; 17 Je hosh'a phat the son of Paru'ah, in Is'sa char; 18 Shim'e i than the wisdom of all the Orientals the son of E'la, in Benjamin; and than all the wisdom of Egypt. 19 Ge'ber the son of U'ri, in the 31 And he was wiser than any land of Gil'e-ad, the land of Si'hon the king of the Am'or ites, and of Og the king of Ba'shan, and there Dar'da the sons of Ma'hol; and his was one deputy lover all the other fame came to be in all the nations deputies] that were in the land. 20 Judah and Israel were many.

like the grains of sand that are and drinking and rejoicing.

21 As for Sol'o mon, he proved from the River to the land of the Phi-lis'tines and to the boundary of Egypt. They were bringing gifts of his life.

22 And Sol'o mon's food for each day regularly proved to be thirty cor measures of fine flour and sixty heard of his wisdom. cor measures of flour, 23 ten fat 5 And Hi'ram the king of Tyre cattle and twenty pastured cattle 5 proceeded to sand his servents cattle and twenty pastured cattle and a hundred sheep, besides some to Sol'o-mon, for he had heard stags and gazelles and roebucks and | that it was he that they had anointthe house. Ten cubits it was in its of the ceiling he overlaid it with depth, in front of the house.

to make windows of narrowing boards of juniper. 16 Further, he frames. 5 Further, he built against | built twenty cubits at the rear sides the wall of the house a side struc- of the house with boards of cedar. ture all around, [against] the walls from the floor up to the rafters. of the house all around the temple and built for it inside the innerand the innermost room, and made most room, the Most Holy. 17 And side chambers all around. 6 The it was forty cubits that the house lowest side chamber was five cubits proved to be, that is, the temple in in its width, and the middle one front of it. 18 And [the] cedarwas six cubits in its width, and the wood on the house inside was with third one was seven cubits in its carvings of gourd-shaped ornawidth: for there were cutbacks ments and garlands of blossoms. that he gave to the house all around All of it was cedarwood; there was outside, that it might not have a no stone to be seen. hold in the walls of the house.

and as for hammers and axes or any tools of iron, they were not heard in the house while it was lowest side chamber was on the right side of the house, and by a winding staircase they would go up middle one up to the third one. 9 Further, he continued building the house that he might finish it. and covered in the house with beams and rows in cedarwood. chambers against the whole house five cubits in their height, and they had a hold on the house by timbers of cedar trees.

11 Meantime, the word of Jehovah came to Sol'o·mon, saying: 12 "As regards this house that you are building, if you will walk in my statutes and perform my judicial commandments by walking in them. I also shall certainly carry out my word with you that I spoke to David your father; 13 and I shall indeed reside in the middle of the sons of Israel, and I shall not leave my people Israel."

timber inside; and he went on to 4 And for the house he went on overlay the floor of the house with

19 And the innermost room in 7 As for the house, while it was the interior of the house he prebeing built, it was of quarry stone pared inside, to put there the already completed that it was built; ark of the covenant of Jehovah. 20 And the innermost room was twenty cubits in length, and twenty cubits in width, and twenty being built. 8 The entrance of the cubits in its height; and he proceeded to overlay it with pure gold. and to overlay the altar with cedarwood. 21 And Sol'o mon went on to the middle one, and from the to overlay the house inside with pure gold, and to make chainwork of gold pass across in front of the innermost room, and to overlay it with gold. 22 And the whole house he overlaid with gold, until all the 10 Moreover, he built the side house was completed; and all the altar that was toward the innermost room he overlaid with gold.

23 Further, he made in the innermost room two cherubs of oiltree wood, ten cubits being the height of each one. 24 And five cubits was the one wing of the cherub, and five cubits was the other wing of the cherub. Ten cubits decisions and actually keep all my it was from the tip of his wing to the tip of his wing. 25 And the second cherub was ten cubits. The two cherubs had the same measure and the same shape. 26 The height of the one cherub was ten cubits, and that was so of the other cherub. 27 Then he put the cher-14 And Sol'o mon continued ubs inside the inner house, so that building the house that he might they spread out the wings of the finish it. 15 And he proceeded to cherubs. Thus the wing of the one build the walls of the house inside reached to the wall and the wing of it with boards of cedar. From the the other cherub was reaching to floor of the house up to the rafters the other wall; and their wings

were toward the middle of the upon the pillars. 3 And it was house, reaching wing to wing, paneled in with cedarwood above 28 Moreover, he overlaid the cher- upon the girders that were upon

ubs with gold.

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round about he carved with engraved carvings of cherubs and palm-tree figures and engravings of blossoms, inside and outside; opening in three tiers. 5 And all 30 and the floor of the house he the entrances and the doorposts overlaid with gold, inside and outside. 31 And the entrance of the and also the forefront of the illuinnermost room he made with doors mination opening opposite an ilof oil-tree wood: side pillars, doorposts [and] a fifth. 32 And the two doors were of oil-tree wood. and he carved upon them carvings thirty cubits in its width; and anof cherubs and palm-tree figures other porch was in front of them and the engravings of blossoms, and he overlaid them with gold; and he proceeded to beat the gold down upon the cherubs and the palm-tree figures. 33 And that made the porch of judgment; and was the way he made for the entrance of the temple, the doorposts of oil-tree wood, foursquare. 34 And the two doors were of juniper wood. The two leaves of the one door turned on pivots, and the house belonging to the Porch. It two leaves of the other door turned on pivots. 35 And he carved cherubs and palm-tree figures and engravings of blossoms, and overlaid gold foil upon the representations.

36 And he went on to build the inner courtyard with three rows of hewn stone and a row of beams of

cedarwood.

37 In the fourth year the house of Jehovah had its foundation laid, in the lunar month of Ziv: 38 and in the eleventh year, in the lunar month of Bul, that is, the eighth month, the house was finished as regards all its details and all its plan: so that he was seven years at building it.

And his own house Sol'o mon built in thirteen years, so that he finished all his own house.

2 And he proceeded to build the House of the Forest of Leb'a non a hundred cubits in its length, and fifty cubits in its width, and thirty cubits in its height, upon four rows of pillars of cedarwood; and there were beams of cedarwood Naph'ta li, and his father was a

the forty-five pillars. There were 29 And all the walls of the house fifteen to a row. 4 As for framed windows, there were three rows. and there was an illumination opening opposite an illumination were squared [with the] frame, lumination opening in three tiers.

6 And the Porch of Pillars he made fifty cubits in its length, and with pillars and a canopy in front

of them.

7 As for the Porch of the Throne where he would do judging, he they covered it in with cedarwood from the floor to the rafters.

8 As regards the house of his where he was to dwell, at the other courtyard, it was away from the proved to be like this in workmanship. And there was a house like this Porch that he proceeded to build for Phar'aoh's daughter, whom Sol'o mon had taken.

9 All these were [of] expensive stones according to measures, hewn, sawed with stone-saws, inside and outside, and from the foundation up to the coping, and outside as far as the great courtyard. 10 And the expensive stones laid as a foundation were great stones, stones of ten cubits, and stones of eight cubits. 11 And up above there were expensive stones according to measures, hewn, and also cedarwood. 12 As for the great courtyard, round about were three rows of hewn stone and a row of beams of cedarwood; and [this] also for the inner courtyard of the house of Jehovah, and for the porch of the house.

13 And King Sol'o mon proceeded to send and fetch Hi'ram out of Tyre. 14 He was the son of a widowed woman from the tribe of

Tyr'i an man, a worker in copper; two rows of the gourd-shaped orand he was full of the wisdom and naments cast in its casting. 25 It the understanding and the knowl- was standing upon twelve bulls. edge for doing every sort of work in three facing north, and three facing copper. Accordingly he came to west, and three facing south, and King Sol'o mon and began to do three facing east; and the sea was all his work.

of copper, eighteen cubits being the height of each pillar, and a string breadth; and its brim was like the of twelve cubits would measure around each of the two pillars. a lily blossom. Two thousand bath 16 And two capitals he made to measures were what it would conput upon the tops of the pillars, tain. cast in copper. Five cubits was the height of the one capital, and five cubits was the height of the other capital. 17 There were nets in network, twisted ornaments in chainwork, for the capitals that were upon the top of the pillars: seven for the one capital, and seven for the other capital. 18 And he went on to make the pomegranates and two rows round about were lions, bulls and cherubs, and upon the one network to cover the over the crossbars it was like that. capitals that were upon the top of Up above and beneath the lions the pillars; and that was what he did for the other capital. 19 And in hanging work. 30 And there the capitals that were upon the top of the pillars at the porch were of lily work, of four cubits. 20 And the capitals were upon the for them. Beneath the basin were two pillars, also up close beside the the supports, cast with wreaths belly that was adjoining the network: and there were two hundred pomegranates in rows all around and upward was [?] cubits; and its upon each capital,

21 And he proceeded to set up the work of the pillars was grad-

ually completed.

the molten sea ten cubits from its a chariot wheel. Their supports and one brim to its other brim, circu- their felloes and their spokes and thirty cubits to circle all around it. upon the four corners of each carornaments down below its brim all piece with the carriage. 35 And around, encircling it, ten in a cubit, on top of the carriage there was enclosing the sea all around, with [a stand] a half a cubit in height,

above upon them, and all their 15 Then he cast the two pillars hind parts were toward the center. 26 And its thickness was a handworkmanship of the brim of a cup,

27 And he went on to make the ten carriages of copper, four cubits being the length of each carriage. and four cubits its width, and three cubits its height. 28 And this was the workmanship of the carriages: they had side walls, and the side walls were between the crossbars. 29 And upon the side walls that were between the crossbars there and the bulls there were wreaths were four wheels of copper to each carriage, with axles of copper; and its four cornerpieces were supports across from each. 31 And its mouth from inside to the supports mouth was round, the workmanship of a stand of one and a half the pillars belonging to the porch cubits, and also upon its mouth of the temple. So he set up the there were carvings. And their side right-hand pillar and called its walls were squared, not round. name Ja'chin, and then set up the 32 And the four wheels were down left-hand pillar and called its name below the side walls, and the Bo'az. 22 And upon the top of the supports of the wheels were by the pillars there was lily work. And carriage; and the height of each wheel was one and a half cubits. 33 And the workmanship of the 23 And he proceeded to make wheels was like the workmanship of lar all around; and its height was their hubs, they were all cast. five cubits, and it took a line of 34 And there were four supports 24 And there were gourd-shaped riage; its supports were of one space of each, and wreaths all around. 37 It was like this that shape.

basins of copper, Forty bath meascontain. Each basin was four cubits. There was one basin upon each carriage for the ten carriages. 39 Then he put five carriages on the right side of the house, and five on the left side of the house: and the sea itself he put to the right side of the house eastward.

toward the south.

40 And Hi'ram gradually made the basins and the shovels and the bowls. At length Hi'ram finished doing all the work that he did for King Sol'o mon as respects the of the sons of Israel, to King Sol'ohouse of Jehovah: 41 The two mon at Jerusalem, to bring up the pillars and the bowl-shaped capitals that were upon the top of the of the city of David, that is to two pillars, and the two networks say, Zion. 2 So all the men of to cover the two round capitals Israel congregated themselves to that were upon the top of the pil- King Sol'o mon in the lunar month lars, 42 and the four hundred of Eth'a nim in the festival, that pomegranates for the two networks. two rows of pomegranates to each the older men of Israel came, and network, to cover the two bowlshaped capitals that were upon the 4 And they came bringing up the two pillars: 43 and the ten car- ark of Jehovah and the tent of riages and the ten basins upon meeting and all the holy utensils the carriages, 44 and the one sea that were in the tent; and the and the twelve bulls beneath the priests and the Levites came bringsea: 45 and the cans and the ing them up. 5 And King Soloshovels and the bowls and all these mon and with him all the assembly utensils, which Hi'ram made of of Israel, those keeping their appolished copper for King Sol'o mon | pointment with him, were before for the house of Jehovah. 46 In the Ark, sacrificing sheep and the District of the Jordan it was cattle that could not be counted or that the king cast them in the numbered for multitude. clay mold, between Suc'coth and 6 Then the priests brought in the Zar'e than.

utensils [unweighed] because of so the house, the Most Holy, to underextraordinarily great a quantity, neath the wings of the cherubs. The weight of the copper was not 7 For the cherubs were spreading ascertained. 48 And Sol'o mon out their wings over the place of

circular all around; and upon the gradually made all the utensils top of the carriage its sides and its that pertained to the house of Jeside walls were of one piece with it. hovah, the altar of gold and the 36 Further, he engraved upon the table on which was the showbread, plates of its sides and upon its side of gold, 49 and the lampstands, walls cherubs, lions and palm-tree five to the right and five to the figures according to the clear left before the innermost room, of pure gold, and the blossoms and the lamps and the snuffers, of gold, he made the ten carriages; they 50 and the basins and the extinall had one cast, one measure, one guishers and the bowls and the cups and the fire holders, of pure 38 And he proceeded to make ten gold, and the sockets for the doors of the inner house, that is, the Most ures were what each basin would Holy, and for the doors of the house of the temple, of gold.

51 Finally all the work that King Sol'o mon had to do as regards the house of Jehovah was at its completion: and Sol'o mon began to bring in the things made holy by David his father; the silver and the gold and the articles he put in the treasures of the house of Jehovah.

Q At that time Sol'o mon proceeded to congregate the older men of Israel, all the heads of the tribes, the chieftains of the fathers, ark of the covenant of Jehovah out is, the seventh month, 3 So all the priests began to carry the Ark.

ark of the covenant of Jehovah to 47 And Sol'o mon left all the its place, to the innermost room of

Ark. Cloud fills house. Solomon speaks the Ark, so that the cherubs kept my name.' 20 And Jehovah pro-

the Ark and its poles screened ceeded to carry out his word that over from above. 8 But the poles he had spoken, that I might rise proved to be long, so that the tips up in the place of David my father of the poles were visible from the and sit upon the throne of Israel, Holy in front of the innermost just as Jehovah had spoken, and room, but they were not visible that I might build the house to the outside. And there they continue name of Jehovah the God of Israel, down to this day. 9 There was 21 and that I might locate a place nothing in the Ark but the two there for the Ark where the covestone tablets which Moses had de- nant of Jehovah is that he conposited there in Ho'reb, when Jehovah had covenanted with the he was bringing them out from the sons of Israel while they were coming out from the land of Egypt.

their ministering because of the cloud, for the glory of Jehovah filled the house of Jehovah. 12 At himself said he was to reside in the thick gloom. 13 I have successfor you, an established place for you to dwell in to time indefinite."

and began to bless all the congregation of Israel, while all the con-"Blessed is Jehovah the God of Israel, who spoke by his own mouth Egypt I have not chosen a city out 17 And it came to be close to the ther prove trustworthy, please. heart of David my father to build a house to the name of Jehovah the earth? Look! The heavens, ves. the God of Israel. 18 But Jehovah said to David my father, 'For the reason that it proved to be much less, then, this house that I close to your heart to build a house have built! 28 And you must turn to my name, you did well, because toward the prayer of your servant it proved to be close to your heart, and to his request for favor. O the house, but your son who is entreating cry and to the prayer coming forth from your loins is the with which your servant is praying one that will build the house to before you today: 29 that your

cluded with our forefathers when

land of Egypt."

22 And Sol'o mon began stand-10 And it came about that when ing before the altar of Jehovah in the priests came out from the holy front of all the congregation of Isplace, the cloud itself filled the rael, and he now spread his palms house of Jehovah. 11 And the out to the heavens; 23 and he priests were unable to stand to do went on to say: "O Jehovah the God of Israel, there is no God like you in the heavens above or on the earth beneath, keeping the that time Sol'o mon said: "Jehovah | covenant and the loving-kindness toward your servants who are walking before you with all their heart. fully built a house of lofty abode 24 you who have kept toward your servant David my father that which you promised him, so that you 14 Then the king turned his face made the promise with your own mouth, and with your own hand you have made the fulfillment, as gregation of Israel were standing at this day. 25 And now, O Jeup. 15 And he went on to say: hovah the God of Israel, keep toward your servant David my father that which you promised him, saywith David my father, and by his ing, 'There will not be cut off a own hand has given fulfillment, man of yours from before me to saying, 16 'From the day that I sit upon the throne of Israel, if brought my people Israel out from only your sons will take care of their way by walking before me of all the tribes of Israel to build just as you have walked before me.' a house for my name to continue 26 And now, O God of Israel, let there; but I shall choose David to your promise that you have promcome to be over my people Israel.' ised to your servant David my fa-

27 "But will God truly dwell upon the heaven of the heavens, themselves cannot contain you: how 19 Only you yourself will not build Jehovah my God, to listen to the eyes may prove to be opened toward 37 "In case a famine occurs in this house night and day, toward the land, in case a pestilence octhe place of which you said, 'My curs, in case scorching, mildew, loname will prove to be there,' to custs, cockroaches occur; in case listen to the prayer with which their enemy besieges them in the your servant prays toward this land of their gates-any sort of place. 30 And you must listen to the request for favor on the part of your servant and of your people Israel with which they pray toward this place; and may you yourself hear at the place of your know each one the plague of his dwelling, in the heavens, and you own heart, and they actually spread must hear and forgive.

31 "When a man sins against his fellow man, and he actually lays a from the heavens, your established cursing upon him to bring him place of dwelling, and you must under liability to the curse, and he actually comes [within] the curse one according to all his ways, bebefore your altar in this house, 32 then may you yourself hear from the heavens, and you must of all the sons of mankind); 40 to act and judge your servants by pronouncing the wicked one wicked by putting his way upon his own head, and by pronouncing the righteous one righteous by giving to him according to his own righteousness.

they kept sinning against you, and they indeed return to you and laud your name and pray and make re- arm), and he actually comes and quest for favor toward you in this prays toward this house, 43 may hear from heaven, and you must ens, your established place of dwell-

forefathers.

35 "When heaven is shut up so that no rain occurs, because they kept sinning against you, and they actually pray toward this place and laud your name, and from their sin they turn back, because you kept afflicting them, 36 then may you yourself hear from the heavens. and you must forgive the sin of they indeed pray to Jehovah in the your servants, even of your people direction of the city that you have Israel, because you teach them the chosen and the house that I have good way in which they should built to your name, 45 you must walk; and you must give rain upon also hear from the heavens their your land that you have given to prayer and their request for favor. your people as a hereditary posses- and you must execute judgment for sion.

plague, any sort of malady-38 whatever prayer, whatever request for favor there may occur on the part of any man [or] of all your people Israel, because they out their palms to this house. 39 then may you yourself hear forgive and act and give to each cause you know his heart (for you yourself alone well know the heart the end that they may fear you all the days that they are alive upon the surface of the ground that you gave to our forefathers.

41 "And also to the foreigner. who is no part of your people Israel and who actually comes from a 33 "When your people Israel are distant land by reason of your defeated before the enemy, because name 42 (for they shall hear of your great name and of your strong hand and of your stretched-out house, 34 then may you yourself you yourself listen from the heavforgive the sin of your people Israel ing, and you must do according to and you must bring them back to all that for which the foreigner the ground that you gave to their calls to you; in order that all the peoples of the earth may get to know your name so as to fear you the same as your people Israel do. and so as to know that your name itself has been called upon this house that I have built.

> 44 "In case your people go out to the war against their enemy in the way that you send them, and them.

Restoration. Solomon's blessing. Sacrifices

46 "In case they sin against you heavens; 55 and he began to at them and abandon them to the saying: 56 "Blessed be Jehovah, of the enemy distant or nearby; senses in the land where they have been carried off captive, and they actually return and make request wickedly': 48 and they indeed reof their enemies who carried them that you gave to their forefathers, the city that you have chosen and the house that I have built to your name; 49 you must also hear 50 and you must forgive your people who had sinned against you and they must pity them 51 (for mandments as at this day." they are your people and your inprove to be opened to the request have spoken by means of Moses your servant when you were bringing our forefathers out from Egypt, O Lord Jehovah."

soon as Sol'o mon finished praying with his palms spread out to the Sol'o mon proceeded to carry on at

(for there is no man that does not stand and bless all the congregasin), and you have to be incensed tion of Israel with a loud voice, enemy, and their captors actually who has given a resting place to his carry them off captive to the land people Israel according to all that he has promised. There has not 47 and they indeed come to their failed one word of all his good promise that he has promised by means of Moses his servant. 57 May Jehovah our God prove to to you for favor in the land of be with us just as he proved to be their captors, saying, 'We have with our forefathers. May he neisinned and erred, we have acted ther leave us nor forsake us, 58 so as to incline our heart to turn to you with all their heart himself to walk in all his ways and and with all their soul in the land to keep his commandments and his regulations and his judicial decioff captive, and they indeed pray to sions, which he gave in command you in the direction of their land to our forefathers. 59 And may these words of mine with which I have made request for favor before Jehovah prove to be near to Jehovah our God by day and night, from the heavens, your established that he may execute judgment for place of dwelling, their prayer and his servant and judgment for his their request for favor, and you people Israel as it may require day must execute judgment for them, by day; 60 to the end that all the peoples of the earth may know that Jehovah is the [true] God. There is and all their transgressions with no other. 61 And your heart must which they transgressed against prove to be complete with Jehovah you; and you must make them ob- our God by walking in his regujects of pity before their captors lations and by keeping his com-

62 And the king and all Israel heritance, whom you brought out with him were offering a grand from Egypt, from inside the iron sacrifice before Jehovah. 63 And furnace), 52 that your eyes may Sol'o-mon proceeded to offer the communion sacrifices that he had for favor of your servant and to to offer to Jehovah, twenty-two the request for favor of your peo- thousand cattle and a hundred and ple Israel, by listening to them in twenty thousand sheep, that the all for which they call to you. king and all the sons of Israel 53 For you yourself separated them might inaugurate the house of Jeas your inheritance out of all the hovah. 64 On that day the king peoples of the earth, just as you had to sanctify the middle of the courtyard that is before the house of Jehovah, because there they had to render up the burnt sacrifice and the grain offering and the fat 54 And it came about that, as pieces of the communion sacrifices; for the copper altar that is before to Jehovah with all this prayer Jehovah was too small to contain and request for favor, he rose up the burnt sacrifice and the grain from before the altar of Jehovah, offering and the fat pieces of from bending down upon his knees the communion sacrifices. 65 And

that time the festival, and all Is- proverbial saying and a taunt rael with him, a great congrega- among all the peoples. 8 And this tion from the entering in of Ha'- house itself will become heaps of math down to the torrent valley of ruins. Everyone passing by it will Egypt, before Jehovah our God stare in amazement and will cerseven days and another seven days, tainly whistle and say, 'For what fourteen days. 66 On the eighth reason did Jehovah do like that to day he sent the people away; and this land and this house?' 9 And go to their homes, rejoicing and reason that they left Jehovah their feeling merry of heart over all the God who had brought their foregoodness that Jehovah had performed for David his servant and for Israel his people.

9 And it came about that, as soon as Sol'o mon had finished building the house of Jehovah and the house of the king and every desirable thing of Sol'o mon that he took delight in making, 2 then Jehovah appeared to Sol'o mon the second time, the same as he had appeared to him in Gib'e on. 3 And Jehovah went on to say to with timbers of cedar trees and him: "I have heard your prayer timbers of juniper trees and with and your request for favor with gold as much as he delighted in,) which you requested favor before me. I have sanctified this house proceeded to give to Hi'ram twenty that you have built by putting my name there to time indefinite; and 12 Accordingly Hi'ram went out my eyes and my heart will certainly prove to be there always. 4 And you, if you will walk before me, just as David your father walked. with integrity of heart and with are these that you have given me, uprightness by doing according to my brother?" And they came to be all that I have commanded you, and you will keep my regulations this day. and my judicial decisions, 5 I also shall indeed establish the throne of your kingdom over Israel to time indefinite, just as I promised David your father, saving, 'Not those conscripted for forced labor a man of yours will be cut off from that King Sol'o mon levied to build [sitting] upon the throne of Israel.' 6 If you yourselves and your sons house and the Mound and the wall should definitely turn back from of Jerusalem and Ha'zor and Mefollowing me and not keep my commandments and my statutes that I have put before you men, and come up and then captured Ge'zer you actually go and serve other and burned it with fire, and the gods and bow down to them, 7 I Ca'naan-ites dwelling in the city will also cut Israel off from upon he had killed. So he gave it as a the surface of the ground that I parting gift to his daughter, the have given to them; and the house wife of Sol'o-mon.) 17 And Sol'othat I have sanctified to my name mon went on to build Ge'zer and I shall throw away from before me, Lower Beth-ho'ron. 18 and Ba'al-

they began to bless the king and to they will have to say, 'For the fathers out from the land of Egypt. and they proceeded to take hold of other gods and bow down to them and serve them. That is why Jehovah brought upon them all this

calamity.' "

10 And it came about at the end of twenty years, in which Sol'omon built the two houses, the house of Jehovah and the house of the king, 11 (Hi'ram the king of Tyre had himself assisted Sol'o mon that at that time King Sol'o mon cities in the land of Gal'i-lee, from Tyre to see the cities that Sol'o mon had given him, and they were not just right in his eyes. 13 So he said: "What sort of cities called the Land of Ca'bul down to

14 In the meantime Hi'ram sent to the king a hundred and twenty

talents of gold.

15 Now this is the account of the house of Jehovah and his own gid'do and Ge'zer. 16 (Phar'aoh the king of Egypt himself had and Israel will indeed become a ath and Ta'mar in the wilderness.

in the land, 19 and all the storage 10 Now the queen of She'ba was cities that became Sol'o mon's and in Leb'a non and in all the land of his dominion. 20 As for all the people remaining over from the Am'or · ites, the Hit'tites, the Per'izzites, the Hi'vites and the Jeb'uof Israel, 21 their sons who had been unable to devote to destruction. Sol'o mon kept levving them the warriors and his servants and his princes and his adjutants and chiefs of his charloteers and of over the work of Sol'o mon, five hundred and fifty, the foremen the work.

24 However, Phar'aoh's daughter herself came up out of the city of David to her own house that he had built for her. It was then that he built the Mound.

25 And Sol'o mon continued three times in the year to offer up burnt sacrifices and communion sacrifices upon the altar that he had built for Jehovah, and there was a making of sacrificial smoke on the [altar], which was before Jehovah; and he completed the house.

26 And there was a fleet of ships that King Sol'o mon made in E'zi on-ge'ber, which is by E'loth, upon the shore of the Red Sea in the land of E'dom. 27 And Hi'ships his own servants, seamen. having a knowledge of the sea. along with the servants of Sol'ofour hundred and twenty talents o mon. of gold and bring it in to King Sol'o·mon.

hearing the report about Sol'the chariot cities and the cities o mon in connection with the name for the horsemen, and the desirable of Jehovah. So she came to test things of Sol'o mon that he had him with perplexing questions. desired to build in Jerusalem and 2 Finally she arrived at Jerusalem with a very impressive train, camels carrying balsam oil and very much gold and precious stones: and she came on in to Sol'o mon and began to speak to him all that happened sites, who were no part of the sons to be close to her heart. 3 Sol'omon, in turn, went on to tell her been left over after them in the all her matters. There proved to be land whom the sons of Israel had no matter hidden from the king that he did not tell her.

4 When the queen of She'ba got for slavish forced labor until this to see all the wisdom of Sol'o-mon day, 22 And there were none of and the house that he had built. the sons of Israel that Sol'o mon 5 and the food of his table and the constituted slaves: for they were sitting of his servants and the table service of his waiters and their attire and his drinks and his burnt sacrifices that he regularly offered his horsemen. 23 These were the up at the house of Jehovah, then chiefs of the deputies who were there proved to be no more spirit in her. 6 So she said to the king: "True has the word proved to be over the people who were active in that I heard in my own land about your matters and about your wisdom. 7 And I did not put faith in the words until I had come that my own eyes might see; and, look! I had not been told the half. You have surpassed in wisdom and prosperity the things heard to which I listened. 8 Happy are your men; happy are these servants of yours who are standing before you constantly, listening to your wisdom! 9 May Jehovah your God come to be blessed, who has taken delight in you by putting you upon the throne of Israel; because Jehovah loves Israel to time indefinite, so that he appointed you as king to render judicial decision and righteousness."

10 Then she gave the king a ram kept sending in the fleet of hundred and twenty talents of gold and a very great deal of balsam oil and precious stones. There never came any more the like of that mon. 28 And they proceeded to balsam oil for quantity such as the go to O'phir and take from there queen of She'ba gave to King Sol'-

> 11 And Hi'ram's fleet of ships that carried gold from O'phir also

brought from O'phir timbers of the king had a fleet of ships of timbers of the almug trees supfor the house of the king, and also harps and stringed instruments for the singers. Timbers of almug trees like this have not come in nor have they been seen down to this day.

13 And King Sol'o mon himself gave the queen of She'ba all her delight for which she asked, apart from what he gave her according to the openhandedness of King Sol'o mon. After that she turned about and went to her own land. she together with her servants.

14 And the weight of the gold that came to Sol'o mon in one year amounted up to six hundred and sixty-six talents of gold. 15 apart from the men of travel and the profit from the traders and all the kings of the Arabs and the governors of the land.

16 And King Sol'o mon went on to make two hundred large shields of alloyed gold (six hundred shekels of gold he proceeded to lay upon each large shield), 17 and three hundred bucklers of alloved gold (three mi'nas of gold he proceeded to lay upon each buckler). Then the king put them in the House of the Forest of Leb'a non.

18 Further, the king made a great ivory throne and overlaid it with refined gold. 19 There were six steps to the throne, and the throne had a round canopy behind it, and there were armrests on this side and on that side by the place of sitting, and two lions were standing beside the armrests. 20 And there were twelve lions standing there upon the six steps, on this side and on that side. No like it.

King Sol'o mon were of gold, and gold. There was nothing of silver: it was considered in the days of Sol'- their gods." It was to them that o mon as nothing at all. 22 For Sol'o mon clung to love [them].

almug trees in very great amount Tar'shish on the sea along with and precious stones. 12 And the Hi'ram's fleet of ships. Once every king proceeded to make out of the three years the fleet of ships of Tar'shish would come carrying gold ports for the house of Jehovah and and silver, ivory, and apes and peacocks.

23 So King Sol'o mon was greater in riches and wisdom than all the other kings of the earth. 24 And all the people of the earth were seeking the face of Sol'o mon to hear his wisdom that God had put in his heart. 25 And they were bringing each his gift, articles of silver and articles of gold and garments and armor and balsam oil, horses and mules, as a yearly matter of course.

26 And Sol'o mon kept gathering more chariots and steeds; and he came to have a thousand four hundred chariots and twelve thousand steeds, and he kept them stationed in the chariot cities and close by the king in Jerusalem.

27 And the king came to make the silver in Jerusalem like the stones, and cedarwood he made like the sycamore trees that are in the She phe'lah for great quantity.

28 And there was the export of the horses that Sol'o mon had from Egypt, and the company of the king's merchants would themselves take the horse drove for a price. 29 And a chariot customarily came up and was exported from Egypt for six hundred silver pieces. and a horse for a hundred and fifty: and that was the way it was for all the kings of the Hit'tites and the kings of Syria. It was by means of them that they did the exporting.

11 And King Sol'o mon himself loved many foreign wives along with the daughter of Phar'aoh, Mo'ab·ite, Am'mon·ite, E'domother kingdom had any made just ite, Si-do'ni an [and] Hit'tite women. 2 from the nations of whom 21 And all the drinking vessels of Jehovah had said to the sons of Israel: "You must not go in among all the vessels of the House of the them, and they themselves should Forest of Leb'a non were of pure not come in among you; truly they will incline your heart to follow

dred wives, princesses, and three spring of the king. He was in E'dom. hundred concubines; and his 15 And it came about when David wives gradually inclined his heart. struck down E'dom, when Jo'ab wives themselves had inclined his strike down every male in E'dom. heart to follow other gods; and his 16 (For it was six months that heart did not prove to be complete Jo'ab and all Israel dwelt there un-Sol'o·mon began going after Ash'to reth the goddess of the Si do'ni- men of the servants of his father ans and after Mil'com the disgusting thing of the Am'mon ites. 6 And Sol'o mon began to do what was bad in the eves of Jehovah. and he did not follow Jehovah fully with them from Pa'ran and came like David his father.

proceeded to build a high place to Also, bread he assigned to him, and Che'mosh the disgusting thing of land he gave him. 19 And Ha'dad Mo'ab on the mountain that was in front of Jerusalem, and to Mo'lech of Phar'aoh, so much that he gave the disgusting thing of the sons of him a wife, the sister of his own Am'mon. 8 And that was the way he did for all his foreign wives who

sacrificing to their gods.

9 And Jehovah came to be inheart had inclined away from Jehovah the God of Israel, the one appearing to him twice. 10 And respecting this thing he commanded him not to go after other gods: Jehovah had commanded. 11 Jehovah now said to Sol'o mon: "For the reason that this has taken that I laid in command upon you, I shall without fail rip the kingdom away from off you, and I shall certainly give it to your servant, fail." 12 However, in your days I shall not do it, for the sake of David up to him another resister, namely, your father. Out of the hand of your son I shall rip it away, had run away from Had-ad-e'zer 13 Only it will not be all the kingdom that I shall rip away. One 24 And he kept collecting men to tribe I shall give to your son, for his side and came to be chief of a the sake of David my servant and marauder band, when David killed for the sake of Jerusalem which I them. So they went to Damascus have chosen."

up a resister to Sol'o mon, namely, 25 And he came to be a resister of

3 And he came to have seven hun- Ha'dad the E'dom ite of the off-4 And it came about in the time of the chief of the army came up to Sol'o mon's growing old that his bury those slain, that he tried to with Jehovah his God like the til he had cut off every male in heart of David his father. 5 And E'dom.) 17 And Ha'dad went running away, he and some E'dom ite with him, to come into Egypt, while Ha'dad was a young boy, 18 So they rose up out of Mid'i an and came into Pa'ran and took men into Egypt to Phar'aoh the king of 7 It was then that Sol'o mon Egypt, who then gave him a house, continued to find favor in the eves wife, the sister of Tah'pe nes the lady. 20 In time the sister of were making sacrificial smoke and Tah'pe-nes bore him Ge-nu'bath his son, and Tah'pe nes got to wean him right inside the house of censed at Sol'o mon, because his Phar'aoh; and Ge nu'bath continued at the house of Phar'aoh right among the sons of Phar'aoh.

21 And Ha'dad himself heard in Egypt that David had lain down with his forefathers and that Jo'ab but he had not kept that which the chief of the army had died. So Ha'dad said to Phar'aoh: "Send me away, that I may go to my own land," 22 But Pharaoh said to place with you and you have not him: "What are you in need of kept my covenant and my statutes while with me that here you are seeking to go to your own land?" To this he said: "Nothing: but you ought to send me away without

23 And God proceeded to raise Re'zon the son of E·li'a·da, who the king of Zo'bah his lord. and took up dwelling in it 14 And Jehovah began to raise and began reigning in Damascus. and that along with the injury a chieftain I shall set him for all that Ha'dad did: and he had an the days of his life, for the sake abhorrence of Israel while he con- of David my servant whom I chose, tinued reigning over Syria.

the son of Ne'bat an E'phra·im·ite I shall certainly take the kingship from Zer'e-dah, a servant of Sol'- out of the hand of his son and o mon, and his mother's name was give it to you, even ten tribes. Ze·ru'ah, a widowed woman. He 36 And to his son I shall give one too began to lift up his hand tribe, in order that David my servagainst the king. 27 And this is ant may continue having a lamp the reason why he lifted up his always before me in Jerusalem, the hand against the king: Sol'o mon city that I have chosen for myself himself had built the Mound. He to put my name there. 37 And had closed up the gap of the city you are the one that I shall take. of David his father. 28 Now the and you will indeed reign over all man Jer.o.bo'am was a valiant, that your soul craves, and you will mighty man. When Sol'o mon got certainly become king over Israel. to see that the young man was a 38 And it must occur that, if you hard worker, he proceeded to make obey all that I shall command him overseer over all the compul- you, and you do walk in my ways sory service of the house of Joseph, and actually do what is right in 29 And it came about at that par- my eyes by keeping my statutes ticular time that Jer.o.bo'am him- and my commandments, just as self went out from Jerusalem, and David my servant did, I will also A.hi'iah the Shi'lo-nite the prophet prove to be with you, and I will got to find him on the road, and build you a lasting house, just [A-hi'jah] was covering himself as I have built for David, and I with a new garment; and the two will give you Israel. 39 And I of them were by themselves in the shall humiliate the offspring of Dafield. 30 A hijah now took hold vid on account of this, only not of the new garment that was on always." him and ripped it into twelve pieces. 31 And he went on to say to Jero·bo'am:

"Take for yourself ten pieces; for this is what Jehovah the God of Israel has said, 'Here I am ripping the kingdom out of the hand death. of Sol'o mon, and I shall certainly give you ten tribes. 32 And the of Sol'o mon and all that he did one tribe is what will continue his and his wisdom, are they not writfor the sake of my servant David ten in the book of the affairs of and for the sake of Jerusalem. the city that I have chosen out of Sol'o mon had reigned in Jeruall the tribes of Israel. 33 The salem over all Israel were forty reason why is that they have left me and begun to bow down to Ash'to reth the goddess of the Si- was buried in the city of David his do'ni ans, to Che'mosh the god father; and Re ho bo'am his son of Mo'ab and to Mil'com the god began to reign in place of him. of the sons of Am'mon; and they have not walked in my ways by 12 And Re-ho-bo'am proceeded to go to She'chem, for it was doing what is right in my eyes to She'chem that all Israel came and my statutes and my judicial to make him king. 2 And it came decisions like David his father, about that as soon as Jer.o.bo'am

Israel all the days of Sol'o mon, kingdom out of his hand, because because he kept my command-26 And there was Jer o bo'am ments and my statutes. 35 And

40 And Sol'o mon began seeking to put Jer.o.bo'am to death. So Jer.o.bo'am got up and went running off to Egypt to Shi'shak the king of Egypt, and he continued in Egypt until Sol'o mon's

41 As for the rest of the affairs Sol'o mon? 42 And the days that years. 43 Then Sol'o mon lav down with his forefathers, and

34 But I shall not take the entire the son of Ne'bat heard of it while

he was yet in Egypt (because he with whips, but I, for my part, had run off on account of King shall chastise you with scourges." Sol'o·mon, that Jer·o·bo'am might dwell in Egypt), 3 then they sent people proceeded to come to Re hoand called him. After that Jer .obo'am and all the congregation of the king had spoken, saying: "Re-Israel came and began to speak to turn to me on the third day." Re ho bo'am, saying: 4 "Your 13 And the king began to answer father, for his part, made our voke hard, and, as for you, now make the counsel of the older men who the hard service of your father and had counseled him. 14 And he his heavy voke that he put upon us lighter, and we shall serve you."

away for three days and return to me." So the people went away. 6 And King Re-ho-bo'am began to take counsel with the older men who had continued attending upon Sol'o mon his father while he continued alive, saying: "How are you advising to reply to this people?" 7 Accordingly they spoke to him, saying: "If today you would prove yourself a servant to this people and actually serve them, you must also answer them and speak to them with good words; and they will be bound to become your servants always."

8 However, he left the counsel of the older men with which they had advised him, and he began to take counsel with the young men that had grown up with him, who were the ones attending upon him. 9 And he went on to say to them: "What is it that you are offering in counsel that we may reply to this people who have spoken to me, saying, 'Make the yoke that your father put upon us lighter'?" 10 In turn the young men that had grown up with him spoke to him, saying: "This is what you should say to this people who have spoken to you, saying, 'Your father, for his part, made our yoke heavy, but, as for you, make it lighter upon us'; this is what you should speak to them, 'My little finger itself will certainly be thicker than my father's hips. 11 And now my father, for his part, loaded upon you a heavy voke; but I, for my part, shall add to your yoke, My father, for his part, chastised you of Judah by itself.

12 And Jer o bo'am and all the bo'am on the third day, just as the people harshly, and to leave went on to speak to them according to the counsel of the young 5 At this he said to them: "Go men, saying: "My father, for his part, made your yoke heavy, but I, for my part, shall add to your voke, My father, for his part, chastised you with whips, but I, for my part, shall chastise you with scourges." 15 And the king did not listen to the people, because the turn of affairs took place at the instance of Jehovah, in order that he might indeed carry out his word that Jehovah had spoken by means of A.hi'jah the Shi'lo nite to Jer · o · bo'am the son of Ne'bat.

16 When all Israel got to see that the king had not listened to them, then the people replied to the king, saying: "What share do we have in David? And there is no inheritance in the son of Jes'se. To your gods, O Israel. Now see to your own house, O David!" With that Israel began to go to their tents. 17 As for the sons of Israel that were dwelling in the cities of Judah. Re-ho-bo'am continued to reign over them.

18 Subsequently King Re-hobo'am sent A.do'ram, who was over those conscripted for forced labor, but all Israel pelted him with stones, so that he died, And King Re·ho·bo'am himself managed to get up into the chariot to flee to Jerusalem. 19 And the Israelites kept up their revolt against the house of David down to this day.

20 And it came about that as soon as all Israel heard that Jero bo'am had returned, they at once sent and called him to the assembly and made him king over all Israel. None became a follower of the house of David except the tribe

21 When Re-ho-bo'am arrived at to make a festival in the eighth and eighty thousand choice men able-bodied for war, to fight against the house of Israel, so as to bring the kingship back to Re-ho-bo'am the son of Sol'o mon. 22 Then the word of the [true] God came to She mai'ah the man of the Re-ho-bo'am the son of Sol'o-mon fifteenth day in the eighth month. the king of Judah and to all the the rest of the people, 24 'This is what Jehovah has said: "You YOUR brothers the sons of Israel. Go back each one to his house. for it is at the instance of myself about."'" So they obeyed the word of Jehovah, and went back home

build She'chem in the mountainous altar, this is what Jehovah has region of E'phra im and to dwell said, 'Look! A son born to the in it. Then he went forth from house of David, whose name is there and built Pe·nu'el. 26 And Jer·o·bo'am began to say in his heart: "Now the kingdom will return to the house of David. 27 If this people continues going up to render sacrifices in the house of Jehovah in Jerusalem, the heart of this people will also be bound to return to their lord. Re-ho-bo'am the king of Judah; and they will certainly kill me and return to Re-ho-bo'am the king of Judah." 28 Consequently the king took counsel and made two golden calves and said to the people: "It is too much for you to go up to Jerusalem. Here is your God, O Israel, that brought you up out of the land thrust out his hand from off the of Egypt." 29 Then he placed the altar, saying: "You men, grab hold one in Beth'el, and the other he of him!" Immediately his hand put in Dan. 30 And this thing that he had thrust out against him came to be a cause for sin, and became dried up, and he was not the people began to go before the one as far as Dan.

Le'vi. 32 And Jer o bo'am went on the word of Jehovah.

Jerusalem, he immediately congre- month on the fifteenth day of gated all the house of Judah and the month, like the festival that the tribe of Benjamin, a hundred was in Judah, that he might make offerings upon the altar that he had made in Beth'el, to sacrifice to the calves that he had made: and he put in attendance at Beth'el the priests of the high places that he had made. 33 And he began to make offerings upon the altar that [true] God, saying: 23 "Say to he had made in Beth'el on the in the month that he had invented house of Judah and Benjamin and by himself; and he proceeded to make a festival for the sons of Israel and to make offerings upon must not go up and fight against the altar to make sacrificial smoke. 13 And here there was a man of God that had come out of

Judah by the word of Jehovah to that this thing has been brought Beth'el, while Jer.o.bo'am was standing by the altar to make sacrificial smoke. 2 Then he called according to the word of Jehovah. out against the altar by the word 25 And Jer o bo'am proceeded to of Jehovah and said: "O altar, Jo·si'ah! And he will certainly sacrifice upon you the priests of the high places that are making sacrificial smoke upon you, and men's bones he will burn upon you." 3 And he gave a portent on that day, saying: "This is the portent of which Jehovah has spoken: Look! The altar is ripped apart, and the fatty ashes that are upon it will certainly be spilled out."

4 And it came about that, as soon as the king heard the word of the man of the [true] God that he had called out against the altar in Beth'el, Jer·o·bo'am at once able to draw it back to himself. 5 And the altar itself was ripped 31 And he began to make a house apart so that the fatty ashes were of high places and to make priests spilled out from the altar, accordfrom the people in general, who ing to the portent that the man did not happen to be of the sons of of the [true] God had given by

6 The king now answered and by the word of Jehovah. 'You must said to the man of the [true] God: not eat bread or drink water there. "Soften, please, the face of Jehovah You must not go back again by the your God and pray in my behalf way by which you went." 18 At that my hand may be restored to this he said to him: "I too am a me." At this the man of the [true] God softened the face of Jehovah, himself spoke to me by the word so that the king's hand was restored to him, and it came to be as at first, 7 And the king went on to say to the man of the [true] God: "Do come with me to the he went back with him that he house and take sustenance, and might eat bread in his house and let me give you a gift." 8 But the drink water. man of the [true] God said to the 20 And it king: "If you gave me half of your by another way, and he did not return by the way by which he had come to Beth'el.

Beth'el [and] the words that he burial place of your forefathers." had spoken to the king, and they sons: "Saddle the ass for me." Accordingly they saddled the ass for him, and he went riding on it.

14 And he went following the man of the [true] God and got to find him sitting under the big tree. Then he said to him: "Are you he said: "I am." 15 And he went of it in the city in which the old prophet was dwelling.
the house and eat bread." 16 But 26 When the prophet that had he said: "I am not able to go back with you or to come in with heard of it, he immediately said: you, and I may not eat bread or "It is the man of the [true] God drink water with you in this place. that rebelled against the order of

prophet like you, and an angel of Jehovah, saving, 'Have him come back with you to your house that he may eat bread and drink water.'" (He deceived him.) 19 So

20 And it came about, while they were sitting at the table, house I would not come with you that the word of Jehovah came and eat bread or drink water in to the prophet that had brought this place. 9 For that is the way him back; 21 and he began to he commanded me by the word of call out to the man of the [true] Jehovah, saying, 'You must not eat God that had come out of Judah, bread or drink water, and you must saying: "This is what Jehovah not return by the way that you has said. For the reason that went." 10 And he began to go you rebelled against the order of Jehovah and did not keep the commandment with which Jehovah your God commanded you, 22 but 11 And a certain old prophet was you went back that you might eat dwelling in Beth'el, and his sons bread and drink water in the place now came in and related to him about which he spoke to you: "Do all the work that the man of the not eat bread or drink water," your [true] God had done that day in dead body will not come into the

23 And it came about after his went on relating them to their eating bread and after his drinking father. 12 Then their father spoke that he at once saddled for him to them: "Which way, then, did the ass, that is, for the prophet he go?" So his sons showed him whom he had brought back. the way that the man of the [true] 24 And he got on his way. Later God that had come out of Judah a lion found him on the road and had gone. 13 He now said to his put him to death, and his dead body came to be thrown onto the road. And the ass was standing beside it, and the lion was standing beside the dead body. 25 And here there were men passing by, so that they got to see the dead body thrown onto the road and the man of the [true] God who the lion standing beside the dead has come out of Judah?" to which body. Then they came in and spoke

brought him back from the way 17 For it has been spoken to me Jehovah; and so Jehovah gave him

to the lion, that he might crush | where A hi'jah the prophet is. He him and put him to death, accord- is the one that spoke with refering to the word of Jehovah that ence to me as to becoming king he spoke to him." 27 And he over this people. 3 And you must went on to speak to his sons, take in your hand ten loaves of saying: "Saddle the ass for me." So bread and sprinkled cakes and a they saddled it. 28 Then he got flask of honey, and you must come on his way and found the dead in to him. He it is that will cerbody of him thrown onto the road tainly tell you what is going to with the ass and the lion standing beside the dead body. The lion had not eaten the dead body, nor had it crushed the ass. 29 And the she rose up and went to Shiloh prophet proceeded to lift up the and came to the house of A.hi'jah. dead body of the man of the [true] Now A-hi'jah himself was unable God and to deposit him upon the to see, for his eyes had set because ass and to bring him back. Thus he came into the city of the old prophet to bewail and bury him. 30 Accordingly he deposited his dead body in his own burial place; him that he went on to say to his she arrives, she will be making hersons: "When I die you must bury me in the burial place in which the man of the [true] God is soon as A.hi'jah heard the sound buried. Beside his bones deposit of her feet as she was coming my own bones. 32 For without into the entrance he become a say. fail the word that he called out by the word of Jehovah against the altar that is in Beth'el and against will take place."

33 After this thing Jer.o.bo'am did not turn back from his bad way, but he again went making priests of high places from the people in general. As for anyone delighting in it, he would fill his rip the kingdom away from the hand with power, [saying]: "And house of David and give it to you, let him become [one of the] priests of high places." 34 And in this thing there came to be a cause of sin on the part of the household of Jer o bo'am and an occasion for effacing them and annihilating them off the surface of the ground. 14 At that particular time A-bi'-

14 jah the son of Jer-o-bo'am yourself another god and molten fell sick. 2 So Jer-o-bo'am said images to offend me, and it is I to his wife: "Rise up, please, and whom you have cast behind your you must disguise yourself that back; 10 for that reason here I they may not know that you are am bringing calamity upon the to his wife: "Rise up, please, and the wife of Jer.o.bo'am, and you house of Jer.o.bo'am, and I shall must go to Shi'loh, Look! There is certainly cut off from Jer o bo'am

happen to the boy."

4 And the wife of Jer-o-bo'am proceeded to do so. Consequently of his age.

5 And Jehovah himself had said to A.hi'jah: "Here is the wife of Jer · o · bo'am coming to apply for a word from you regarding her son; and they kept wailing over him: for he is sick. This way and that "Too bad, my brother!" 31 And is how you should speak to her. it came about after his burying And it will occur that as soon as

self unrecognizable" 6 And it came about that as into the entrance, he began to say: "Come in, you wife of Jer o bo'am. Why is it that you are making yourself unrecognizable while I am all the houses of the high places being sent to you with a severe that are in the cities of Sa-mar'i a message? 7 Go, say to Jer o bo'am, 'This is what Jehovah the God of Israel has said: "For the reason that I raised you up out of the middle of your people, that I might constitute you a leader over my people Israel, 8 and I went on to and you have not become like my servant David, who kept my commandments and who walked after me with all his heart by doing only what was right in my eyes, 9 but you began to act worse than all those who happened to be prior to you, and you went and made for

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anyone urinating against a wall, after which he lay down with his Israel: and I shall indeed make a began to reign in place of him. clean sweep behind the house of Jer · o · bo'am, just as one clears of Sol'o · mon, he had become king away the dung until it is disposed in Judah. Forty-one years old of. 11 The one dying of Jer obo'am's in the city, the dogs will eat; and the one dying in the field. the fowls of the heavens will Jehovah had chosen out of all spoken it."

1 KINGS 14: 11-31

12 "And you yourself, rise up, go to your house. When your feet come into the city the child will certainly die. 13 And all Israel will indeed bewail him and bury him, because this one alone of Jerplace: for the reason that somehim in the house of Jer.o.bo'am. 14 And Jehovah will certainly raise up to himself a king over what if right now? 15 And Jehovah will indeed strike Israel down, just as the reed sways in the water; and he will certainly uproot Israel off this good ground that he gave indeed scatter them beyond the made their sacred poles, so offendand with which he caused Israel to sin."

17 At that Jer.o.bo'am's wife came to Tir'zah. As she was arriving at the threshold of the house, the boy himself died. 18 So they buried him, and all Israel went wailing for him, according to Jehovah's word that he had spoken by means of his servant A.hi'iah the prophet.

19 And the rest of the affairs of Jer·o·bo'am, how he warred and how he reigned, there they are written in the book of the affairs of the days of the kings of Israel. 20 And the days that Jer.o.bo'am ho.bo'am and Jer.o.bo'am always. reigned were twenty-two years. 31 Finally Re-ho-bo'am lay down

a helpless and worthless one in forefathers; and Na'dab his son

21 As for Re-ho-bo'am the son Re·ho·bo'am was when he began to reign, and seventeen years he reigned in Jerusalem, the city that eat, because Jehovah himself has the tribes of Israel to put his name there. And his mother's name was Na'a mah the Am'mon it ess. 22 And Judah went on doing what was bad in the eyes of Jehovah, so that they incited him to jealousy more than all that their forefathers had done by their sins with which o bo'am's will come into a burial they sinned, 23 And they too kept building for themselves high thing good toward Jehovah the places and sacred pillars and sacred God of Israel has been found in poles upon every high hill and under every luxuriant tree. 24 And even the male temple prostitute proved to be in the land. They Israel who will cut off the house acted according to all the detestable of Jer o bo'am the said day, and things of the nations whom Jehovah had driven out from before the sons of Israel.

25 And it came about in the fifth year of King Re-ho-bo'am that Shi'shak the king of Egypt came to their forefathers, and he will up against Jerusalem. 26 And he got to take the treasures of the River, for the reason that they house of Jehovah and the treasures of the house of the king; and ing Jehovah. 16 And he will give everything he took. And he went Israel up on account of the sins of on to take all the gold shields that Jer · o · bo'am with which he sinned Sol'o · mon had made. 27 Consequently King Re-ho-bo'am made in place of them copper shields, and he committed them to the rose up and went her way and control of the chiefs of the runners, the guards of the entrance of the king's house. 28 And it would occur that as often as the king came to the house of Jehovah, the runners would carry them, and they returned them to the guard chamber of the runners.

29 And the rest of the affairs of Re-ho-bo'am and all that he did, are they not written in the book of the affairs of the times of the kings of Judah? 30 And warfare itself took place between Rewith his forefathers in the city of because she had made a horrible David. And his mother's name was idol to the sacred pole; after which Na'a mah the Am'mon it ess. And A'sa cut down her horrible idol and A.bi'jam his son began to reign in burned it at the torrent valley of place of him.

Ne'bat. A bi'iam became king over Judah. 2 Three years he reigned 15 And he began to bring in the in Jerusalem; and his mother's things made holy by his father name was Ma'a cah the granddaughter of A.bish'a.lom. 3 And self into the house of Jehovah. he went on walking in all the sins of his father that he did prior to him: and his heart did not prove to be complete with Jehovah his king of Israel all their days. 17 So God, like the heart of David his Ba'a sha the king of Israel came forefather. 4 For, on account of David, Jehovah his God gave him a lamp in Jerusalem by raising his son up after him and keeping Jerusalem in existence, 5 because David did what was right in the left in the treasures of the house eves of Jehovah, and he did not turn aside from anything that He had commanded him all the days of his life, only in the matter of U·ri'ah the Hit'tite. 6 And warfare itself took place between Reho bo'am and Jer o bo'am all the Syria, who was dwelling in Damasdays of his life.

7 As for the rest of the affairs of A.bi'iam and all that he did. are they not written in the book of the affairs of the days of the kings of Judah? There was warfare also that took place between A·bi'jam and Jer·o·bo'am. 8 Finally A.bi'iam lay down with his forefathers and they buried him in the city of David; and A'sa his son began to reign in place of him.

9 In the twentieth year of Jer-obo'am the king of Israel, A'sa reigned as king of Judah. 10 And forty-one years he reigned in Jerusalem; and his grandmother's name was Ma'a·cah the granddaughter of A·bish'a·lom. 11 And A'sa proceeded to do what was right in the eyes of Jehovah, like David his forefather. 12 Accordingly he had the male temple prostitutes pass out of the land and removed all the dungy idols that his forefathers had made. 13 As for even Ma'acah his grandmother, he went on and King A'sa began to build with

with his forefathers and was buried to remove her from [being] lady. Kid'ron, 14 And the high places And in the eighteenth year of he did not remove. Nevertheless, King Jer.o.bo'am the son of A'sa's heart itself proved to be complete with Jehovah all his days. and the things made holy by himsilver and gold and articles.

> 16 And warfare itself took place between A'sa and Ba'a sha the up against Judah and began to build Ra'mah, to allow no one to go out or come in to A'sa the king of Judah. 18 At that A'sa took all the silver and the gold that were of Jehovah and the treasures of the house of the king and put them in the hand of his servants; and King A'sa now sent them to Benha'dad the son of Tab·rim'mon the son of He'zi.on, the king of cus, saying: 19 "There is a covenant between me and you, between my father and your father. Here I have sent you a present of silver and gold. Come. do break your covenant with Ba'a sha the king of Israel, that he may withdraw from me." 20 Accordingly Ben-ha'dad listened to King A'sa and sent the chiefs of the military forces that were his against the cities of Israel and went striking down I'jon and Dan and A'belbeth-ma'a cah and all Chin'nereth, as far as all the land of Naph'ta·li. 21 And it came about that as soon as Ba'a sha heard of it, he immediately guit building Ra'mah and continued dwelling in Tir'zah. 22 And King A'sa, for his part, summoned all Judah-there was none exempt-and they proceeded to carry the stones of Ra'mah and the timbers of it, with which Ba'a-sha had been building;

Miz'pah.

affairs of A'sa and all his mighti- Israel in Tir'zah for twenty-four ness and all that he did and the years, 34 And he kept doing what cities that he built, are they not was bad in the eyes of Jehovah and written in the book of the affairs of went walking in the way of Jer-othe days of the kings of Judah? bo'am and in his sin with which Only at the time of his growing old he caused Israel to sin. he got diseased in his feet. 24 Finally A'sa lay down with his forefathers and was buried with his na'ni against Ba'a sha, saying: forefathers in the city of David his forefather: and Je-hosh'a-phat his son began to reign in place of him.

Jer·o·bo'am, he became king over Israel in the second year of A'sa the king of Judah: and he continued to reign over Israel two years. 26 And he kept doing what was bad in the eyes of Jehovah and went on walking in the way of his father and in his sin with which he house of Is'sa char began to conspire against him; and Ba'a-sha got to strike him down at Gib'bethon, which belonged to the Phiwere besieging Gib'be thon. 28 So days of the kings of Israel? 6 Fithird year of A'sa the king of forefathers and was buried in Tir'-Judah and began to reign in place zah; and E'lah his son began to of him. 29 And it came about reign in place of him. 7 And also he struck down all the house of Jer·o·bo'am. He did not let anyone itself had come against Ba'a·sha he had spoken by means of his him with the work of his hands, servant A hi'jah the Shi'lo nite, that it might become like the house 30 on account of the sins of Jer.obo'am with which he sinned and struck him down. with which he caused Israel to sin fandl by his offensiveness with A'sa the king of Judah, E'lah the which he offended Jehovah the son of Ba'a sha became king over God of Israel. 31 As for the rest Israel in Tir'zah for two years. of the affairs of Na'dab and all 9 And his servant Zim'ri the chief that he did, are they not written of half the chariots began to conin the book of the affairs of the days of the kings of Israel? Tir'zah drinking himself drunk at 32 And warfare itself took place the house of Ar'zah, who was over between A'sa and Ba'a sha the the household in Tir'zah. 10 And king of Israel all their days.

them Ge'ba in Benjamin, and 33 In the third year of A'sa the king of Judah. Ba'a sha the son of 23 As for the rest of all the A hi'iah became king over all

16 The word of Jehovah now came to Je'hu the son of Ha-2 "Inasmuch as I raised you up out of the dust that I might constitute you leader over my people Israel, but you went walking in the way 25 As for Na'dab the son of of Jer-o-bo'am and so caused my people Israel to sin by offending me with their sins, 3 here I am making a clean sweep after Ba'a-sha and after his house, and I shall certainly constitute his house like the house of Jer-o-bo'am the son of Ne'bat. 4 Anyone of Ba'a-sha that is dying in the city the dogs caused Israel to sin. 27 And Ba'- will eat; and anyone of his that is a sha the son of A hi'jah of the dying in the field the fowls of the heavens will eat."

5 As for the rest of the affairs of Ba'a sha and what he did and his mightiness, are they not written lis'tines, while Na'dab and all Israel in the book of the affairs of the Ba'a sha put him to death in the nally Ba'a sha lay down with his that as soon as he became king, by means of Je'hu the son of Hana'ni the prophet, Jehovah's word breathing remain of Jer.o.bo'am's and his house, both because of all until he had annihilated them, the badness that he committed in according to Jehovah's word that the eyes of Jehovah by offending of Jer.o.bo'am, and because he

> 8 In the twenty-sixth year of spire against him, while he was in Zim'ri proceeded to come in and

strike him down and out him of Israel began to divide themto death in the twenty-seventh year selves into two parts. There was of A'sa the king of Judah, and he one part of the people that bebegan to reign in place of him, came followers of Tib'ni the son of 11 And it came about that when he Gi'nath, to make him king, and began to reign, as soon as he sat down upon his throne, he struck down all the house of Ba'a sha. He did not let anyone of his remain that urinates against a wall or his avengers of blood or his friends. 12 Thus Zim'ri annihilated the reign. whole house of Ba'a sha, according to the word of Jehovah that he had spoken against Ba'a sha by means of Je'hu the prophet. 13 on account of all the sins of Ba'a sha and the sins of E'lah his son with which they sinned and with which She'mer for two talents of silver, they caused Israel to sin by offending Jehovah the God of Israel with their vain idols. 14 As for the rest of the affairs of E'lah and all that mer the master of the mountain, he did, are they not written in the Sa mar'i a. 25 And Om'ri kept dobook of the affairs of the days of ing what was bad in the eyes of the kings of Israel?

A'sa the king of Judah, Zim'ri became king for seven days in Tir'- Jer o bo'am the son of Ne'bat and zah, while the people were encamp- in his sin with which he caused ing against Gib'be thon, which Israel to sin by offending Jehovah belonged to the Phi-lis'tines. 16 In the God of Israel with their vain time the people that were encamped idols. 27 As for the rest of the heard it said; "Zim'ri has conspired affairs of Om'ri, what he did and and also struck down the king." his mightiness with which he acted. So all Israel made Om'ri, the chief are they not written in the book of of the army, king over Israel on the affairs of the days of the kings that day in the camp. 17 Om'ri of Israel? 28 Finally Om'ri lay and all Israel with him now went down with his forefathers and was on up from Gib'be thon and began buried in Sa mar'i a; and A'hab to lay siege to Tir'zah. 18 And his son began to reign in place of it came about that as soon as him. Zim'ri saw that the city had been and burned the king's house over the king of Judah; and A'hab the himself with fire, so that he died, son of Om'ri continued to reign had sinned by doing what was bad two years. 30 And A'hab the son in the eyes of Jehovah by walking in of Om'ri proceeded to do worse in sin which he did by causing Israel who were prior to him. 31 And it affairs of Zim'ri and his conspiracy most trivial thing for him to walk with which he conspired, are they in the sins of Jer-o-bo'am the son

the other part followers of Om'ri. 22 Finally the people that were following Om'ri overcame the people that were following Tib'ni the son of Gi'nath; so that Tib'ni met death, and Om'ri began to

23 In the thirty-first year of A'sa the king of Judah. Om'ri became king over Israel for twelve years. In Tir'zah he reigned six years. 24 And he proceeded to buy the mountain of Sa-mar'i-a from and began to build [on] the mountain and call the name of the city that he built by the name of She'-Jehovah and came to do worse than 15 In the twenty-seventh year of all who were prior to him. 26 And he went walking in all the way of

29 And as for A'hab the son of captured, he then came into the Om'ri, he became king over Israel dwelling tower of the king's house in the thirty-eighth year of A'sa 19 for the sins of his with which he over Israel in Sa mar'i a twentythe way of Jer.o.bo'am and in his the eyes of Jehovah than all those to sin, 20 As for the rest of the came about that, [as if it were] the not written in the book of the affairs of Ne'bat, he now took as wife of the days of the kings of Israel? Jez'e bel the daughter of Eth ba'al 21 It was then that the people the king of the Si-do'ni ans and

began to go and serve Ba'al and came into the entrance of the city: to bow down to him, 32 Further, and, look! a woman, a widow, was he set up an altar to Ba'al at the there gathering up pieces of wood. house of Ba'al that he built in So he called to her and said: Sa·mar'i·a. 33 And A'hab went "Please, get me a sip of water in a on to make the sacred pole; and vessel that I may drink." 11 When A'hab came to do more to offend she began to go and get it, he went Jehovah the God of Israel than all on to call to her and say: "Please, the kings of Israel that happened get me a bit of bread in your to be prior to him.

34 In his days Hi'el the Beth'elite built Jer'i cho. At the forfeit no round cake, but a handful of of A-bi'ram his first-born he laid flour in the large jar and a little the foundation of it, and at the oil in the small jar; and here I am forfeit of Se'gub his youngest he put up its doors, according to Jehovah's word that he spoke by means of Joshua the son of Nun.

And E·li'iah the Tish'bite from the inhabitants of Gil'order of my word!"

came to him, saying: 3 "Go away from here, and you must turn your not get exhausted, and the small way eastward and conceal yourself jar of oil itself will not fail until at the torrent valley of Che'rith the day of Jehovah's giving a ravens themselves were bringing E·li'jah. him bread and meat in the morning and bread and meat in the evening, and from the torrent valley he kept drinking. 7 But it came about at the end of some days that the torrent valley became dry, because there had occurred no downpour upon the earth.

came to him, saying: 9 "Rise up, go to Zar'e phath, which belongs to Si'don, and you must dwell there. up and went to Zar'e phath and upon his own couch. 20 And he

hand." 12 At this she said: "As Jehovah your God is living. I have gathering up a few pieces of wood, and I must go in and make something for myself and my son, and we shall have to eat it and die."

13 Then E-li'iah said to her: "Do not be afraid. Go in, do accorde-ad proceeded to say to A'hab: ing to your word. Only from what "As Jehovah the God of Israel is there make me a small round before whom I do stand is living, cake first, and you must bring it there will occur during these years out to me, and for yourself and neither dew nor rain, except at the your son you can make something afterward. 14 For this is what 2 The word of Jehovah now Jehovah the God of Israel has said, "The large jar of flour itself will that is east of the Jordan. 4 And downpour upon the surface of the it must occur that from the torrent ground." 15 So she went and did valley you should drink, and the according to E-li'jah's word; and ravens I shall certainly command she continued to eat, she together to supply you food there." 5 Im- with him and her household, for mediately he went and did accord- days. 16 The large jar of flour ing to the word of Jehovah, and so itself did not get exhausted, and went and took up dwelling by the the small jar of oil itself did not torrent valley of Che'rith that is fail, according to Jehovah's word east of the Jordan. 6 And the that he had spoken by means of

17 And it came about after these things that the son of the woman, the mistress of the house, fell sick, and his sickness came to be so severe that there was no breath left in him. 18 At this she said to E·li'jah: "What do I have to do with you. O man of the [true] God? 8 The word of Jehovah now You have come to me to bring my error to mind and to put my son to death." 19 But he said to her: "Give me your son." Then he took Look! I shall certainly command him from her bosom and carried there a woman, a widow, to supply him up to the roof chamber, where you food." 10 Accordingly he rose he was dwelling, and laid him began calling to Jehovah and say- | 7 As O-ba-di'ah continued on and say: "O Jehovah my God. please, cause the soul of this child to come back within him." 22 Fiword in your mouth is true."

And it came about [after] many days that Jehovah's own word came to E·li'jah in the third year, saying: "Go, show yourself to A'hab, as I am determined to give rain upon the surface of the ground." 2 Accordingly E-li'jah went to show himself to A'hab. while the famine was severe in Sa mar'i a.

3 Meantime, A'hab called O·baproved to be one greatly fearing Jehovah. 4 Hence it came about that when Jez'e bel cut off Jehovah's prophets, O.ba.di'ah proceeded to take a hundred prophets and keep them hid by fifties in a cave, and he supplied them bread and water.) 5 And A'hab went on to say to O·ba·di'ah: "Go through the land to all the springs of water and to all the torrent valleys. Perhaps we may find green grass, that we may preserve the horses and mules alive and may not have fany more of the beasts cut off." 6 So they divided between themselves the land through which to pass. A'hab himself went alone by one way, and O·ba·di'ah himself went alone by another way.

ing: "O Jehovah my God, is it also the way, why, there was E-li'iah to upon the widow with whom I am meet him. At once he recognized residing as an alien that you must him and fell upon his face and bring injury by putting her son to said: "Is this you, my lord E-li'death?" 21 And he proceeded to jah?" 8 At this he said to him: stretch himself upon the child "It is I. Go, say to your lord, three times and call to Jehovah 'Here is E·li'jah.'" 9 But he said: "What sin have I committed that you should be putting your servant into the hand of A'hab to put me nally Jehovah listened to E·li'jah's to death? 10 As Jehovah your voice, so that the soul of the child God is living, there is not a nacame back within him and he tion or kingdom where my lord came to life. 23 E·li'jah now took has not sent to look for you. After the child and brought him down they had said, 'He is not [here],' from the roof chamber into the he made the kingdom and the nahouse and gave him to his mother; tion swear that they could not find and E-li'jah then said: "See, your you. 11 And now you are saying, son is alive." 24 Upon that the 'Go, say to your lord: "Here is woman said to E-li'jah: "Now, E-li'jah." 12 And it is bound to indeed. I do know that you are a occur that, when I myself go from man of God and that Jehovah's you, then the spirit of Jehovah itself will carry you away to where I shall not know; and I shall have come to tell A'hab, and he will not find you, and he will be bound to kill me, as your servant himself has feared Jehovah from his youth. 13 Has not my lord been told what I did when Jez'e bel killed the prophets of Jehovah, how I kept some of the prophets of Jehovah hid, a hundred men by fifties in a cave, and kept supplying them bread and water? 14 And now di'ah, who was over the household. (Now O ba di'ah himself had lord: "Here is E li'jah." And he will be bound to kill me." 15 However, E·li'jah said: "As Jehovah of armies before whom I do stand is living, today I shall show myself to him."

16 Accordingly O.ba.di'ah went off to meet A'hab and told him: and so A'hab went to meet E·li'jah.

17 And it came about that, as soon as A'hab saw E·li'jah, A'hab immediately said to him: "Is this you, the bringer of ostracism upon Israel?"

18 To this he said: "I have not brought ostracism upon Israel, but you and the house of your father have, because you men have left the commandments of Jehovah, and you went following the Ba'als. 19 And now send, collect together all Israel to me at for he must be concerned with a Mount Car'mel and also the four matter, and he has excrement and hundred and fifty prophets of Ba'al has to go to the privy. Or maybe he and the four hundred prophets of is asleep and ought to wake up!" the sacred pole, who are eating at 28 And they began calling at the the table of Jez'e bel." 20 And top of their voice and cutting them-A'hab proceeded to send among all selves according to their custom the sons of Israel and collect the with daggers and with lances, until prophets together at Mount Car'mel, mel progressiating ad bluoria i

the people and said: "How long will you be limping upon two different opinions? If Jehovah is the offering, there was no voice, and [true] God, go following him; but if Ba'al is, go following him." And the people did not say a word in answer to him. 22 And E-li'jah went on to say to the people: "I myself have been left as a prophet of Jehovah, I alone, while the prophets of Ba'al are four hundred and fifty men. 23 Now let them give us two young bulls, and let them choose for themselves one young bull and cut it in pieces and put it upon the wood, but they should not put fire to it. And I myself shall dress the other young bull, and I must place it upon the wood, but I shall not put fire to it. 24 And you must call upon the name of your god, and I, for my part, shall call upon the name of Jehovah; and it must occur that the [true] God that answers by fire is the [true] God." To this all the people answered and said: "The thing is good."

25 E-li'jah now said to the prophets of Ba'al: "Choose for yourselves one young bull and majority; and call upon the name of your god, but you must not put fire to it." 26 Accordingly they took the young bull that he gave them. Then they dressed it, and they kept calling upon the name of Ba'al from morning till noon. saving: "O Ba'al, answer us!" But God of Abraham, Isaac and Israel, there was no voice, and there was today let it be known that you are no one answering. And they kept God in Israel and I am your servlimping around the altar that they and and it is by your word that I had made. 27 And it came about have done all these things. 37 Anat noon that E-li'iah began to swer me. O Jehovah, answer me. mock them and say: "Call at the that this people may know that top of your voice, for he is a god; you, Jehovah, are the [true] God

they caused blood to flow out upon them. 29 And it came about that. 21 Then E-li'jah approached all as soon as noon was past and they continued behaving as prophets until the going up of the grain there was no one answering, and there was no paying of attention.

30 At length E·li'jah said to all the people: "Approach me." So all the people approached him. Then he proceeded to mend the altar of Jehovah that was torn down. 31 So E·li'jah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom Jehovah's word had come. saying: "Israel is what your name will become." 32 And he went on to build the stones into an altar in the name of Jehovah and to make a trench, of about the area sowed with two seah measures of seed, all around the altar. 33 After that he put the pieces of wood in order and cut the young bull in pieces and placed it upon the pieces of wood. He now said: "FILL four large jars with water and pour it upon the burnt offering and upon the pieces of wood."

34 Then he said: "Do it again." So they did it again. But he said: "Do it a third time." So they did dress it first, because you are the it a third time. 35 Thus the water went all around the altar. and the trench also he filled with water.

36 And it came about at the time that the grain offering goes up that E·li'jah the prophet began to approach and say: "O Jehovah, the and you yourself have turned their and so may they add to it, if at heart back."

came falling and went eating up each one of them!" 3 And he the burnt offering and the pieces became afraid. Consequently he of wood and the stones and the rose up and began to go for his dust, and the water that was in soul and came to Be'er-she'ba. the trench it licked up. 39 When which belongs to Judah. Then he all the people saw it, they im- left his attendant behind there. mediately fell upon their faces 4 And he himself went into the and said: "Jehovah is the [true] wilderness a day's journey, and at God! Jehovah is the [true] God!" 40 Then E·li'jah said to them: "Seize the prophets of Ba'al! Do not let a single one of them escape!" At once they seized them, and Jehovah, take my soul away, for E-li'jah then brought them down to I am no better than my forethe torrent valley of Ki'shon and fathers."

slaughtered them there.

41 E·li'jah now said to A'hab: "Go up, eat and drink; for there look! now an angel was touching is the sound of the turmoil of a him. Then he said to him: "Rise downpour." 42 And A'hab proceeded to go up to eat and drink. As for E·li'jah, he went up to the upon heated stones and a jug of top of Car'mel and began crouching water. And he began to eat and to the earth and keeping his face drink, after which he lay down put between his knees. 43 Then again, 7 Later the angel of Jeho-he said to his attendant: "Go up, vah came back a second time and please. Look in the direction of the sea." So he went up and looked eat, for the journey is too much and then said: "There is nothing at all." And he went on to say, "Go back," for seven times. 44 And it the power of that nourishment for came about at the seventh time forty days and forty nights as far that he got to say: "Look! There as the mountain of the [true] is a small cloud like a man's palm God, Ho'reb. ascending out of the sea." He now said: "Go up, say to A'hab, 'Hitch a cave, that he might spend the up! And go down that the downpour may not detain you!" 45 And it came about in the meantime that the heavens themselves is your business here, E-H'jah?" darkened up with clouds and wind 10 To this he said: "I have been and a great downpour began to occur. And A'hab kept riding and God of armies; for the sons of made his way to Jez're el. 46 And Israel have left your covenant, your the very hand of Jehovah proved to be upon E·li'jah, so that he girded up his hips and went running ahead of A'hab all the way to Jez're el.

that E·li'jah had done and all about how he had killed all the And, look! Jehovah was passing by, prophets with the sword. 2 At that and a great and strong wind was Jez'e-bel sent a messenger to E-li'- rending mountains and breaking jah, saying: "So may the gods do, crags before Jehovah. (Jehovah was

this time tomorrow I shall not 38 At that the fire of Jehovah make your soul like the soul of wilderness a day's journey, and at length came and sat down under a certain broom tree. And he began to ask that his soul might die and to say: "It is enough! Now. O

5 Finally he lay down and fell asleep under the broom tree. But. up, eat." 6 When he looked, why, there at his head was a round cake touched him and said: "Rise up, for you." 8 So he rose up and ate and drank, and he kept going in

9 There he finally entered into night there; and, look! there was Jehovah's word for him, and it went on to say to him: "What absolutely jealous for Jehovah the altars they have torn down, and your prophets they have killed with the sword, so that I only am left: and they begin looking for my soul to take it away." 11 But it said: 19 Then A'hab told Jez'e bel all "Go out, and you must stand on that E-ll'iah had done and all "Go out, and you must stand on the mountain before Jehovah."

wind there was a quaking. (Jeho- the bulls he boiled their flesh and vah was not in the quaking.) then gave it to the people, and 12 And after the quaking there was they proceeded to eat. After that a fire, (Jehovah was not in the he rose up and went following fire.) And after the fire there was E-li'jah and began to minister to a calm, low voice. 13 And it came him. about that as soon as E·li'jah about that as soon as E-li'jah heard it, he immediately wrapped 20 his face in his official garment and went out and stood at the entrance of the cave; and, look! there was a voice for him, and it proceeded to say to him: "What is your business here, E-li'jah?" 14 To this he said: "I have been absolutely the king of Israel at the city. And jealous for Jehovah the God of armies: for the sons of Israel have left your covenant, your altars they have torn down, and your prophets they have killed with the sword, so that I only am left; and they begin looking for my soul to take it away."

15 Jehovah now said to him: "Go, return on your way to the wilderness of Damascus; and you must come in and anoint Haz'a el as king over Syria. 16 And Je'hu the grandson of Nim'shi you should anoint as king over Israel; and E-li'sha the son of Sha'phat from A'bel-me ho'lah you should anoint as prophet in place of you. 17 And it must occur that the one escaping from Haz'a el's sword, Je'hu will put to death; and the one escaping from Je'hu's sword, E·li'sha will put to death. 18 And I have let seven thousand remain in Israel, all the knees that have not bent down to Ba'al, and every mouth that has not kissed him.'

19 Accordingly he went from there and found E·li'sha the son of Sha'phat while he was plowing with twelve spans before him, and he with the twelfth. So E·li'jah crossed over to him and threw his official garment upon him. 20 At that he left the bulls and went running after E-li'jah and said: "Let me, please, kiss my father and my mother. Then I will go following you." At this he said to him: "Go, return; for what have I done to you?" 21 So he returned from following him and then took a span of the bulls and sacrificed brought word back to him.

not in the wind.) And after the | them, and with the implements of

As for Ben-ha'dad the king of Syria, he collected all his military forces together and also thirty-two kings with him and horses and chariots, and he proceeded to go up and lay siege to he went on to say to him: "This is what Ben-ha'dad has said, 3 'Your silver and your gold are mine, and your wives and your sons, the best looking, are mine." 4 To this the king of Israel answered and said: "According to your word, my lord the king, yours I am with all that belongs to me."

5 Later the messengers came back and said: "This is what Ben-ha'dad has said, 'I sent to you, saying: "Your silver and your gold and your wives and your sons you will give me. 6 But about this time tomorrow I shall send my servants to you, and they must carefully search your house and the houses of your servants; and it must occur that everything desirable to your eyes they will put in their hand, and they must take it away."'"

7 At that the king of Israel called all the older men of the land and said: "Take note, please, and see that it is calamity that this one is seeking; for he sent to me for my wives and my sons and my silver and my gold, and I did not hold them back from him." 8 Then all the older men and all the people said to him: "Do not obey, and you should not consent." 9 So he said to the messengers of Ben-ha'dad: "Say to my lord the king, 'All that you sent to your servant at first I shall do; but this thing I am not able to do." With that the messengers went off and

10 Ben-ha'dad now sent to him the young men of the princes of and said: "So may the gods do to the jurisdictional districts and the me, and so may they add to it, military forces that were behind if the dust of Sa mar'i a will be them. 20 And they began to strike sufficient for handfuls for all the down each one his man: and the people that follow me!" 11 In Syrians took to flight, and Israel turn the king of Israel answered went in pursuit of them, but Benand said: "You men, speak [to ha'dad the king of Syria got to him]. Do not let one girding on escape upon a horse together with boast about himself like one unfastening." 12 And it came about Israel went out and kept striking that as soon as he heard this word, down the horses and the chariots, while he himself and the kings and he struck down the Syrians were drinking in the booths, he with a great slaughter. immediately said to his servants: "Get set!" And they began to get set against the city.

approached A'hab the king of Israel to do; for at the return of the and then said: "This is what Jehovah has said, 'Have you seen all against you." this great crowd? Here I am giving it into your hand today, and king of Syria, they said to him: you will certainly know that I am Jehovah.'" 14 Then A'hab said: "By whom?" to which he said: "This is what Jehovah has said. By the young men of the princes the level land [and see] whether of the jurisdictional districts." Finally he said: "Who will open the battle engagement?" to which Remove the kings each one from he said: "You!"

princes of the jurisdictional districts, and they came to be two force that fell from your side, with hundred and thirty-two: and after horse for horse and chariot for them he took the count of all the chariot; and let us fight against people, all the sons of Israel, seven them on the level land [and see] thousand. 16 And they began to whether we shall not prove stronggo out at noon while Ben-ha'dad er than they are." Accordingly he was drinking himself drunk in the listened to their voice and did just booths, he together with the kings, the thirty-two kings that were helping him. 17 When the young men of the princes of the juristhat they have come out, you of them like two tiny flocks of

the horsemen. 21 But the king of

22 Later the prophet approached the king of Israel and said to him: "Go, strengthen yourself and take 13 And, look! a certain prophet note and see what you are going year the king of Syria is coming up

23 As for the servants of the "Their God is a God of mountains. That is why they proved stronger than we were. So, on the other hand, let us fight against them on we shall not prove stronger than they are. 24 And do this thing: his place and put in governors 15 And he proceeded to take the instead of them. 25 As for you. count of the young men of the you should number a military force for yourself equal to the military

that way. 26 And it came about at the return of the year that Ben-ha'dad proceeded to muster the Syridictional districts came out first, ans and to go up to A'phek for Ben-ha'dad at once sent out; and battle against Israel. 27 As for they came telling him, saying: the sons of Israel, they were mus-"There are men that have come tered and supplied and began to out from Sa mar'i.a." 18 At that go out to meet them; and the sons he said: "Whether it is for peace of Israel went into camp in front should seize them alive; or whether goats, while the Syrians, for their it is for battle that they have come part, filled the earth, 28 Then out, alive is how you should seize the man of the [true] God them." 19 And these were the approached and said to the king ones that came out from the city, of Israel, ves, he went on to say:

For the reason that the Syrians sons of the prophets said to his have said: "Jehovah is a God of friend by the word of Jehovah: mountains, and he is not a God of low plains," I shall have to give refused to strike him, 36 Thereall this great crowd into your hand, fore he said to him: "For the and you men will certainly know reason that you did not listen to that I am Jehovah."

for seven days, these in front of will certainly strike you down." those. And it came about on the After that he went away from beseventh day that the engagement side him, and the lion got to find in battle began; and the sons him and strike him down. of Israel went striking down the Syrians, a hundred thousand men other man and to say: "Strike me. on foot in one day, 30 And those please." So the man struck him, that were left went fleeing to striking and wounding. A'phek, to the city; and the wall came falling down upon twentyseven thousand men that were left.

innermost chamber.

ropes upon their heads, and came in to the king of Israel and said: "Your servant Ben-ha'dad has said. 'Please, let my soul live.'" To this he said: "Is he still alive? He is my brother." 33 So the men themselves took it as an omen and quickly took it as a decision of his own accord, and they went on to say: "Ben-ha'dad is your brother." get up into the chariot.

him: "The cities that my father took from your father I shall return: and streets you will assign to yourself in Damascus the same as my father assigned in Sa-mar'i-a."

I shall send you away."

With that he concluded a covenant with him and sent him away. Na'both the Jez're-el-ite, which was

"This is what Jehovah has said, | 35 And a certain man of the "Strike me, please," But the man the voice of Jehovah, here you are 29 And they continued encamped going away from me, and a lion

37 And he went on to find an-

38 Then the prophet went and stood still for the king by the road, and he kept himself disguised with As for Ben-ha'dad, he fled and a bandage over his eyes, 39 And finally came into the city into the it came about that as the king was passing by, he cried out to the 31 So his servants said to him: king and proceeded to say: "Your "Here, now, we have heard that the servant himself went out into the kings of the house of Israel are thick of the battle; and, look! a kings of loving-kindness. Please, let | man was leaving the line, and he us carry sackcloth upon our loins came bringing a man to me and and ropes upon our heads, and then said, 'Guard this man, If he let us go out to the king of Israel. should in any way be missing, your Perhaps he will preserve your soul soul will also have to take the alive." 32 Accordingly they gird- place of his soul, or else a taled sackcloth about their loins, with ent of silver you will weigh out." 40 And it came about that as your servant was active here and there, why, he himself was gone." At this the king of Israel said to him: "Thus your own judgment is. You yourself have decided." 41 Upon that he hurriedly removed the bandage from over his eyes, and the king of Israel got to recognize him, that he was from the prophets. At that he said: "Come, fetch 42 He now said to him: "This is him." Then Ben-ha'dad went out what Jehovah has said, 'For the to him; and he at once had him reason that you have let go out of your hand the man devoted to me 34 [Ben-ha'dad] now said to for destruction, your soul must take the place of his soul, and your people the place of his people.'" 43 At that the king of Israel went on his way toward his house, sullen and dejected, and came to Sa mar'i.a.

"And as for me, in a covenant 21 And it came about after these shall send you away" yard that happened to belong to

in Jez're-el, beside the palace of dwelling in his city, did just as may serve as a garden of vegetables proclaimed a fast and had Na'both and let me give you in place of it 13 Then two of the men, good-foryou money as the price of this." is unthinkable on my part, from Naboth, in front of the people. give the hereditary possession of and the king!" After that they sullen and dejected over the word stones, so that he died. 14 They that Na'both the Jez're el ite had now sent to Jez'e bel, saying: "Na'shall not give you the hereditary is dead." possession of my forefathers." Then | 15 And it came about that, as he lay down upon his couch and soon as Jez'e bel heard that Na'kept his face turned, and he did both had been stoned so that he not eat bread.

in to him and spoke to him: "Why of the vineyard of Na'both the is it that your spirit is sad and Jez're-el-ite, which he refused to you are not eating bread?" 6 At give you for money; for Na'both that he spoke to her: "Because I is no longer alive, but dead." proceeded to speak to Na'both the 16 And it came about that, as soon Jez're el ite and say to him, 'Do as A'hab heard that Na'both was give me your vineyard for money, dead, A'hab at once rose up to go Or, if you prefer, let me give you down to the vineyard of Na'both another vineyard in place of it.' But he said, 'I shall not give you of it. my vineyard." 7 Then Jez'e bel his wife said to him: "Is it you E-li'jah the Tish'bite, saying: that now exercise the kingship over 18 "Rise up, go down to meet Israel? Rise up, eat bread and let A'hab the king of Israel, who is your heart be merry. I myself shall in Sa mar'i a. There he is in the give you the vineyard of Na'both vineyard of Na'both, where he has the Jez're el ite." 8 Accordingly she wrote letters in A'hab's name it. 19 And you must speak to him, and sealed them with his seal, and saving, 'This is what Jehovah has sent the letters to the older men said: "Have you murdered and also and the nobles that were in his city taken possession?"' And you must dwelling with Na'both. 9 But she speak to him, saying, 'This is what wrote in the letters, saying: "Pro- Jehovah has said: "In the place claim a fast, and have Na'both sit where the dogs licked up the blood at the head of the people. 10 And of Na/both, the dogs will lick up MAKE two men, good-for-nothing your blood, even yours."'" fellows, sit in front of him, and let them bear witness against him. saying, 'You have cursed God and O enemy of mine?" to which he the king!' And BRING him out and said: "I have found you, 'For the stone him that he may die."

A'hab the king of Sa-mar'i.a. 2 So Jez'e bel had sent to them, just as A'hab spoke to Na'both, saying: it was written in the letters that "Do give me your vineyard, that it she had sent to them, 12 They to me, for it is close by my house; sit at the head of the people. a vineyard better than it. [Or] if nothing fellows, came in and sat it is good in your eyes, I will give down in front of him; and the good-for-nothing men began to 3 But Na'both said to A'hab: "It bear witness against him, that is, Jehovah's standpoint, for me to saying: "Na'both has cursed God my forefathers to you." 4 Conse- brought him out to the outskirts quently A'hab came into his house, of the city and stoned him with spoken to him, when he said: "I both has been stoned so that he

died. Jez'e-bel immediately said to 5 Finally Jez'e bel his wife came A'hab: "Rise up, take possession the Jez're el ite, to take possession

17 And Jehovah's word came to gone down to take possession of

20 And A'hab proceeded to say to E·li'jah: "Have you found me, reason that you have sold yourself 11 So the men of his city, the to do what is bad in the eyes of older men and the nobles that were Jehovah. 21 here I am bringing certainly make a clean sweep after fight at Ra'moth-gil'e ad?" At this you and cut off from A'hab anyone Je hosh'a phat said to the king of urinating against a wall and the Israel: "I am the same as you. helpless and worthless one in Israel. My people are the same as your 22 And I shall certainly constitute people. My horses are the same as your house like the house of Jer.o- vour horses." bo'am the son of Ne'bat and like the house of Ba'a sha the son of on to say to the king of Israel: A-hi'jah, for the offense with which "Inquire, please, first of all for the you have offended and then caused Israel to sin.' 23 And also as re- of Israel collected the prophets togards Jez'e bel Jehovah has spoken, gether, about four hundred men, saying, 'The very dogs will eat and said to them: "Shall I go up Jez'e bel in the plot of land against Ra'moth-gil'e ad in war, of Jez're el. 24 Anyone of A'hab's or shall I refrain?" And they began that is dying in the city the dogs to say: "Go up, and Jehovah will will eat up; and anyone dying in give it into the king's hand." the field the fowls of the heavens 7 But Je hosh'a phat said: "Is will eat up. 25 Without exception there not here a prophet of Jehono one has proved to be like A'hab, vah still? Then let us inquire who sold himself to do what was through him." 8 At that the king bad in the eyes of Jehovah, whom of Israel said to Jehosh'a phat: Jez'e bel his wife egged on. 26 And "There is still one man through he went acting very detestably by whom to inquire of Jehovah; but going after the dungy idols, the I myself certainly hate him, for same as all that the Am'or ites had he does not prophesy good things done, whom Jehovah drove out concerning me but bad-Mi-cai'ah from before the sons of Israel."

soon as A'hab heard these words, king say a thing like that." he proceeded to rip his garments apart and to put sackcloth upon called a certain court official and his flesh; and he went on a fast said: "Do bring Mi-cai'ah the son and kept lying down in sackcloth of Im'lah quickly." 10 Now the and walking despondently. 28 And king of Israel and Je hosh'a phat Jehovah's word came to E-li'jah the the king of Judah were sitting each Tish'bite, saving: 29 "Have you seen how A'hab has humbled himself on my account? For the reason that he has humbled himself because of me, I shall not bring the as prophets before them. 11 Then calamity in his own days. In the Zed e ki'ah the son of Che na'days of his son I shall bring the a nah made for himself horns of calamity upon his house."

22 And for three years they continued dwelling without war "Do you really know that Ra'moth-

calamity upon you; and I shall | phat: "Will you go with me to the

5 However, Je hosh'a phat went word of Jehovah." 6 So the king

the son of Im'lah." However, Je-27 And it came about that as hosh'a phat said: "Do not let the

9 Accordingly the king of Israel one on his throne, clothed in garments, in the threshing floor at the entrance of the gate of Sa mar'i.a: and all the prophets were acting iron and said: "This is what Jehovah has said, 'With these you will push the Syrians until you exterbetween Syria and Israel. 2 And minate them." 12 And all the it came about in the third year other prophets were prophesying that Je·hosh'a·phat the king of the same as that, saying: "Go up Judah proceeded to go down to to Ra'moth-gil'e·ad and prove the king of Israel. 3 Then the successful; and Jehovah will cerking of Israel said to his servants: | tainly give it into the king's hand."

13 And the messenger that had gil'e ad belongs to us? Yet we are gone to call Mi cai'ah spoke to him, hesitating to take it out of the saying: "Look, now! The words of hand of the king of Syria." 4 And the prophets are unanimously of he went on to say to Je hosh'a- good to the king. Let your word,

please, become like the word of one | 24 Zed e ki'ah the son of Che-14 But Mi·cai'ah said: "As Jehovah struck Mi·cai'ah upon the cheek is living, what Jehovah will say to and said: "In just which [way] did 15 Then he came in to the king, from me to speak with you?" 25 At and the king proceeded to say to that Mi-cai'ah said: "Look! You them go back each one to his he added: "Hear, all you peoples." house in peace."

to you, 'He will prophesy concerning me, not good things, but bad'?"

19 And he went on to say: "Therefore hear the word of Jehovah: I certainly see Jehovah sitting upon his throne and all the army of the heavens standing by him, to his right and to his left. 20 And Jehovah proceeded to say, 'Who will fool A'hab, that he may go up and fall at Ra'moth-gil'e ad?' And this one began to say something like this, while that one was saving something like that. 21 Finally a spirit came out and stood before Jehovah and said, 'I myself shall fool him.' At that Jehovah said to him, 'By what means?' 22 To this he said, 'I shall go forth, and I shall certainly become a deceptive spirit in the mouth of all his prophets.' So he said, 'You will fool him, and, what is more, you will come off the winner. Go out and do that way.' 23 And now here Jehovah has put a deceptive spirit into the mouth of all these prophets of yours: but Jehovah himself has spoken calamity concerning between the appendages and the you."

of them, and you must speak good." na'a nah now approached and me, that is what I shall speak." the spirit of Jehovah pass along him: "Mi-cai'ah, shall we go to are seeing [which way] on that day Ra'moth-gil'e-ad in war, or shall when you will enter the innerwe refrain?" At once he said to most chamber to hide yourself." him: "Go up and prove success- 26 Then the king of Israel said: ful: and Jehovah will certainly "Take Mi-cai'ah and turn him back give it into the king's hand." 16 At to A'mon the chief of the city and that the king said to him: "For to Jo'ash the king's son, 27 And how many times am I putting you you must say, 'This is what the under oath that you should not king has said: "Pur this fellow in speak to me anything but truth the house of detention and feed in the name of Jehovah?" 17 So him with a reduced allowance of he said: "I certainly see all the bread and a reduced allowance of Israelites scattered on the moun- water until I come in peace."" tains, like sheep that have no shep- 28 Upon that Mi-cai'ah said: "If herd. And Jehovah went on to you return at all in peace, Jehovah say: "These have no masters. Let has not spoken with me." And

29 And the king of Israel and 18 Then the king of Israel said Je-hosh'a-phat the king of Judah to Je hosh'a phat: "Did I not say proceeded to go up to Ra'mothgil'e-ad. 30 The king of Israel now said to Je hosh'a phat: "There will be a disguising and entering into the battle [for me], but you, for your part, put on your garments." Accordingly, the king of Israel disguised himself and entered into the battle. 31 As for the king of Syria, he had commanded the thirty-two chiefs of the chariots that were his, saying: "You must fight, neither with the small nor the great, but with the king of Israel alone." 32 And it came about that, as soon as the chiefs of the chariots saw Je hosh'a phat, they, for their part, said to themselves: "Surely it is the king of Israel." So they turned aside against him to fight; and Je hosh'a phat began to cry for aid. 33 And it came about that, as soon as the chiefs of the chariots saw that it was not the king of Israel. they immediately came back from following him.

34 And there was a man that bent the bow in his innocence, but he got to strike the king of Israel coat of mail, so that he said to

chariot. 36 And the ringing cry "Everyone to his city, and every- land. one to his land!" 37 Thus the king died. When he was brought none in E'dom; a deputy was king. to Sa mar'i a, then they buried the that he had spoken.

of A'hab and all that he did and not consent. the house of ivory that he built and all the cities that he built, are they not written in the book buried with his forefathers in the of the affairs of the days of the city of David his forefather; and kings of Israel? 40 Finally A'hab lay down with his forefathers; and in place of him. A·ha·zi'ah his son began to reign

in place of him.

the king of Israel. 42 Je hosh'themselves did not disappear. The done. the said the same of the total town to the country of the country

his charioteer: "Turn your hand people were still sacrificing and around, and take me out from the making sacrificial smoke on the camp, because I have been badly high places. 44 And Je-hosh'awounded." 35 And the battle kept phat kept peaceful relations with rising in intensity on that day, and the king of Israel. 45 As for the the king himself had to be kept in rest of the affairs of Je hosh'a phat a standing position in the chariot and the mightiness with which he facing the Syrians, and gradually acted and how he warred, are they he died in the evening; and the not written in the book of the afblood of the wound kept pouring fairs of the days of the kings of out upon the interior of the war Judah? 46 And the rest of the male temple prostitutes that had began to pass through the camp been left over in the days of A'sa about the setting of the sun, saying: his father he cleared out from the

47 As regards a king, there was

48 Je hosh'a phat, for his part, king in Sa-mar'i-a. 38 And they made Tar'shish ships to go to began to wash off the war chariot O'phir for gold; but they did not by the pool of Sa mar'i a, and the go, because the ships were wrecked dogs went licking up his blood (and at E'zi on-ge'ber. 49 It was then the prostitutes themselves bathed that A.ha.zi'ah the son of A'hab there), according to Jehovah's word said to Jehosh'a phat: "Let my servants go with your servants in 39 As for the rest of the affairs the ships," but Je hosh'a phat did

50 Finally Je hosh'a phat lay down with his forefathers and was Je ho'ram his son began to reign

old some only stif at was said that the country to be distingt.

51 As for A.ha.zi'ah the son of A'hab, he became king over Israel 41 As for Je hosh'a phat the son in Sa mar'i a in the seventeenth of A'sa, he had become king over year of Je-hosh'a phat the king of Judah in the fourth year of A'hab Judah, and he continued to reign over Israel for two years. 52 And a phat was thirty-five years old he kept doing what was bad in when he began to reign, and for Jehovah's eyes and went walking twenty-five years he reigned in in the way of his father and in the Jerusalem: and his mother's name way of his mother and in the way was A zu'bah the daughter of Shil'- of Jer o bo'am the son of Ne'bat, hi. 43 And he kept walking in who had caused Israel to sin. all the way of A'sa his father. He 53 And he continued serving Ba'al did not turn aside from it, by do- and bowing down to him and kept ing what was right in the eyes of offending Jehovah the God of Israel Jehovah. Only the high places according to all that his father had

The sellpent a jung and all world

or, according to the Greek Septuagint, THE FOURTH OF KINGS

1 And Mo'ab began to revolt diately he said: "It was E-li'jah the of A hab.

through the grating in his roof When he went up to him, there he chamber that was in Sa mar'i a was sitting upon the top of the and got sick. So he sent messengers mountain. He now spoke to him: and said to them: "Go, inquire of Ba'al-ze'bub the god of Ek'ron himself has spoken, 'Do come whether I shall revive from this sickness." 3 As for the angel of and spoke to the chief of the fifty: Jehovah, he spoke to E·li'iah the Tish'bite: "Rise up, go up to meet fire come down from the heavens the messengers of the king of and eat up you and your fifty." Sa mar'i a and say to them, 'Is it And fire came descending from the because there is no God at all in heavens and went eating up him Israel that you are going to inquire and his fifty. of Ba'al-ze'bub the god of Ek'ron? 4 So therefore this is what Jeho- other chief of fifty with his fifty. vah has said: "As regards the couch In turn he answered and spoke to upon which you have gone up, you him: "Man of the [true] God, this

5 When the messengers came back to him, he immediately said to them: "Why is it that you have come back?" 6 So they said to him: "There was a man that came up to meet us, and he pro- up him and his fifty. ceeded to say to us. 'Go, return to the king who sent you, and you a third chief of fifty and his fifty. must speak to him: "This is what But the third chief of fifty went Jehovah has said, 'Is it because up and came and bent down upon there is no God at all in Israel his knees in front of E-li'jah and that you are sending to inquire of began to implore favor of him and Ba'al-ze'bub the god of Ek'ron? Therefore, as regards the couch God, please let my soul and the upon which you have gone up, you soul of these fifty servants of yours will not come down off it, because be precious in your eyes. 14 Here you will positively die."" 7 At this he spoke to them: "What was and went eating up the two former the appearance of the man that chiefs of fifty and their fifties, but came up to meet you and then now let my soul be precious in your spoke these words to you?" 8 So eyes." they said to him: "A man possess- 15 At that the angel of Jehovah ing a hair garment, with a leather spoke to E·li'jah: "Go down with

against Israel after the death Tishbite."

9 And he proceeded to send to 2 Then A ha zi'ah fell down him a chief of fifty with his fifty. "Man of the [true] God, the king down.'" 10 But E li'jah answered "Well, if I am a man of God, let

11 So he sent again to him anwill not come down off it, because is what the king has said, 'Do you will positively die.''.'' With that E·li'jah went off. 'But E·li'jah answered and spoke to them: "If I am a man of the [true] God. let fire come down from the heavens and eat up you and your fifty." And fire of God came descending from the heavens and went eating

13 And he went sending again speak to him: "Man of the [true]

belt girded about his loins." Imme- him. Do not be afraid because of

him." So he rose and went down | 6 E-li'jah now said to him: "Sit with him to the king. 16 Then he here, please, because Jehovah himspoke to him: "This is what Jeho- self has sent me to the Jordan." vah has said, 'For the reason that But he said: "As Jehovah is living you have sent messengers to in- and as your soul is living, I will quire of Ba'al-ze'bub the god of not leave you." So both of them Ek'ron, is it because there is no went on. 7 And there were fifty God at all in Israel of whose word men of the sons of the prophets to inquire? Therefore as regards that went and kept standing in the couch upon which you have view at a distance; but, as for gone up, you will not come down both of them, they stood by the off it, because you will positively Jordan. 8 Then E-li'jah took his die." 17 And he gradually died, official garment and wrapped it up according to the word of Jehovah and struck the waters, and gradthat E-li'iah had spoken; and Je- ually they were divided this way ho'ram began to reign in place of and that way, so that both of him, in the second year of Je-ho'- them went across on the dry ram the son of Je hosh'a phat the ground. king of Judah, because he had not come to have a son.

things that he did, are they not I should do for you before I am written in the book of the affairs taken from you." To this E-li'sha of the days of the kings of Israel?

2 And it came about that when a windstorm up to the heavens. E·li'jah and E·li'sha proceeded to go from Gil'gal. 2 And E·li'jah began to say to E·li'sha: "Sit here, please, because Jehovah himself has sent me clear to Beth'el." But E·li'sha said: "As Jehovah is living and as your soul is living. I will not leave you." So they went down to Beth'el. 3 Then the sons of the prophets that were at Beth'el came out to E·li'sha and said to him: "Do you really know that today Jehovah is taking your master from headship over you?" At this he said: "I too well know it. BE and his horsemen!" And he did silent."

4 E·li'jah now said to him: "E·li'sha, sit here, please, because Jehovah himself has sent me to Jer'i cho." But he said: "As Jehovah is living and as your soul is living, I will not leave you." So they came on to Jer'i cho. 5 Then the sons of the prophets that were at Jer'i-cho approached E-li'sha and said to him: "Do you really know that today Jehovah is taking your master from headship over you?" At this he said: "I too well know it. Be silent."

9 And it came about that as soon as they had gone across E-li'jah 18 As for the rest of A.ha.zi'ah's himself said to E.li'sha: "Ask what said: "Please, that two parts in your spirit may come to me." 10 At that he said: "You have asked a Jehovah was to take E·li'jah in difficult thing. If you see me when taken from you, it will happen to you that way; but if [you do] not, it will not happen."

11 And it came about that as they were walking along, speaking as they walked, why, look! a fiery war chariot and fiery horses, and they proceeded to make a separation between them both: and E·li'jah went ascending in the windstorm to the heavens. 12 All the while E·li'sha was seeing it, and he was crying out: "My father, my father, the war chariot of Israel not see him any more. Consequently he took hold of his own garments and ripped them into two pieces. 13 After that he picked up the official garment of E-li'iah that had fallen off him, and went back and stood by the shore of the Jordan. 14 Then he took the official garment of E·li'jah that had fallen off him and struck the waters and said: "Where is Jehovah the God of E·li'jah, even He?" When he struck the waters, then they were gradually divided this way and that way, so that E·li'sha went across,

Elisha's miracles. Moab rebels, three kings 2 KINGS 2:15-3:11 15 When the sons of the prophets | and from there he returned to

that were at Jer'i-cho saw him Sa-mar'i-a. some way off, they began to say: 2 As for Je ho'ram the son of "The spirit of E-li'jah has settled A'hab, he became king over Isdown upon E-li'sha." Accordingly they came to meet him and bowed down to him to the earth. 16 And they went on to say to him: "Here, now, there are with your servants fifty men, valiant persons. Let them go, please, and look for your master. It may be that the spirit removed the sacred pillar of Ba'al of Jehovah has lifted him up and then thrown him upon one of the mountains or in one of the valleys." But he said: "You must not send them." 17 And they kept urging him until he was embarrassed, so that he said: "Send." They now sent fifty men; and they kept looking for three days, but they did hundred thousand lambs and a not find him. 18 When they re- hundred thousand unshorn male turned to him, he was dwelling in Jer'i-cho. Then he said to them: "Did I not say to you, 'Do not go'?"

19 In time the men of the city said to E·li'sha: "Here, now, the situation of the city is good, just day from Sa mar'i a and mustered as my master is seeing; but the all Israel. 7 He went farther and water is bad, and the land is causing miscarriages," 20 At that he king of Judah, saying: "The king said: "Fetch me a small new bowl of Mo'ab himself has revolted and put salt in it." So they fetched against me. Will you go with me it for him. 21 Then he went on to Mo'ab in war?" To this he said: out to the source of the water and "I shall go, I am the same as you threw salt in it and said: "This is are; my people are the same as your what Jehovah has said, 'I do make people; my horses are the same as this water healthful. No more will your horses," 8 And he went on death or any causing of miscar-riages result from it." 22 And the water continues healed down the way of the wilderness of E'dom." to this day, according to E·li'sha's word that he spoke.

city and began to jeer him and head!" 24 Finally he turned behind him and saw them and called down evil upon them in the name of Jehovah. Then two she-bears

rael in Sa. mar'i.a in the eighteenth year of Je-hosh'a-phat the king of Judah, and he continued to reign for twelve years. 2 And he kept on doing what was bad in Jehovah's eyes, only not like his father or like his mother, but he that his father had made. 3 Only he stuck to the sins of Jer.o.bo'am the son of Ne'bat, with which he caused Israel to sin. He did not depart from them.

4 As regards Me'sha the king of Mo'ab, he became a sheep raiser, and he paid to the king of Israel a sheep. 5 And it came about that as soon as A'hab died, the king of Mo'ab began to revolt against the king of Israel. 6 Consequently King Je ho'ram went out on that now sent to Je-hosh'a-phat the to say: "By which particular way shall we go up?" So he said: "By

9 And the king of Israel and the king of Judah and the king of 23 And he proceeded to go up E'dom proceeded to go, and they from there to Beth'el. As he was kept going their way around for going up on the way, there were seven days, and there proved to be small boys that came out from the no water for the camp and for the domestic animals that were followthat kept saying to him: "Go up, ing their steps. 10 At length the you baldhead! Go up, you bald- king of Israel said: "How unfortunate that Jehovah has called these three kings to give them into the hand of Mo'ab!" 11 At that Je-hosh'a phat said: "Is there not came out from the woods and went here a prophet of Jehovah? Then tearing to pieces forty-two children let us inquire of Jehovah through of their number. 25 And he kept him." So one of the servants of going from there to Mount Car'mel, the king of Israel answered and

said: "There is here E-li'sha the come up to fight against them. son of Sha'phat, who poured out water upon the hands of E-li'jah." 12 Then Je hosh'a phat said: "The word of Jehovah exists with him." Accordingly the king of Israel and 22 When they got up early in the Je-hosh'a-phat and the king of E'dom went down to him.

13 And E-li'sha proceeded to say to the king of Israel: "What do I have to do with you? Go to the kings to give them into the hand said: "As Jehovah of armies before whom I do stand is living, if it were not that it is the face of for which I am having consideration. I would not look at you or see you. 15 And now you men fetch me a string-instrument player." And it occurred that, as soon actually fill it; and every spring of on to say: "This is what Jehovah Kir-har'e seth remaining in it; of this torrent valley full of ditches; it and striking it down. 17 for this is what Jehovah has said: "You men will not see a wind, that the battle had proved too and you will not see a downpour; vet that torrent valley will be filled with him seven hundred men with water, and you men will ceryour livestock and your domestic animals,", 18 And this will indeed be a trivial thing in the eyes of Jehovah, and he will certaincity, and every good tree you should against him and returned to their fell, and all the springs of water land, you should stop up, and every good 4 Now there was a certain woman tract of land you should mar with 4 of the wives of the sons of the stones."

20 And it came about in the morning, at the time of the going up of the grain offering, that, look! water was coming from the di-

they heard that the kings had her: "What shall I do for you?

Consequently they called together Imen I from as many as were girding on a belt and upward, and they began standing at the boundary. morning, the sun itself flashed upon the water, so that the Mo'abites from the opposite side saw the water red like blood. 23 And they began to say: "This is blood! The prophets of your father and to the kings have unquestionably been put prophets of your mother." But the to the sword, and they went striking king of Israel said to him: "No, one another down. So now, to the for Jehovah has called these three spoil, O Mo'ab!" 24 When they came into the camp of Israel, the of Mo'ab." 14 To this E-li'sha Israelites immediately rose up and began striking the Mo'ab ites down so that they took to flight from before them. Hence they came into Je hosh'a phat the king of Judah Mo'ab, striking the Mo'ab ites down as they came. 25 And the cities they went throwing down, and, as for every good tract of land, they would pitch each one his stone and as the string-instrument player water they would stop up, and played, the hand of Jehovah came every good tree they would fell, to be upon him. 16 And he went until they left only the stones of has said, 'Let there be a making and the slingers began going around

26 When the king of Mo'ab saw strong for him, he at once took drawing sword to break through to tainly drink [from it], you and the king of E'dom; but they were not able to, 27 Finally he took his first-born son who was going to reign in place of him and offered him up as a burnt sacrifice ly give Mo'ab into your hand. upon the wall. And there came to 19 And you must strike down be great indignation against Israel, every fortified city and every choice so that they pulled away from

prophets that cried out to E·li'sha. saving: "Your servant, my husband, is dead; and you yourself well know that your own servant had continually feared Jehovah. rection of E'dom, and the land and the creditor himself has come came to be filled with the water. to take both my children for his 21 As regards all the Mo'ab ites, slaves." 2 At this E li'sha said to

house?" To this she said: "Your What is there to be done for you? maidservant has nothing at all in Is there anything to speak to the the house but a spouted jar of oil." 3 Then he said: "Go, ask for ves- for you?" To this she said: "In sels for yourself from outside, from among my own people I am dwellall your neighbors, empty vessels. Do not hold yourself to a few. 4 And you must go and close the for her?" Ge ha'zi now said: "For door behind yourself and your sons, a fact, a son she does not have, and you must pour out into all these vessels, and the full ones you should set aside." 5 Upon that he called her, and she kept standshe went away from him.

When she closed the door behind herself and her sons, they year you will be embracing a son." were bringing the vessels near to But she said: "No, my master, O her, and she was doing the pouring man of the [true] God! Do not tell out. 6 And it came about that as lies in connection with your maidsoon as the vessels were full she servant." went on to say to her son: "Do 17 However, the woman became bring still another vessel near to pregnant and gave birth to a son me." But he said to her: "There is at this appointed time the next no other vessel." At that the oil year, just as E-li'sha had spoken stopped. 7 So she came in and to her. 18 And the child kept on told the man of the [true] God, growing up, and it came about one and he now said: "Go, sell the oil day that he went out as usual and pay off your debts, and you to his father with the reapers. [and] your sons should live from 19 And he kept saying to his fa-

what is left."

8 And it came about one day that E·li'sha went passing along "Carry him to his mother." 20 Acto Shu'nem, where there was a cordingly he carried him and prominent woman, and she began brought him to his mother. And to constrain him to eat bread. And he kept sitting upon her knees it came about that as often as he until noon, and gradually he died. would pass by, he would turn aside 21 Then she went up and laid there to eat bread. 9 At length him upon the couch of the man of she said to her husband: "Here, the [true] God and closed the now, I well know that it is a holy door upon him and went out. man of God that is passing by us 22 She now called her husband constantly. 10 Please, let us make and said: "Do send me, please, a little roof chamber on the wall one of the attendants and one of and put there for him a couch and the she-asses, and let me run as a table and a chair and a lamp- far as the man of the [true] God stand: and it must occur that and return," 23 But he said: whenever he comes in to us he "Why are you going to him today? can turn aside there."

that as usual he came in there and all right." 24 So she saddled up turned aside to the roof chamber the she-ass and said to her attendand lay down there. 12 So he said ant: "Drive and go ahead. Do not to Ge ha'zi his attendant: "Call hold back for my sake from riding this Shu'nam mite woman." At unless I shall have said so to you." that he called her that she might stand before him. 13 Then he come to the man of the [true] God said to him: "Please, say to her, at Mount Car'mel. And it came

Tell me; what do you have in the for us with all this restriction. king or to the chief of the army ing." 14 And he went on to say: "What, then, is there to be done and her husband is old." 15 Immediately he said: "Call her." So ing at the entrance. 16 Then he said: "At this appointed time next

ther: "My head, O my head!" At last he said to the attendant: It is not a new moon nor a sab-11 And it came about one day bath." However, she said: "It is

25 And she proceeded to go and 'Here you have restricted yourself about that, as soon as the man of

the [true] God saw her out ahead, bent over him. And the boy began he immediately said to Ge ha'zi his to sneeze as many as seven times. attendant: "Look! The Shu'nam- after which the boy opened his mite woman over there. 26 Now eyes. 36 He now called Ge-ha'zi run, please, to meet her and say to and said: "Call this Shu'nam mite her. 'Is it all right with you? Is woman." So he called her and she it all right with your husband? Is came in to him. Then he said: it all right with the child?" To "Lift up your son." 37 And she this she said: "It is all right." proceeded to come in and fall at this she said: "It is all right." 27 When she came to the man of his feet and bow down to him to the [true] God at the mountain, the earth, after which she lifted she at once took hold of him by up her son and went out. his feet. At this Ge-ha'zi came near to push her away, but the man of to Gil'gal, and there was famine the [true] God said: "Let her in the land. As the sons of the alone, for her soul is bitter within her; and Jehovah himself has hidden it from me and not told "Put the large cooking pot on and me." 28 She now said: "Did I ask for a son through my lord? Did I not say, 'You must not lead me to a false hope'?"

fore them and then put the staff on to say: "Pour out for the peo-So he went back to meet him and pot. told him, saying: "The boy did

not wake up." way, after which he went up and of Jehovah.

Elisha raises dead son. Other miracles

38 And E·li'sha himself returned prophets were sitting before him, he in time said to his attendant: boil stew for the sons of the prophets." 39 Accordingly a certain one went out to the field to pick mallows, and he got to find a wild 29 Immediately he said to Ge- vine and went picking wild gourds ha'zi: "Gird up your loins and take from it, his garment full, and then my staff in your hand and go. In came and sliced them into the case you encounter anyone, you stewpot, for they were not acmust not greet him; and in case quainted with them. 40 Later they anyone should greet you, you must poured it out for the men to eat. not answer him. And you must And it came about that, as soon place my staff upon the face of as they ate from the stew, they the boy." 30 At this the mother themselves cried out and began of the boy said: "As Jehovah is saying: "There is death in the pot, living and as your soul is living, I O man of the [true] God." And will not leave you." Therefore he they were not able to eat. 41 So got up and went with her. 31 And he said: "Ferch, then, flour." Aft-Ge-ha'zi himself passed along be- er he threw it into the pot, he went upon the boy's face, but there was ple that they may eat." And nothno voice nor paying of attention. ing injurious proved to be in the

42 And there was a man that came from Ba'al-shal'i-shah, and 32 At last E·li'sha came into the he came bringing to the man of the house, and there the boy was [true] God bread of the first ripe dead, being laid upon his couch, fruits, twenty barley loaves, and 33 Then he came in and closed new grain in his bread bag. Then the door behind them both and he said: "Give it to the people that began to pray to Jehovah. 34 Fi- they may eat." 43 However, his nally he went up and lay down waiter said: "How shall I put this upon the child and put his own before a hundred men?" To this he mouth upon his mouth and his own said: "Give it to the people that eyes upon his eyes and his own they may eat, for this is what Jepalms upon his palms and kept hovah has said, "There will be an bent over him, and gradually the eating and a having of leftovers." child's flesh grew warm. 35 Then 44 At that he put it before them. he began walking again in the and they began to eat, and they house, once this way and once that had leftovers according to the word

Now a certain Na'a man, the and stood at the entrance of the little girl, and she came to be before Na'a man's wife. 3 In time she said to her mistress: "If only my lord were before the prophet he would recover him from his leprosy." 4 Subsequently someone came and reported to his lord, saying: "It was like this and that that the girl spoke who is from the away in a rage. land of Israel."

5 Then the king of Syria said: "Get going! Come, and let me send father, had it been a great thing a letter to the king of Israel." So that the prophet himself had spohe proceeded to go and take in his ken to you, would you not do it? hand ten talents of silver and six How much more, then, since he thousand pieces of gold and ten changes of garments. 6 And he came bringing the letter to the king of Israel, saying: "And now at the same time that this letter of the man of the [true] God; comes to you, here I do send to you Na's man my servant, that like the flesh of a little boy and he became clean.

15 Then he went back to the that as soon as the king of Israel read the letter, he immediately ripped his garments apart and said: "Am I God, to put to death and to preserve alive? For this person is sending to me to recover a man from his leprosy; for just take note, please, you men, and see how he is seeking a quarrel with me."

Israel had ripped his garments be given to your servant some apart, he at once sent to the king, ground, the load of a pair of mules; saying: "Why did you rip your because your servant will no more garments apart? Let him come, render up a burnt offering or a please, to me that he may know sacrifice to any other gods but to that there exists a prophet in Is- Jehovah. 18 In this thing may rael." 9 So Na'a man came with Jehovah forgive your servant:

chief of the army of the king house of E-li'sha. 10 However, of Syria, had become a great man E-li'sha sent a messenger to him, before his lord and held in esteem, saying: "Going there, you must because it was by him that Jeho- bathe seven times in the Jordan vah had given salvation to Syria; that your flesh may come back to and the man himself had proved to you; and be clean." 11 At this be a valiant, mighty man, though Na'a man grew indignant and bea leper. 2 And the Syrians, for gan to go away and say: "Here I their part, had gone out as ma- had said [to myself], 'To me he rauder bands, and they got to take will come out all the way and will captive from the land of Israel a certainly stand and call upon the name of Jehovah his God and move his hand to and fro over the place and actually give the leper my lord were before the prophet recovery.' 12 Are not the A.ba'-that is in Sa.mar'i.a! In that case nah and the Phar'par, the rivers of Damascus, better than all the waters of Israel? Can I not bathe in them and certainly be clean?" With that he turned and went

13 His servants now approached and spoke to him and said: "My said to you, 'Bathe and be clean'?" 14 At that he went down and began to plunge into the Jordan seven times according to the word after which his flesh came back

15 Then he went back to the man of the [true] God, he with all his camp, and came and stood before him and said: "Here, now, I certainly know that there is no God anywhere in the earth but in Israel. And now accept, please, a blessing gift from your servant." 16 However, he said: "As Jehovah before whom I do stand is living. I will not accept it." And he began 8 And it came about that, as to urge him to accept it, but he soon as E·li'sha the man of the kept refusing. 17 Finally Na'a-[true] God heard that the king of man said: "If not, please, let there his horses and his war chariots When my lord comes into the

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house of Rim'mon to bow down rosy of Na's man will stick to you there, and he is supporting him- and your offspring to time indefiself upon my hand, and I have to nite." Immediately he went out bow down at the house of Rim'mon, when I bow down at the snow. house of Rim'mon may Jehovah. please, forgive your servant in this respect." 19 At this he said to him: "Go in peace." Accordingly he went away from him for a good stretch of the land.

20 Then Ge-ha'zi the attendant of E·li'sha the man of the [true] God said: "Here my master has spared Na'a man this Syrian by thing from him." 21 And Ge-When Na'a man saw someone running after him, he at once got and then said: "Is all well?" said: "Go on, take two talents." And he kept urging him and finally

master. E·li'sha now said to him: did not go anywhere at all." 26 At not once or twice. that he said to him: "Did not my 11 Consequently the heart of the heart itself go along just as the king of Syria became enraged over man turned [to get down] off his this matter, so that he called his chariot to meet you? Is it a time servants and said to them: "Will to accept silver or to accept gar- you not tell me who from those ments or olive groves or vineyards who belong to us is for the king of or sheep or cattle or menservants | who belong to us is for the king of Israel?" 12 Then one of his servor maidservants? 27 So the lep- ants said: "None, my lord the king,

from before him, a leper white as

And the sons of the prophets began to say to E·li'sha: "Look, now! The place where we are dwelling before you is too cramped for us. 2 Let us go, please, as far as the Jordan and take from there each one a beam and make for ourselves there a place in which to dwell." So he said: "Go." 3 And a certain one went on to say: "Come not accepting from his hand what on, please, and go with your servhe brought. As Jehovah is living, I ants." At that he said: "I myself will run after him and take some- shall go." 4 Accordingly he went with them, and they finally came ha'zi went chasing after Na'a-man, to the Jordan and began to cut down the trees. 5 And it came about that a certain one was felling down from his chariot to meet him his beam, and the axhead itself fell into the water. And he began 22 To this he said: "All is well, to cry out and say: "Alas, my My master himself has sent me, master, for it was borrowed!" saying, 'Look! Just now there have 6 Then the man of the [true] God come to me two young men from said: "Where did it fall?" So he the mountainous region of E'phra- showed him the place. Immediately im from the sons of the prophets, he cut off a piece of wood and Do give them, please, a talent of threw it there and made the axsilver and two changes of gar- head float. 7 He now said: "Lift ments." 23 At that Na'a man it up for yourself." At once he thrust his hand out and took it.

8 And the king of Syria, for bound up two talents of silver in his part, became involved in war two bags, with two changes of against Israel, Accordingly he took garments, and gave them to two of counsel with his servants, saying: his attendants, that they might "At such and such a place you carry them before him." "At such and such a place you will encamp with me." 9 Then 24 When he came to O'phel, he the man of the [true] God sent to immediately took them from their the king of Israel, saying: "Guard hand and deposited them in the yourself against passing by this house and sent the men away. place, because there is where the So off they went. 25 And he him- Syrians are coming down." 10 So self came in and then stood by his the king of Israel sent to the place that the man of the [true] God "Where [did you come] from, Ge- had said to him, And he warned ha'zi?" But he said: "Your servant him, and he kept away from there.

is in Israel that tells the king of you are striking down? Set bread Israel the things that you speak in and water before them that they your inner bedroom." 13 So he may eat and drink and go to their said: "You men go and see where lord." 23 Accordingly he spread a he is, that I may send and take him." Later the report was made began to eat and drink, after which to him, saying: "There he is in Do'than," 14 Immediately he sent to their lord. And not once did the horses and war chariots and a heavy military force there; and they proceeded to come by night and close in upon the city.

15 When the minister of the man of the [true] God rose early to city with horses and war chariots. At once his attendant said to him: "Alas, my master! What shall we silver pieces, and the fourth of a do?" 16 But he said: "Do not be afraid, for there are more who are with us than those who are with them." 17 And E·li'sha began to pray and say: "O Jehovah, open his eyes, please, that he may see." Immediately Jehovah opened the attendant's eyes, so that he saw; and, look! the mountainous region was full of horses and war charlots of fire all around E-li'sha.

18 When they began to come down to him, E-li'sha went on to pray to Jehovah and say: "Please. strike this nation with blindness." So he struck them with blindness according to the word of E-li'sha. 19 E·li'sha now said to them: "This is not the way, and this is not the city. Follow me, and let me conduct you to the man you look for." However, he conducted them

to Sa mar'i.a.

20 And it came about that as soon as they arrived at Sa·mar'i.a. E·li'sha then said: "O Jehovah. open the eyes of these that they may see." Immediately Jehovah opened their eyes, and they got to see; and here they were in the flesh. 31 And he went on to say: middle of Sa · mar'i · a. 21 The king of Israel now said to E·li'sha as soon as he saw them: "Shall E-li'sha the son of Sha'phat con-I strike [them] down, shall I strike | tinues standing upon him today!" Ithem I down, my father?" 22 But

but it is E-li'sha the prophet who and with your bow the ones that great feast for them; and they he sent them away and they went marauding bands of the Syrians come again into the land of Israel.

24 And it came about afterward that Ben-ha'dad the king of Syria proceeded to collect all his camp together and to go up and besiege get up, and went out, why, there a Sa mar'i a. 25 In time a great military force was surrounding the famine arose in Sa mar'i-a, and, look! they were besieging it until an ass's head got to be worth eighty cab measure of dove's dung was worth five silver pieces. 26 And it came about as the king of Israel was passing along upon the wall that a certain woman cried out to him, saying: "Do save, O my lord the king!" 27 To this he said: "If Jehovah does not save you, from what [source] shall I save you? either from the threshing floor or from the wine or oil press?" 28 And the king went on to say to her: "What is the matter with you?" So she said: "This very woman said to me, 'Give your son that we may eat him today, and my own son we shall eat tomorrow.' 29 Accordingly we boiled my son and ate him. Then I said to her on the next day, 'Give your son that we may eat him.' But she hid her son.'

30 And it came about that as soon as the king heard the woman's words, he immediately ripped his garments apart; and as he was passing along upon the wall, the people got to see, and, look! sackcloth was underneath upon his "So may God do to me, and so may he add to it, if the head of

32 And E·li'sha was sitting in his he said: "You must not strike own house, and the older men were [them] down. Are those whom you sitting with him, when he sent a have taken captive with your sword man from before him. Before the messenger could come in to him, said to one another: "Look! The he himself said to the older men: king of Israel has hired against us "Have you seen how this son of the kings of the Hit'tites and the a murderer has sent to take off my kings of Egypt to come against us!" head? See to it: as soon as the 7 Immediately they got up and messenger comes, close the door, went fleeing in the evening darkand you must press him back with ness and leaving their tents and the door. Is there not the sound of the feet of his lord behind him?" 33 While he was yet speaking with fleeing for their soul. them, here was the messenger coming down to him, and [the king] as the outskirts of the camp, they proceeded to say: "Here this is then entered into one tent and the calamity from Jehovah. Why began to eat and drink and carry should I wait any longer for Jehovah?"

7 E·li'sha now said: "Listen, you men, to the word of Jehovah. This is what Jehovah has said, 'Tomorrow about this time a seah and went off and stuck them away. measure of fine flour will be worth answered the man of the [true] it with your own eyes, but from it you will not eat."

3 And there were four men, began to say the one to the other: have died? 4 If we had said, 'Let ed to the king's house inside. us enter the city,' when the famine up in the evening darkness to enter the camp of the Syrians; and they got to come as far as the outskirts look! nobody was there.

caused the camp of the Syrians to the crowd of Israel that have rehear the sound of war chariots, mained in it. Look! They are the the sound of horses, the sound of same as all the crowd of Israel

their horses and their asses-the camp just as it was-and they kept

8 When these lepers came as far from there silver and gold and garments and go off and stick them away. After that they returned and entered into another tent and carried things from there

9 Finally they began to say the a shekel, and two seah measures one to the other: "It is not right of barley worth a shekel in the what we are doing. This day is a gateway of Sa·mar'i·a.'" 2 At day of good news! If we are hesitatthat the adjutant upon whose hand ing, and we actually wait until the the king was supporting himself morning light, guilt must also catch up with us. So now come and God and said: "If Jehovah were let us enter and make report at the making floodgates in the heavens, king's house," 10 So they came could this thing take place?" To and called to the gatekeepers of this he said: "Here you are seeing the city and reported to them, saying: "We came into the camp of the Syrians, and, look! there was nobody there nor sound of a man lepers, that happened to be at the but only the horses tied and the entrance of the gate; and they asses tied and the tents just as they were." 11 At once the gate-"Why are we sitting here until we keepers called out and they report-

12 Immediately the king rose up is in the city, we would also have by night and said to his servants: to die there. And if we do sit here, "Let me tell you, please, what the we shall also have to die. So now Syrians have done to us. They well come and let us invade the camp know that we are hungry; and so of the Syrians. If they preserve us they went out from the camp to alive, we shall live; but if they hide themselves in the field, sayput us to death, then we shall have ing, 'They will come out from the to die." 5 Accordingly they rose city, and we shall catch them alive, and into the city we shall enter." 13 Then one of his servants answered and said: "Let them take, of the camp of the Syrians, and, please, five of the remaining horses that have remained in the city. 6 And Jehovah himself had Look! They are the same as all a great military force, so that they that have perished. And let us send

out and see." 14 Accordingly they | and went, she with her household, camp of the Syrians, saying: "Go and see." 15 At that they went following them as far as the Jordan; and, look! all the way was full of garments and utensils that the Syrians had thrown away as they were hurrying away. Then the messengers returned and reported to the king.

16 And the people proceeded to go out and plunder the camp of of fine flour came to be worth a shekel, and two seah measures of barley worth a shekel, according of the gateway; and the people kept that he died, just as the man of he spoke at the time that the king king, saying: "Two seah measures the land until now." of barley worth a shekel and a 7 And Filisha seah measure of fine flour worth a shekel it will come to be tomorrow at this time in the gateway of Sa·mar'i.a." 19 But the adjutant answered the man of the [true] were making floodgates in the heavens, could it take place according to this word?" To this he said: "Here you are seeing it with your own eyes, but from it you will not eat." 20 Thus it happened to him like that, when the people kept trampling him in the gateway, so that he died.

had revived, saying: "Rise up and ha'dad, the king of Syria, has sent go, you with your household, and me to you, saying, 'Shall I revive reside as an alien wherever you from this sickness?" 10 Then can reside as an alien; for Jehovah E·li'sha said to him: "Go, say to has called for a famine, and, be-nim, 'You will positively revive,' sides, it must come upon the land and Jehovah has shown me that for seven years." 2 So the woman he will positively die." 11 And got up and did according to the he kept a fixed look and kept it

took two chariots with horses and and took up residence as an alien the king sent them out after the in the land of the Phi-lis'times for seven years.

3 And it came about at the end of seven years that the woman proceeded to return from the land of the Phi-lis'tines and go forth to cry out to the king for her house and for her field. 4 Now the king was speaking to Ge-ha'zi the attendant of the man of the [true] God. saying: "Do relate to me, please, all the great things that E·li'sha the Syrians; and so a seah measure has done." 5 And it came about that as he was relating to the king how he had revived the dead one. why, here the woman whose son to the word of Jehovah. 17 And he had revived was crying out to the king himself had appointed the the king for her house and for her adjutant upon whose hand he was field. At once Ge ha'zi said: "My supporting himself to have charge lord the king, this is the woman, and this is her son whom E-li'sha trampling him in the gateway, so revived." 6 At that the king asked the woman, and she went on to the [true] God had spoken, when relate to him the story. Then the king gave her a court official, saycame down to him. 18 Thus it ing: "Return all that belongs to came about just as the man of her and all the products of the the [true] God had spoken to the field from the day of her leaving

7 And E·li'sha proceeded to come to Damascus; and Ben-ha'dad the king of Syria was sick. Accordingly the report was made to him, saying: "The man of the answered the man of the [true] [true] God has come as far as God and said: "Even if Jehovah here." 8 At that the king said to Haz'a·el: "Take a gift in your hand and go and meet the man of the [true] God, and you must inquire of Jehovah through him. saying, 'Shall I revive from this sickness?'" 9 So Haz'a el went to meet him and took a gift in his hand, even every sort of good thing of Damascus, the load of for-8 And E-li'sha himself had spoken ty camels, and came and stood beto the woman whose son he fore him and said: "Your son, Benword of the man of the [true] God set to the point of embarrassment.

Then the man of the [true] God | him and the chiefs of the chariots; gave way to weeping. 12 At this and the people went fleeing to Haz'a el said: "Why is my lord their tents, 22 But E'dom kept up weeping?" To this he said: "Because its revolt from under the hand of I well know what injury you will Judah down to this day. It was do to the sons of Israel. Their then that Lib'nah began to revolt fortified places you will consign to at that time. In the the fire, and their choice men you will kill with the sword, and their Je ho'ram and all that he did, children you will dash to pieces, are they not written in the book and their pregnant women you will of the affairs of the days of the rip up." 13 Upon that Haz'a el kings of Judah? 24 Finally Jesaid: "What is your servant, [who ho'ram lay down with his foreis a mere] dog, that he could do fathers and was buried with his this great thing?" But E-li'sha forefathers in the city of David, said: "Jehovah has shown me you as king over Syria."

14 After that he went from E-li'sha and came to his own lord, who then said to him: "What will positively revive," 15 And it

of him.

16 And in the fifth year of Jeof Je hosh'a phat the king of Juyears old he happened to be when he went walking in the way of the kings of Israel, just as those of the house of A'hab had done; for it was A'hab's daughter that bewhat was bad in Jehovah's eyes. of David his servant, just as he in Jez're el, for he was sick. had promised him to give a lamp to him [and] to his sons always. I his part, called one of the sons

from under the hand of Judah, him: "Gird up your loins and take and then made a king reign over this flask of oil in your hand and them. 21 Consequently Je-ho'ram go to Ra'moth-gil'e-ad. 2 When passed over to Za'ir, also all the you have come in there, see Je'hu chariots with him. And it came the son of Je-hosh'a phat the son about that he himself rose up by of Nim'shi there; and you must night and got to strike down the come in and make him get up E'dom ites that were surrounding from the midst of his brothers

23 And the rest of the affairs of And A ha zi'ah his son began to

reign in place of him.

25 In the twelfth year of Je ho'ram the son of A'hab the king of Israel, A.ha.zi'ah the son of Je.ho'did E-li'sha say to you?" To this ram the king of Judah became king. he said: "He said to me, 'You 26 Twenty-two years old was A.hazi'ah when he began to reign, and came about on the next day that for one year he reigned in Jeruhe proceeded to take a coverlet and salem. And his mother's name was dip it in water and spread it out Athali'ah the granddaughter of over his face, so that he died. And Om'ri the king of Israel. 27 And Haz'a el began to reign in place he went walking in the way of the house of A'hab and kept doing what was bad in Jehovah's eyes, ho'ram the son of A'hab the king like the house of A'hab, for he of Israel, while Je hosh'a phat was was a relative of the house of king of Judah, Je ho'ram the son A'hab by marriage. 28 Accordingly he went with Je-ho'ram the dah became king, 17 Thirty-two son of A'hab to the war against Haz'a el the king of Syria at he became king, and for eight years | Ra'moth-gil'e-ad, but the Syrians he reigned in Jerusalem. 18 And struck down Je ho'ram. 29 So Je-ho'ram the king returned to get healed at Jez're el from the wounds that the Syrians got to inflict upon him at Ra'mah when he fought came his wife, and he kept doing Haz'a el the king of Syria. As for A.ha.zi'ah the son of Je.ho'ram 19 And Jehovah did not want to the king of Judah, he went down bring Judah to ruin for the sake to see Je ho'ram the son of A'hab

And E·li'sha the prophet, for 20 In his days E'dom revolted of the prophets and then said to and bring him into the innermost upon the bare steps, and they began chamber. 3 And you must take to blow the horn and say: "Je hu the flask of oil and pour it out has become king!" 14 And Je'hu upon his head and say, 'This is the son of Je-hosh'a-phat the son what Jehovah has said: "I do of Nim'shi proceeded to conspire anoint you as king over Israel." And you must open the door and flee and not wait."

4 And the attendant, the prophet's attendant, got on his way to Israel, because of Haz'a el the king Ra'moth-gil'e ad. 5 When he of Syria, 15 Later Je ho'ram the came in, why, there the chiefs of the military force were seated. He now said: "There is a word I have for you, O chief." At this Je'hu said: "For which one of all of us?" Then he said: "For you, O chief." 6 So he got up and came into the house; and he proceeded to pour in escape from the city to go and the oil out upon his head and say to him: "This is what Jehovah the Je'hu began to ride and go to God of Israel has said, 'I do anoint you as king over Jehovah's people, that is, over Israel, 7 And you must strike down the house of A'hab your lord, and I must avenge the blood of my servants the prophets and the blood of all the servants heaving mass of Je'hu's [men] of Jehovah at the hand of Jez'ebel. 8 And the whole house of A'hab must perish; and I must cut off from A'hab anyone urinating against a wall and any helpless and worthless one in Israel. 9 And I must constitute the house of A'hab like the house of Jer.o.bo'am the went to meet him and said: "This son of Ne'bat and like the house of Ba'a sha the son of A hi'iah. 10 And Jez'e bel the dogs will eat up in the tract of land at Jez're-el, and there will be no one burying her.'" With that he opened the door and went fleeing.

11 As for Je'hu, he went out to the servants of his lord, and they began to say to him: "Is everything all right? Why did this crazy man come in to you?" But he said to them: "You yourselves well know the man and his sort of talk." with 'peace'? Get around to my us, please." Then he said: "It was like this and like that that he talked to me, saying, This is what as to them, but he has not re-Jehovah has said: "I do anoint turned; and the driving is like the you as king over Israel."'" 13 At driving of Je'hu the grandson of this they hurriedly took each one Nim'shi, for it is with madness

against Je ho'ram.

And Je ho'ram himself had happened to be keeping guard at Ra'moth-gil'e-ad, he with all king returned to get healed at Jez're-el from the wounds that the Syrians got to inflict upon him when he fought Haz'a el the king of Syria.

Je'hu now said: "If your soul agrees, do not let anyone go out make report in Jez're el." 16 And Jez're el: for Je ho'ram was lying there, and A.ha.zi'ah the king of Judah himself had gone down to see Je ho'ram. 17 And the watchman was standing upon the tower in Jez're el, and he got to see the as he was coming, and he at once said: "There is a heaving mass [of men] that I am seeing." At that Je ho'ram said: "Take a cavalryman and send him to meet them. and let him say, 'Is there peace?' " 18 Accordingly a rider on a horse is what the king has said, 'Is there peace?'" But Je'hu said: "What do you have to do with 'peace'? Get around to my rear!"

And the watchman went on to report, saying: "The messenger came as far as to them, but he has not returned." 19 So he sent out a second rider on a horse, who, when he came to them, proceeded to say: "This is what the king has said, 'Is there peace?' " But Je'hu said: "What do you have to do

20 And the watchman went on to report, saying: "He came as far his garment and put it under him that he drives." 21 At that Je ho'- 448

chariot was hitched up and Je ho'- come king over Judah.) ram the king of Israel and A.hazi'ah the king of Judah went out, re-el, and Jez'e-bel herself heard each in his own war chariot. As they of it. And she proceeded to paint continued on out to meet Je'hu, her eyes with black paint and do they got to find him in the tract of land of Na'both the Jez're el ite. down through the window. 31 And

22 And it came about that as soon as Je-ho'ram saw Je'hu, he immediately said: "Is there peace. Je'hu?" But he said: "What peace could there be as long as there are the fornications of Jez'e-bel your mother and her many sorceries?" 23 At once Je ho'ram made down at him. 33 So he said: "Let a turn with his hands, that he might flee, and said to A.ha.zi'ah: "There is trickery, A.ha.zi'ah!" 24 And Je'hu himself filled his horses; and he now trampled upon hand with a bow and proceeded to shoot Je ho'ram between the arms. so that the arrow came out at his heart, and he collapsed in his war this accursed one and bury her. for chariot. 25 He now said to Bid'kar she is the daughter of a king." his adjutant: "Lift him up: throw him into the tract of the field of they did not find anything of her Na'both the Jez're el ite: for remember: I and you were riding palms of the hands. 36 When teams behind A'hab his father, and Jehovah himself lifted up this pronouncement against him: and the blood of his sons I saw saying, 'In the tract of land of yesterday," is the utterance of Jez're el the dogs will eat the flesh Jehovah, "and I shall certainly of Jez'e bel. 37 And the dead body repay you in this tract of land." is of Jez'e bel will certainly become the utterance of Jehovah.' So now, as manure upon the face of the lift him up; throw him into the field in the tract of land of Jez'tract of land according to the word revel, that they may not say: "This of Jehovah."

27 And A.ha.zi'ah the king of Judah himself saw it and took to flight by the way of the garden house. (Later Je'hu went in pursuit Sa·mar'i·a to the princes of Jez'of him and said: "Him also! STRIKE him down!" So they struck takers of A'hab. saving: 2 "Now. him down while in the chariot on the way up to Gur, which is by letter comes to you there are with Ib'le am. And he continued his you the sons of your lord, and flight to Me-gid'do and got to die there. 28 Then his servants carried him in a chariot to Jerusalem. and so they buried him in his grave with his forefathers in the city of David. 29 And it was in the eleventh year of Je-ho'ram the son your lord."

ram said: "Hitch up!" So his war of A'hab that A ha zi'ah had be-

30 At length Je'hu came to Jez'her head up beautifully and to look Je'hu himself came in by the gate. She now said: "Did it go all right with Zim'ri the killer of his lord?" 32 At that he raised his face toward the window and said: "Who is with me? Who?" Immediately two or three court officials looked her drop!" Then they let her drop, and some of her blood went spattering upon the wall and upon the her. 34 After that he came on in and ate and drank and then said: "You men, please, take care of 35 When they went to bury her. but the skull and the feet and the they returned and told him, he went on to say: "It is the word of Jehovah that he spoke by means of 26 "Certainly the blood of Na'both his servant E'll'jah the Tish'bite. Jez're el the dogs will eat the flesh is Jez'e·bel." "

10 Now A'hab had seventy sons in Sa·mar'i a. Therefore Je'hu wrote letters and sent them to re el, the older men and the carethen, at the very time that this there are with you the war chariots and the horses and a fortified city and the armor. 3 And you must see which is the best and most upright of the sons of your lord and put him upon the throne of his father. Then fight for the house of

selves stand?" 5 Consequently the of Judah. When he said to them. one who was over the house and the one who was over the city and sent to Je'hu, saying: "We are your servants, and everything that not make anyone king. What is them alive you men!" So they good in your own eves do."

6 At that he wrote them a second letter, saving: "If you belong to me, and it is my voice that you are obeying, take the heads of the men that are sons of your lord there he got to encounter Je-hon'and come to me tomorrow at this a dab the son of Re'chab [coming] time at Jez're el."

Now the sons of the king, seventy men, were with the distinguished men of the city that were bringing them up. 7 And it came about that as soon as the letter came to them, they went taking the sons of the king and slaughtering [them], seventy men, after which they put their heads in baskets and sent them to him at Jez're el. 8 Then the messenger came in and told him, saying: "They have brought the heads of the sons of the king." So he said: "Pur them kept him riding with him in his in two hears at the entrance of war chariot. 17 Finally he came in two heaps at the entrance of the gate until morning." 9 And it came about in the morning that he proceeded to go out. Then he A'hab's in Sa mar'i a, until he had stood still and said to all the people: "You are righteous. Here I myself conspired against my lord, and I got to kill him; but who struck down all these? 10 Know, then, that nothing of Jehovah's word will fall [unfulfilled] to the earth that Jehovah has spoken against the house of A'hab; and Jehovah a great deal. 19 So now call all himself has done what he spoke the prophets of Ba'al, all his worby means of his servant E·li'jah." 11 Moreover, Je'hu went on to Do not let a single one be missing. strike down all who were left over of the house of A'hab in Jez're el Ba'al. Anyone that is missing will and all his distinguished men and not keep living." As for Je'hu, he his acquaintances and his priests, until he had let no survivor of his remain.

come in, then get on his way to Ba'al." Accordingly they proclaimed

4 And they became very greatly Sa mar'i.a. The binding house of afraid and began to say: "Look! the shepherds was on the way. Two kings themselves did not stand 13 And Je'hu himself encountered before him, and how shall we our- the brothers of A ha zi'ah the king "Who are you?" then they said: "We are the brothers of A.ha.zi'ah. the older men and the caretakers and we are on our way down to ask if all is well with the sons of the king and the sons of the lady." you say to us we shall do. We shall 14 Immediately he said: "Seize seized them alive and slaughtered them at the cistern of the binding house, forty-two men, and he did not let a single one of them remain.

15 As he was going along from to meet him. When he blessed him, he accordingly said to him: "Is your heart upright with me. just as my own heart is with your heart?"

To this Je-hon'a-dab said: "It

"If it is, do give me your hand." So he gave him his hand. At that he made him get up into the chariot with him. 16 Then he said: "Do go along with me and look upon my toleration of no rivalry toward Jehovah." And they to Sa·mar'i·a. Now he went striking down all who were left over of annihilated them, according to Jehovah's word that he had spoken to E·li'jah.

18 Further, Je'hu collected all the people together and said to them: "A'hab, on the one hand, worshiped Ba'al a little. Je'hu, on the other hand, will worship him shipers and all his priests to me. because I have a great sacrifice for acted slyly, for the purpose of destroying the worshipers of Ba'al.

20 And Je'hu went on to say: 12 And he proceeded to rise and "Sanctify a solemn assembly for it. 21 After that Je'hu sent through [ and ] according to all that was in all Israel, so that all the wor- my heart you have done to the shipers of Ba'al came in, And house of A'hab, sons themselves to not a single one was left over that the fourth generation will sit for did not come in. And they kept you upon the throne of Israel." coming into the house of Ba'al, and 31 And Je'hu himself did not take the house of Ba'al came to be full from end to end. 22 He now said to the one who was over the wardrobe: "Bring out garments for all of Jer.o.bo'am with which he the worshipers of Ba'al." So he caused Israel to sin. brought the attire out for them. 23 Then Je'hu entered with Jehon'a dab the son of Re'chab into Haz'a el kept striking them in all the house of Ba'al. He now said to the territory of Israel, 33 from the worshipers of Ba'al: "Search carefully and see that there may be here with you none of the worshipers of Jehovah, but only the worshipers of Ba'al." 24 Finally they came in to render up sacrifices and burnt offerings, and Je'hu himself stationed eighty men outside at his disposal and went on to say: "As for the man that escapes from the men whom I am bringing into your hands, the one's soul will go for the other's soul."

25 And it came about that as soon as he finished rendering up son began to reign in place of him. the burnt offering, Je'hu immediately said to the runners and the reigned over Israel were twentyadjutants: "Come in, strike them eight years in Sa mar'i-a. down! Do not let a single one go out." And the runners and the 11 Now as regards Atharian the mother of Arhariah, she down! Do not let a single one go adjutants began to strike them down with the edge of the sword and to throw them out, and they kept going as far as the city of the house of Ba'al, 26 Then they brought out the sacred pillars of the house of Ba'al and burned each one. 27 Further, they pulled down the sacred pillar of Ba'al and pulled down the house of Ba'al, and they kept it set aside for privies down to this day.

28 Thus Je'hu annihilated Ba'al out of Israel. 29 It was only the sins of Jer-o-bo'am the son of from following, [that is,] the golden calves of which one was in Beth'el and one in Dan. 30 Consequently Jehovah said to Je'hu: "For the reason that you have acted well bodyguard and of the runners and

care to walk in the law of Jehovah the God of Israel with all his heart. He did not turn aside from the sins

32 In those days Jehovah started to cut off Israel piece by piece; and the Jordan toward the rising of the sun, all the land of Gil'e-ad, the Gad'ites and the Reu'ben ites and the Ma·nas'sites, from A·ro'er, which is by the torrent valley of Ar'non, even Gil'e-ad and Ba'shan,

34 And the rest of the affairs of Je'hu and all that he did and all his mightiness, are they not written in the book of the affairs of the days of the kings of Israel? 35 Finally Je'hu lay down with his forefathers, and they buried him in Sa·mar'i·a; and Je·ho'a·haz his 36 And the days that Je'hu had

saw that her son had died. So she rose up and destroyed all the offspring of the kingdom. 2 However. Je-hosh'e-ba the daughter of King Je-ho'ram, the sister of A.ha.zi'ah, took Je-ho'ash the son of A.ha.zi'ah and stole him from among the sons of the king that were to be put to death, even him and his nursing woman, into the inner room for the couches, and they kept him concealed from the face of Ath-a-li'ah, and he was not put to death. 3 And he continued with her at the house of Jehovah Ne'bat, with which he caused Israel in hiding for six years, while Athto sin, that Je'hu did not turn aside a li'ah was reigning over the land.

4 And in the seventh year Jehoi'a da sent and then took the chiefs of hundreds of the Ca'ri-an in doing what is right in my eyes, brought them to himself at the

house of Jehovah and concluded the custom, and the chiefs and the went on to command them, saving: "This is the thing that you will do: watch over the king's house: 6 and one third will be at the gate of the Foundation, and one third will be at the gate behind strict watch over the house by turns. 7 And there are two divisions among you that are all going out on the sabbath, and they must keep strict watch over the house of Jehovah in behalf of the king. 8 And you must encircle the king all around, each one with his weapons in his hand; and anyone the covenant between Jehovah and entering within the rows will be put to death. And continue with the king when he goes out and when he comes in."

9 And the chiefs of hundreds proceeded to do according to all to the house of Ba'al and pulled that Je hoi'a da the priest had down his altars; and his images commanded. So they took each one they broke up thoroughly, and his men that were coming in on the Mat'tan the priest of Ba'al they sabbath, together with those that killed before the altars. were going out on the sabbath. and then came in to Je hoi'a da overseers over the house of Jehothe priest. 10 The priest now gave vah. the chiefs of hundreds the spears chiefs of hundreds and the Ca'riand the circular shields that had an bodyguard and the runners and belonged to King David, which all the people of the land, that they were in the house of Jehovah. 11 And the runners kept standing each one with his weapons in his came gradually by the way of the hand, from the right side of the gate of the runners to the king's house clear to the left side of the house; and he began to sit upon house, by the altar and by the house, the throne of the kings. 20 And all around near the king. 12 Then he brought the son of the king out and put upon him the diadem and the Testimony; and so they made him king and anointed him. And they began to clap their hands and say: "Let the king live!"

13 When Athali'ah heard the sound of the people running, she at once came to the people at she saw, and there the king was

a covenant with them and made trumpets by the king, and all the them swear at the house of Jeho- people of the land rejoicing and vah, after which he showed them blowing the trumpets. Immediately the son of the king. 5 And he Ath a li'ah ripped her garments apart and began crying: "Conspiracy! Conspiracy!" 15 But Je-hoi'-One third of you are coming in a da the priest commanded the on the sabbath and keeping strict chiefs of hundreds, the appointed ones of the military force, and said to them: "Take her out from inside the rows, and, as for anyone coming after her, let there be an the runners; and you must keep execution of death with the sword!" For the priest had said: "Do not let her be put to death in the house of Jehovah." 16 So they laid their hands upon her and she came by the way of the horse entry of the king's house, and she got put to death there.

17 Then Je hoi'a da concluded the king and the people, that they should prove themselves the people of Jehovah; and also between the king and the people. 18 After that all the people of the land came

And the priest proceeded to put 19 Further, he took the might bring the king down from the house of Jehovah; and they all the people of the land continued to rejoice; and the city, for its part, had no disturbance, and Atha·li'ah herself they had put to death with the sword at the king's house.

21 Seven years old Je ho'ash was when he began to reign.

12 In the seventh year of Je'hu, Je ho'ash became king, and the house of Jehovah. 14 Then for forty years he reigned in Jerusalem. And his mother's name was standing by the pillar according to Zib'i ah from Be'er-she'ba. 2 And

Je-ho'ash continued doing what | house of Jehovah. In turn they was right in Jehovah's eyes all paid it out to the workers in wood the days of his that Je hoi'a da the and to the builders that were workpriest instructed him. 3 It was ing at the house of Jehovah, only the high places that did not 12 and to the masons and to the disappear. The people were still hewers of stone, and to buy timsacrificing and making sacrificial bers and hewn stones for repairing smoke on the high places.

4 And Je-ho'ash proceeded to say to the priests: "All the money for the holy offerings that is brought to the house of Jehovah. the money at which each one is according to individual valuation, crack is found."

twenty-third year of King Je-ho'ash, the priests had not yet repaired the cracks of the house. 7 So King Je ho'ash called Je hoi'a da the priest and the priests and said to them: "Why is it that you are not repairing the cracks of the house? Now, then, do not take any more money from your acquaintances, but for the cracks of the house you should give it." 8 At that the priests consented not to take any more money from the people and not to repair the cracks of the house.

9 Je hoi'a da the priest now took a chest and bored a hole in its lid and put it beside the altar on the right as a person comes into the house of Jehovah, and there the priests, the doorkeepers, put all the money that was being brought into the house of Jehovah. 10 And it came about that as soon as they money in the chest, the secretary are they not written in the book of of the king and the high priest the affairs of the days of the kings of Jehovah. 11 And they gave the ho'ash down at the house of the money that had been counted off Mound, [on the way] that goes over to the hands of doers of the down to Sil'la. 21 And Jo'za car

the cracks of the house of Jehovah and for all that was expended upon the house to repair it.

13 Only as respects the house of Jehovah there were not made basins of silver, extinguishers, bowls, assessed, the money for the souls trumpets, any sort of gold article and article of silver from the monall the money that it comes up on ey that was being brought to the the heart of each one to bring to house of Jehovah; 14 for it was the house of Jehovah, 5 let the to the doers of the work that they priests take for themselves, each would give it, and with it they reone from his acquaintance; and paired the house of Jehovah. let them, for their part, repair the 15 And they would not call for an cracks of the house wherever any accounting with the men into whose hand they would give the 6 And it came about that by the money to give to the doers of the work, because it was with faithfulness that they were working, 16 As for the money for guilt offerings and the money for sin offerings, it was not being brought to the house of Jehovah. So it came to belong to the priests.

> 17 Then it was that Haz'a el the king of Syria proceeded to go up and fight against Gath and capture it, after which Haz'a el set his face to go up against Jerusalem. 18 At that Je ho'ash the king of Judah took all the holy offerings that Je-hosh'a-phat and Je-ho'ram and A.ha.zi'ah his forefathers, the kings of Judah, had sanctified and his own holy offerings and all the gold to be found in the treasures of the house of Jehovah and the house of the king and sent them to Haz'a el the king of Syria. So he withdrew from against Jerusalem.

19 As for the rest of the affairs saw that there was a great deal of of Je-ho'ash and all that he did. would come up, and they would of Judah? 20 However, his servbind it up and count the money ants rose up and leagued together that was being found at the house in a conspiracy and struck Jework that were appointed [to] the the son of Shim'e ath and Je hoz'-

a bad the son of Sho'mer, his serv- | 10 In the thirty-seventh year of ants, were the ones that struck Je-ho'ash the king of Judah, Jehim down, so that he died. Ac- ho'ash the son of Je ho'a haz becordingly they buried him with his came king over Israel in Sa·mar'i-a forefathers in the city of David: and Am·a·zi'ah his son began to reign in place of him.

13 In the twenty-third year of Je ho'ash the son of A hazi'ah the king of Judah, Je-ho'ahaz the son of Je'hu became king over Israel in Sa·mar'i·a for seventeen years. 2 And he continued to do what was bad in Jehovah's eves and went walking in pursuit of the sin of Jer·o·bo'am the son of Ne'bat, with which he caused Israel to sin. He did not turn aside from it. 3 And Jehovah's anger became hot against Israel, so that he gave them into the hand of Haz'a el the king of Syria and into the hand of Ben-ha'dad the son of Haz'a el all their days.

4 In time Je ho'a haz softened the face of Jehovah, so that Jehoseen the oppression upon Israel, because the king of Syria had oppressed them. 5 Consequently Je- his horsemen!" 15 And E-li'sha they came out from under the hand of Syria, and the sons of Israel continued to dwell in their he went on to say to the king of homes as formerly. 6 (Only they Israel: "Put your hand to the bow." did not depart from the sin of the Accordingly he put his hand to it, house of Jer.o.bo'am, with which after which E.li'sha laid his hands he caused Israel to sin. In it he upon the hands of the king. walked; and even the sacred pole 17 Then he said: "Open the winitself stood in Sa mar'i a.) 7 For dow to the east." So he opened it. he had not left to Je ho'a haz any Finally E li'sha said: "Shoot!" So people but fifty horsemen and ten he shot. He now said: "Jehovah's chariots and ten thousand men on foot, because the king of Syria had destroyed them, that he might you will certainly strike down Syria make them like the dust at threshing.

Je-ho'a-haz and all that he did and his mightiness, are they not written in the book of the affairs of the days of the kings of Israel? 9 Finally Je-ho'a-haz lay down with his forefathers, and they buried him in Sa·mar'i·a: and Je·ho'of him.

for sixteen years. 11 And he continued to do what was bad in Jehovah's eyes. He did not depart from all the sins of Jer.o.bo'am the son of Ne'bat, with which he made Israel sin. In them he walked.

12 As for the rest of the affairs of Je ho'ash and all that he did and his mightiness [and] how he fought against Am·a·zi'ah the king of Judah, are they not written in the book of the affairs of the days of the kings of Israel? 13 Finally Je ho'ash lay down with his forefathers, and Jer-o-bo'am himself sat upon his throne. In turn Jeho'ash was buried in Sa·mar'i-a with the kings of Israel.

14 As regards E·li'sha, he had taken sick with the sickness with which he was to die. So Je-ho'ash the king of Israel came down to vah listened to him; for he had him and began to weep over his face and say: "My father, my father, the war chariot of Israel and hovah gave Israel a savior, so that proceeded to say to him: "Take a bow and arrows." So he took to himself a bow and arrows. 16 And arrow of salvation, even the arrow of salvation against Syria! And at A'phek to the finishing point."

18 And he went on to say: "Take 8 As for the rest of the affairs of the arrows." At that he took e ho'a haz and all that he did [them]. Then he said to the king of Israel: "Strike on the earth." So he struck three times and stopped. 19 And the man of the [true] God grew indignant at him: hence he said: "It was meant to strike five or six times! In that case ash his son began to reign in place you would certainly be striking down Syria to the finishing point,

will strike down Syria."

they buried him. And there were ther. 6 And the sons of the marauding bands of the Mo'ab ites strikers he did not put to death, that regularly came into the land according to what is written in the at the coming in of the year. 21 And it came about that as they were burying a man, why, here should not be put to death for sons. they saw the marauding band. At once they threw the man into put to death for fathers; but for E·li'sha's burial place and went his own sin should each one be off. When the man touched the put to death." 7 He himself struck bones of E·li'sha, he immediately down the E'dom ites in the Valley came to life and stood upon his of Salt, ten thousand men, and got feet.

Syria, he oppressed Israel all the down to this day. days of Je ho'a haz. 23 However, his face until now. 24 Finally taken from the hand of Je-ho'agot to recover the cities of Israel.

14 In the second year of Je ho'ash the son of Je-ho'a-haz the king of Israel, Am·a·zi'ah the son of Je ho'ash the king of Judah became king. 2 Twenty-five years old he happened to be when he began to reign, and for twenty-nine look each other in the face, he and years he reigned in Jerusalem, And his mother's name was Je-ho-ad'din of Jerusalem. 3 And he continued to do what was upright in defeated before Israel, so that they Jehovah's eves, only not like David took to flight, each one to his his forefather, According to all that Je ho'ash his father had done, he did. 4 It was only the high ho'ash the son of A.ha.zi'ah that places that did not disappear. The Je-ho'ash the king of Israel cappeople were still sacrificing and tured at Beth-she'mesh, after making sacrificial smoke on the which they came to Jerusalem and high places. 5 And it came about he made a breach in the wall of that as soon as the kingdom had Jerusalem at the gate of E'phra im

but now it is three times that you | become firm in his hand, he began to strike down his servants that 20 After that E-li'sha died and had struck down the king his fabook of Moses' law that Jehovah gave in command, saying: "Fathers and sons themselves should not be to seize Se'la in the war, and its 22 As for Haz'a el the king of name came to be called Jok'the el

8 Then it was that Am·a·zi'ah Jehovah showed them favor and sent messengers to Je-ho'ash the had mercy upon them and turned son of Je ho'a haz the son of Je'hu to them for the sake of his cove- the king of Israel, saying: "Do nant with Abraham, Isaac and come. Let us look each other in Jacob; and he did not want to the face." 9 At that Je ho'ash bring them to ruin, and he did the king of Israel sent to Am-anot cast them away from before zi'ah the king of Judah, saying: "The thorny weed itself that was Haz'a el the king of Syria died, in Leb'a non sent to the cedar and Ben-ha'dad his son began to that was in Leb'a-non, saying, 'Do reign in place of him. 25 And give your daughter to my son as a Je ho'ash the son of Je ho'a haz wife.' However, a wild beast of the proceeded to take back again from field that was in Leb'a-non passed the hand of Ben-ha'dad the son by and trampled the thorny weed of Haz'a el the cities that he had down. 10 You have unmistakably struck down E'dom, and your heart haz his father in war. Three times has lifted you up. Enjoy your honor Je ho'ash struck him down, and he and dwell in your own house. Why, then, should you engage in strife under unfavorable conditions and have to fall, you and Judah with you?" 11 And Am·a·zi'ah did not listen.

> So Je ho'ash the king of Israel came up, and they proceeded to Am·a·zi'ah the king of Judah, at Beth-she'mesh, which belongs to Judah. 12 And Judah came to be tent. 13 And it was Am·a·zi'ah the king of Judah the son of Je-

clear to the corner gate, four according to the word of Jehohundred cubits. 14 And he took vah the God of Israel who spoke all the gold and silver and all the by means of his servant Jo'nah the articles to be found at the house of Jehovah and in the treasures of the was from Gath-he'pher. 26 For house of the king and the hostages Jehovah had seen the very bitter

against Am·a·zi'ah the king of book of the affairs of the days of the kings of Israel? 16 Finally Je-ho'ash lay down with his forefathers and was buried in Samar'i-a with the kings of Israel.

reign in place of him.

Je-ho'ash the king of Judah continued to live after the death of Je-ho'ash the son of Je-ho'a-haz the king of Israel for fifteen years. 18 As for the rest of the affairs of the book of the affairs of the days him. of the kings of Judah? 19 At length they leagued against him in a conspiracy at Jerusalem, and he went fleeing to La'chish; but they sent in pursuit of him to La'chish and put him to death there, 20 So they carried him upon horses and he was buried in Jerusalem with his forefathers in the city of David. 21 Then all the people of Judah took Az-ari'ah, he at the time being sixteen vears old, and they made him king in place of his father Am·a·zi'ah. 22 He himself built E'lath and got to restore it to Judah after the king lay down with his forefathers.

23 In the fifteenth year of Ama-zi'ah the son of Je-ho'ash the king of Judah, Jer.o.bo'am the son of Je-ho'ash the king of Israel became king in Sa·mar'i-a for forty-one years. 24 And he continued to do what was bad in Jehovah's eyes. He did not depart from all the sins of Jer.o.bo'am the son of Ne'bat, with which he caused Israel to sin. 25 He it was

son of A mit'tai, the prophet that and then returned to Sa mar'i a affliction of Israel. There was nei-15 As for the rest of the affairs ther any helpless one nor any of Je ho'ash, what he did and his worthless one, nor was there a mightiness and how he fought helper for Israel, 27 And Jehovah had promised not to wipe out Judah, are they not written in the the name of Israel from under the heavens. Consequently he saved them by the hand of Jer.o.bo'am the son of Je-ho'ash.

28 As for the rest of the affairs of Jer.o.bo'am and all that he did and Jer o bo'am his son began to and his mightiness, how he fought and how he restored Damascus and 17 And Amazi'ah the son of Ha'math to Judah in Israel, are they not written in the book of the affairs of the days of the kings of Israel? 29 Finally Jer-o-bo'am lay down with his forefathers, with the kings of Israel, and Zech-a-ri'ah Am·a·zi'ah, are they not written in his son began to reign in place of

15 In the twenty-seventh year of Jer.o.bo'am the king of Israel, Az-a-ri'ah the son of Am-a-zi'ah the king of Judah became king. 2 Sixteen years old he happened to be when he began to reign, and for fifty-two years he reigned in Jerusalem, And his mother's name was Je-co-li'ah of Jerusalem. 3 And he continued to do what was upright in Jehovah's eyes, according to all that Am a zi'ah his father had done. 4 It was only that the high places did not disappear. The people were still sacrificing and making sacrificial smoke on the high places. 5 Finally Jehovah plagued the king, and he continued to be a leper until the day of his death, and he kept dwelling in his house exempt from duties, while Jo'tham the king's son was over the house, judging the people of the land, 6 As for the rest of the affairs of Az-a-ri'ah and all that he did, are they not written in the book of the affairs of the days of the kings of Judah? that restored the boundary of Israel 7 At length Az-a-ri'ah lay down from the entering in of Ha'math with his forefathers, and they burclear to the sea of the Ar'a bah, led him with his forefathers in the

began to reign in place of him.

Az·a·ri'ah the king of Judah. Zech-a-ri'ah the son of Jer-o-bo'am became king over Israel in Sa mar'i a for six months. 9 And of silver, that his hands might he went on doing what was bad in prove to be with him to strengthen Jehovah's eves, just as his forefathers had done. He did not depart from the sins of Jer.o.bo'am the silver at the expense of Israel, the son of Ne'bat, with which he at the expense of all the valiant. caused Israel to sin. 10 Then Shal'lum the son of Ja'besh conspired against him and struck him affairs of Zech a ri'ah, there they are written in the book of the afword that he had spoken to Je'hu, fourth generation will sit for you place of him. upon the throne of Israel." And it came to be that way.

Ja'besh, he became king in the thirty-ninth year of Uz·zi'ah the hem the son of Ga'di came up for the rest of the affairs of Shal'he conspired, there they are written in the book of the affairs of the was then that Men'a hem proceedfrom Tir'zah, because it did not of the kings of Israel. open up, and he went striking it down. All its pregnant women he Az-a-ri'ah the king of Judah, Pe'ripped up.

Jehovah's eves. He did not depart Israel to sin. 29 In the days of

city of David: and Jo'tham his son | from all the sins of Jer.o.bo'am the son of Ne'bat, with which he 8 In the thirty-eighth year of caused Israel to sin, all his days. 19 Pul the king of As syr'i a came into the land. Consequently Men'ahem gave Pul a thousand talents the kingdom in his own hand. 20 So Men'a hem brought forth mighty men, to give to the king of As syr'i a fifty silver shekels for each man. At that the king of Asdown at Ib'le am and put him to syr'i a turned back, and he did not death and began to reign in place stay there in the land. 21 As for of him. 11 As for the rest of the the rest of the affairs of Men'a hem and all that he did, are they not written in the book of the affairs fairs of the days of the kings of the days of the kings of Israel? of Israel. 12 That was Jehovah's 22 Finally Men'a hem lay down with his forefathers, and Pek-asaying: "Sons themselves to the hi'ah his son began to reign in

23 In the fiftieth year of Az-ari'ah the king of Judah, Pek a-13 As for Shal'lum the son of hi'ah the son of Men'a hem became king over Israel in Sa·mar'i·a for two years. 24 And he conking of Judah, and he continued tinued to do what was bad in Jeto reign for a full lunar month hovah's eyes. He did not depart in Sa mar'i a. 14 Then Men'a- from the sins of Jer o bo'am the son of Ne'bat, with which he caused from Tir'zah and came to Sa mar'- Israel to sin. 25 Then Pe'kah the i-a and struck down Shal'lum the son of Rem-a-li'ah his adjutant son of Ja'besh in Sa mar'i a and conspired against him and struck put him to death; and he began him down in Sa mar'i a in the to reign in place of him. 15 As dwelling tower of the king's house with Ar'gob and A.ri'eh, and with lum and his conspiracy with which him there were fifty men of the sons of Gil'e-ad. So he put him to death and began to reign in place days of the kings of Israel. 16 It of him. 26 As for the rest of the affairs of Pek·a·hi'ah and all that ed to strike down Tiph'sah and all he did, there they are written in that was in it and its territory out the book of the affairs of the days

27 In the fifty-second year of kah the son of Rem·a·li'ah became 17 In the thirty-ninth year of king over Israel in Sa mar'i a for Az-a-ri'ah the king of Judah, twenty years. 28 And he con-Men'a hem the son of Ga'di be- tinued to do what was bad in Jecame king over Israel for ten hovah's eyes. He did not depart years in Sa mar'i.a. 18 And he from the sins of Jer.o.bo'am the continued to do what was bad in son of Ne'bat, with which he caused

Pe'kah the king of Israel, Tig'lath- sixteen years he reigned in Jeruland of Naph'ta·li, and to carry them into exile in As·syr'i·a. 30 Finally Ho she'a the son of E'lah formed a conspiracy against struck him and put him to death: tham the son of Uz·zi'ah. 31 As tree. for the rest of the affairs of Pe'kah and all that he did, there they are written in the book of the affairs of the days of the kings of

the king of Judah became king. 33 Twenty-five years old he hapmother's name was Je-ru'sha the continued to do what was right in Jehovah's eyes, According to all that Uz·zi'ah his father had done. he did. 35 It was only that the high places did not disappear. The people were still sacrificing and making sacrificial smoke on the the upper gate of the house of Jehovah. 36 As for the rest of the affairs of Jo'tham, what he did. kings of Judah? 37 In those days Jehovah started to send against Judah Re'zin the king of Syria and to death. Pe'kah the son of Rem·a·li'ah, 38 Finally Jo'tham lay down with his forefathers and was buried with his forefathers in the city of David his forefather; and A'haz his son began to reign in place of him.

16 In the seventeenth year of Pe'kah the son of Remali'ah, A'haz the son of Jo'tham the king of Judah became king, altar, According to all that King 2 Twenty years old was A'haz A'haz had sent from Damascus when he began to reign, and for was the way that U-ri'jah the priest

pil·e'ser the king of As·syr'i·a salem; and he did not do what was came in and proceeded to take right in the eyes of Jehovah his I'ion and A'bel-beth-ma'a cah and God like David his forefather. Ja no'ah and Ke'desh and Ha'zor 3 And he went walking in the way and Gil'e-ad and Gal'i-lee, all the of the kings of Israel, and even his own son he made pass through the fire, according to the detestable things of the nations whom Jehovah drove out because of the sons Pe'kah the son of Rem a li'ah and of Israel, 4 And he kept sacrificing and making sacrificial smoke and he began to reign in place of on the high places and upon the him in the twentieth year of Jo'- hills and under every luxuriant

5 It was then that Re'zin the king of Syria and Pe'kah the son of Rem·a·li'ah the king of Israel proceeded to come up against Jerusalem in war and laid siege against 32 In the second year of Pe'kah A'haz, but they were not able to the son of Rem·a·li'ah the king of fight. 6 At that time Re'zin the Israel, Jo'tham the son of Uz-zi'ah king of Syria restored E'lath to E'dom, after which he cleared out the Jews from E'lath; and the pened to be when he began to E'dom ites, for their part, entered reign, and for sixteen years he E'lath and kept dwelling there reigned in Jerusalem. And his down to this day. 7 So A'haz sent messengers to Tig'lath-pil·e'ser the daughter of Za'dok. 34 And he king of As syr'i a, saying: "I am your servant and your son. Come up and save me out of the palm of the king of Syria and out of the palm of the king of Israel, who are rising up against me." 8 Accordingly A'haz took the silver and the gold that was to be found at high places. He it was that built the house of Jehovah and in the treasures of the king's house and sent the king of As·syr'i·a a bribe. 9 At that the king of As·syr'i·a are they not written in the book of listened to him and the king of the affairs of the days of the As-syr'i-a went up to Damascus and captured it and led its [people] into exile at Kir, and Re'zin he put

10 Then King A'haz went to meet Tig'lath-pil·e'ser the king of Assyr'i-a at Damascus, and he got to see the altar that was in Damascus. So King A'haz sent U·ri'jah the priest the design of the altar and its pattern as respects all its workmanship. 11 And U-ri'jah the priest proceeded to build the 12 When the king came from Da- the son of E'lah became king in mascus, the king got to see the Sa-mar'i-a over Israel for nine altar; and the king began to go years. 2 And he continued to do near to the altar and make offerings upon it. 13 And he continued to make his burnt offering and his grain offering smoke and to pour out his drink offering and to sprinkle the blood of the communion sacrifices that were his upon the altar. 14 And the copper altar that was before Jehovah he now brought near from in front of the house, from between his altar and the house of Jehovah, and put it at the north side of his altar, 15 And King A'haz went on to command him, even U-ri'iah the priest, saying: "Upon the great altar make the burnt offering of the morning tion. smoke, also the grain offering of the evening and the burnt offering of the king and his grain offering and the burnt offering of all the people of the land and their grain offering and their drink offerings; and all the blood of burnt offering and all the blood of a sacrifice you should sprinkle upon it. As for the copper altar, it will become something for me to take under consideration." 16 And U-ri'jah the priest went doing according to all that King A'haz had commanded.

17 Furthermore, King A'haz cut the side walls of the carriages in pieces and removed from off them the basins; and the sea he took down off the copper bulls that were underneath it and then put it upon a stone payement. 18 And the covered structure for the sabbath that they had built in the house and the king's outer entryway he shifted from the house of Jehovah because of the king of As syr'i.a.

19 As for the rest of the affairs of A'haz, what he did, are they not written in the book of the affairs 20 Finally A'haz lay down with his forefathers and was buried with his forefathers in the city of David; and Hez-e-ki'ah his son began to reign in place of him.

made it, pending the time that 17 In the twelfth year of A'haz King A'haz came from Damascus. 17 the king of Judah, Ho-she'a what was bad in Jehovah's eyes, only not as the kings of Israel that happened to be prior to him. 3 It was against him that Shal-man-e'ser the king of As syr'i a came up, and Ho-she'a came to be his servant and began to pay tribute to him. 4 However, the king of Assyr'i a got to find conspiracy in Ho she'a's case, in that he had sent messengers to So the king of Egypt and did not bring the tribute up to the king of As-syr'i-a as in former years. Hence the king of As syr'i a shut him up and kept him bound in the house of deten-

> 5 And the king of As-syr'i-a proceeded to come up against all the land and to come up to Samar'i a and lay siege against it for three years. 6 In the ninth year of Ho-she'a, the king of As-syr'i-a captured Sa-mar'i-a and then led Israel into exile in As-syr'i-a and kept them dwelling in Ha'lah and in Ha'bor at the river Go'zan and in the cities of the Medes.

7 And it came about because the sons of Israel had sinned against Jehovah their God, who brought them up out of the land of Egypt from under the hand of Phar aoh the king of Egypt, and they began to fear other gods: 8 and they kept walking in the statutes of the nations whom Jehovah had driven out from before the sons of Israel, and [in the statutes of] the kings of Israel that they had made: 9 and the sons of Israel went searching into the things that were not right toward Jehovah their God and kept building themselves high places in all their cities, from the tower of of the days of the kings of Judah? the watchmen clear to the fortified city: 10 and they kept setting up for themselves sacred pillars and sacred poles upon every high hill and under every luxuriant tree: 11 and there on all the high places they continued to make sacrificial smoke the same as the na- | they had made, 20 Consequently tions whom Jehovah had taken Jehovah rejected all the seed of Isinto exile because of them, and rael and kept afflicting them and they kept doing bad things to of- giving them into the hand of pilfend Jehovah:

dungy idols, concerning which Jehovah had said to them: "You must not do this thing": 13 and Jer-o-bo'am the son of Ne'bat king: Jehovah kept warning Israel and and Jer o bo'am proceeded to part Judah by means of all his prophets Israel from following Jehovah, and [and] every visionary, saying: he caused them to sin with a great "Turn back from your bad ways sin. 22 And the sons of Israel and keep my commandments, my statutes, according to all the law that I commanded your forefathers and that I have sent to you by means of my servants the from his sight, just as he had prophets"; 14 and they did not listen but kept hardening their necks like the necks of their forefathers that had not exercised faith down to this day. in Jehovah their God; 15 and they continued rejecting his regulations and his covenant that he had concluded with their forefathers and his reminders with them dwell in the cities of Sa mar'which he had warned them, and i a instead of the sons of Israel: they went following vain idols and became vain themselves, even in of Sa mar'i a and to dwell in its imitation of the nations that were cities. 25 And it came about at all around them, concerning whom Jehovah had commanded them not to do like them:

commandments of Jehovah their God and proceeded to make for themselves molten statues, two calves, and to make a sacred pole, and they began to bow down to all the army of the heavens and to serve Ba'al: 17 and they continued to make their sons and their lions among them; and, look! they daughters pass through the fire and to practice divination and to look for omens, and they kept selling themselves to do what was bad in the eyes of Jehovah, to offend him:

18 Therefore Jehovah got very incensed against Israel, so that he removed them from his sight. He did not let any remain but the 28 Accordingly one of the priests tribe of Judah alone.

ing in the statutes of Israel that ought to fear Jehovah.

lagers, until he had cast them 12 And they continued to serve away from before him. 21 For he ripped Israel off from the house of David, and they proceeded to make went walking in all the sins of Jer · o · bo'am that he had done, They did not depart from them. 23 until Jehovah removed Israel spoken by means of all his servants the prophets. So Israel went off its own soil into exile in As-syr'i-a

24 Subsequently the king of Assyr'i-a brought people from Babylon and Cu'thah and Av'va and Ha'math and Seph-ar-va'im and had and they began to take possession the start of their dwelling there that they did not fear Jehovah. Therefore Jehovah sent lions among 16 And they kept leaving all the them, and they came to be killers among them. 26 So they sent word to the king of As syr'i.a. saying: "The nations that you have taken into exile and then settled in the cities of Sa mar'i a have not known the religion of the God of the land, so that he keeps sending are putting them to death, inasmuch as there are none knowing the religion of the God of the land."

27 At that the king of As·svr'i·a commanded, saying: "Have one of the priests go there whom you led into exile from there, that he may go and dwell there and teach them the religion of the God of the land." whom they had led into exile from 19 Even Judah itself did not Sa mar'i a came and began dwellkeep the commandments of Jeho- ing in Beth'el, and he came to be van their God, but they went walk- a teacher of them as to how they

29 However, each different nation gods. 39 But it is Jehovah your came to be a maker of its own God that you should fear, as he is god, which they then deposited in the house of the high places that the Sa·mar'i·tans had made, each different nation, in their cities where they were dwelling. 30 And the men of Babylon, for their part, made Suc'coth-be'noth, and the men of Cuth, for their part, made Ner'gal, and the men of Ha'math, for their part, made A.shi'ma. 31 As for the Av'vites, they made Nib'haz and Tar'tak; and the Se'phar vites were burning their sons in the fire to A.dram'me-lech and A.nam'me-lech the gods of Seph-ar-va'im. 32 And they came to be fearers of Jehovah and went making for themselves from the people in general priests of high places, and they came to be functionaries for them in the house of the high places. 33 It was of Jehovah that they became fearers, but it was of their own gods that they proved to be worshipers, according to the religion of the nations from among whom they had led them into exile.

34 Down to this day they are doing according to their former religions. There were none fearing Jehovah and none doing according to his statutes and his judicial decisions and the law and the commandment that Jehovah had commanded the sons of Jacob, whose name he made Israel; 35 when Jehovah concluded a covenant with them and commanded them, saying: "You must not fear other gods, and you must not bow down to them nor serve them nor sacrifice to them. 36 But Jehovah, who brought you up out of the land of Egypt with great power and a stretched-out arm, is the One whom you should fear, and to him you should bow down, and to him you should sacrifice. 37 And the regulations and the judicial decisions and the law and the commandment that he wrote for you. you should take care to do always: and you must not fear other gods. forget: and you must not fear other fortified city.

the one that will deliver you out of the hand of all your enemies."

40 And they did not obey, but it was according to their former religion that they were doing. 41 And these nations came to be fearers of Jehovah, but it was their own graven images that they proved to be serving. As for both their sons and their grandsons, it was just as their forefathers had done that they themselves are doing down to this day.

And it came about in the third year of Ho-she'a the son of E'lah the king of Israel that Hez-eki'ah the son of A'haz the king of Judah became king. 2 Twenty-five years old he happened to be when he began to reign, and for twentynine years he reigned in Jerusalem. And his mother's name was A'bi the daughter of Zech·a·ri'ah. 3 And he continued to do what was right in Jehovah's eyes, according to all that David his forefather had done. 4 He it was that removed the high places and broke the sacred pillars to pieces and cut down the sacred pole and crushed to pieces the copper serpent that Moses had made: for down to those days the sons of Israel had continually been making sacrificial smoke to it, and it used to be called the copper serpent-idol, 5 In Jehovah the God of Israel he trusted; and after him there proved to be no one like him among all the kings of Judah, even those who had happened to be prior to him, 6 And he kept sticking to Jehovah. He did not turn aside from following him, but he continued keeping his commandments that Jehovah had commanded Moses. 7 And Jehovah proved to be with him. Wherever he would go out, he would act prudently; and he proceeded to rebel against the king of As-syr'i-a and did not serve him. 8 It was he that struck down the Phi·lis'tines clear to Ga'za 38 And the covenant that I have and also its territories, from the concluded with you, you must not tower of the watchmen clear to the

9 And it came about in the fourth | out to the king, but there came out son of E'lah the king of Israel, that Shal·man·e'ser the king of As·svr'i.a came up against Sa.mar'i.a and began to lay siege to it. 10 And they got to capture it at the end of three years; in the sixth year of Hez·e·ki'ah, that is, the ninth year of Ho she'a the king of Israel, Samar'i·a was captured. 11 After that the king of As·syr'i·a took Israel into exile in As syr'i a and set them down in Ha'lah and in Ha'bor at the river Go'zan and in the cities of the Medes, 12 over the fact that they had not listened to the voice of Jehovah their God, but kept overstepping his covenant, even all that Moses the servant of Jehovah had commanded. They neither listened nor performed.

13 And in the fourteenth year of King Hez·e·ki'ah, Sen·nach'er·ib the king of As·syr'i·a came up against all the fortified cities of Judah and proceeded to seize them. 14 So Hez·e·ki'ah the king of Judah sent to the king of As·syr'i·a at La'chish, saying: "I have sinned. Turn back from against me. Whatever you may impose upon me I of As-syr'i-a laid upon Hez-e-ki'ah you two thousand horses [to see] the king of Judah three hundred silver talents and thirty gold house. 16 At that time Hez-eki'ah cut off the doors of the temple of Jehovah and the doorposts that Hez·e·ki'ah the king of Judah had overlaid and then gave them to the king of As·syr'i·a.

17 And the king of As·svr'i·a proceeded to send Tar'tan and Rabsa'ris and Rab'sha-keh from La'chish to King Hez·e·ki'ah with a said to Rab'sha·keh: "Speak with heavy military force to Jerusalem, your servants, please, in the Syrian that they might go up and come to language, for we can listen; and do Jerusalem. So they went up and not speak with us in the Jews' came and stood still by the con- language in the ears of the people duit of the upper pool, which is at that are on the wall." 27 But the highway of the laundryman's Rab'sha keh said to them: "Is it to field. 18 And they began to call your lord and to you that my lord

vear of King Hez·e·ki'ah, that is, to them E·li'a·kim the son of Hilthe seventh year of Ho-she'a the ki'ah, who was over the household. and Sheb'nah the secretary and Jo'ah the son of A'saph the recorder.

19 Accordingly Rab'sha keh said to them: "Please, say to Hez·e·ki'ah, 'This is what the great king, the king of As syr'i a, has said: "What is this confidence in which you have trusted? 20 You have said (but it is the word of lips), 'There are counsel and mightiness for the war.' Now in whom have you put your trust, that you have rebelled against me? 21 Now, look! you have put your trust in the support of this crushed reed, Egypt, which, if a man should brace himself upon it, would certainly enter into his palm and pierce it. That is the way Phar'aoh the king of Egypt is to all those putting their trust in him. 22 And in case you men should say to me, 'It is Jehovah our God in whom we have put our trust,' is he not the one whose high places and whose altars Hez·e·ki'ah has removed, while he says to Judah and Jerusalem, 'Before this altar you should bow down in Jerusalem'?"' 23 Now, then, make a wager, please, with my lord the shall carry." Accordingly the king king of As-syr'i-a, and let me give whether you are able, on your part, to put riders upon them. 24 How, talents. 15 Therefore Hez-e-kl'ah then, could you turn back the face gave all the silver that was to be of one governor of the smallest found at the house of Jehovah servants of my lord, while you, for and in the treasures of the king's your part, put your trust in Egypt for chariots and for horsemen? 25 Now is it without authorization from Jehovah that I have come up against this place to bring it to ruin? Jehovah himself said to me. 'Go up against this land, and you must bring it to ruin."

26 At this E·li'a·kim the son of Hil-ki'ah and Sheb'nah and Jo'ah

has sent me to speak these words? | with their garments ripped apart Is it not to the men sitting upon and told him the words of Rab'the wall, that they may eat their sha keh. own excrement and drink their own urine with you men?"

28 And Rab'sha keh continued to stand and call out in a loud voice in the Jews' language; and he went on to speak and say: "HEAR the word of the great king, the king of As·syr'i·a. 29 This is what the king has said, 'Do not let Hez·e·ki'ah deceive you people, for he is not able to deliver you out of my hand, 30 And do not let A'moz, 3 And they proceeded to Hez·e·ki'ah cause you to trust in Jehovah, saying: "Without fail Jehovah will deliver us, and this city will not be given into the hand of the king of As·syr'i·a." 31 Do not listen to Hez·e·ki'ah; for this is what the king of As·svr'i·a has said: "Make a capitulation to me, and come out to me, and eat each one from his own vine and each one from his own fig tree and drink each one the water of his own cistern, 32 until I come and I actually take you to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of oil-olive trees and honey; and keep living that you may not die. And do not listen to Hez·e·ki'ah, for he allures you, saying, 'Jehovah himself will deliver us.' 33 Have the gods of the nations at all delivered each one his own land out of the hand of the king of As-syr'i-a? 34 Where are the gods of Ha'math and Ar'pad? Where are the gods of Seph-arva'im. He'na and Iv'vah? Have they all the gods of the lands that have his own land."'" delivered their land out of my hand, so that Jehovah should deliver turned and found the king of As-Jerusalem out of my hand?"'"

36 And the people kept silent and did not answer him a word. for the commandment of the king it said respecting Tir ha'kah the was, saying: "You must not answer king of E-thi-o'pi-a: "Here he has him." 37 But E·li'a·kim the son come out to fight against you." of Hil ki'ah, who was over the Therefore he sent messengers again household, and Sheb'nah the secre- to Hez·e·ki'ah, saying: 10 "This tary and Jo'ah the son of A'saph is what you men should say to

19 And it came about that as soon as King Hez·e·ki'ah heard, he immediately ripped his garments apart and covered himself with sackcloth and came into the house of Jehovah. 2 Further. he sent E·li'a·kim, who was over the household, and Sheb'nah the secretary and the older men of the priests covered with sackcloth to Isaiah the prophet the son of say to him: "This is what Hez-eki'ah has said, 'This day is a day of distress and of rebuke and of scornful insolence: for the sons have come as far as the womb's mouth, and there is no power to give birth. 4 Perhaps Jehovah your God will hear all the words of Rab'sha keh, whom the king of As syr'i a his lord sent to taunt the living God, and he will actually call him to account for the words that Jehovah your God has heard. And you must lift up prayer in behalf of the remnant that are to be found."

5 So the servants of King Heze·ki'ah came in to Isaiah. 6 Then Isaiah said to them: "This is what you should say to your lord, "This is what Jehovah has said: "Do not be afraid because of the words that you have heard with which the attendants of the king of As·syr'i·a spoke abusively of me. 7 Here I am putting a spirit in him, and he must hear a report and return to delivered Sa mar'i a out of my his own land; and I shall certainly hand? 35 Who are there among cause him to fall by the sword in

8 After that Rab'sha-keh resyr'i-a fighting against Lib'nah; for he had heard that he had pulled away from La'chish. 9 He heard the recorder came to Hez·e·ki'ah Hez·e·ki'ah the king of Judah. 'Do not let your God in whom you are trusting deceive you, saving: "Jerusalem will not be given into the hand of the king of As syr'i.a." 11 Look! You yourself have heard what the kings of As·syr'i·a did to all the lands by devoting them to destruction; and will you yourself be delivered? 12 Have the gods of the nations that my forefathers brought to ruin delivered them. even Go'zan and Ha'ran and Re'zeph and the sons of E'den that were in Tel-as'sar? 13 Where is he-the king of Ha'math and the king of Ar'pad and the king of the cities of Seph-ar-va'im, He'na and Iv'vah?"

14 Then Hez·e·ki'ah took the letters out of the hand of the messengers and read them, after which Hez·e·ki'ah went up to the house of Jehovah and spread it out before Jehovah. 15 And Hez-eki'ah began to pray before Jehovah and say: "O Jehovah the God of Israel, sitting upon the cherubs, you alone are the [true] God of all the kingdoms of the earth. You yourself have made the heavens and the earth. 16 Incline your ear, O Jehovah, and hear, Open your eyes, O Jehovah, and see, and hear the words of Sen nach'er ib that he has sent to taunt the living God. 17 It is a fact. O Jehovah. the kings of As-syr'i-a have devastated the nations and their land. 18 And they have consigned their gods to the fire, because they were no gods, but the workmanship of man's hands, wood and stone; so that they destroyed them. 19 And now. O Jehovah our God, save us. please, out of his hand, that all the kingdoms of the earth may know that you, O Jehovah, are God alone."

20 And Isaiah the son of A'moz proceeded to send to Hez·e·ki'ah. saving: "This is what Jehovah the God of Israel has said, "The prayer that you have made to me concerning Sen nach'er ib the king of As syr'i a I have heard. 21 This is the word that Jehovah has spoken against him:

"The virgin daughter of Zion has despised you, she has held you in derision.

Behind you the daughter of Jerusalem has wagged her head.

22 Whom have you taunted and spoken of abusively?

And against whom have you lifted up your voice

And do you raise your eyes on high?

It is against the Holy One of Israel!

23 By means of your messengers you have taunted Jehovah and you say.

'With the multitude of my war chariots I myself-

shall certainly ascend the height of mountainous regions.

The remotest parts of Leb'-

a·non; And I shall cut down its lofty cedars, its choice juniper

And I will enter its final lodging place, the forest of its orchard.

24 I myself shall certainly dig and drink strange waters.

And I shall dry up with the soles of my feet all the Nile canals of Egypt.'

25 Have you not heard? From remote times it is what I will

From bygone days I have even formed it.

Now I will bring it in.

And you will serve to make fortified cities desolate as piles of ruins.

26 And their inhabitants will be feeble-handed:

They will simply be terrified and will be ashamed.

They must become as vegetation of the field and green tender grass.

Grass of the roofs, when there is a scorching before the east wind.

27 And your sitting quiet and your going out and your coming in I well know,

against me.

28 Because your exciting yourself against me and your roaring have come up into my ears. And I shall certainly put my hook in your nose and my bridle between your lips, And I shall indeed lead you back by the way by which you have come."

29 "'And this will be the sign for you: There will be an eating this year of the growth from spilled kernels, and in the second year grain that shoots up of itself; but in the third year sow seed, you people, and reap and plant vineyards and eat their fruitage. 30 And those who escape of the house of Judah, those who are left, will certainly take root downward and produce fruitage upward. 31 For out of Jerusalem a remnant will go forth, and those who escape from Mount Zion. The very zeal of Jehovah of armies will do this.

32 "'That is why this is what Jehovah has said concerning the king of As·syr'i·a: "He will not come into this city nor will he rampart against it. 33 By the way by which he proceeded to come, of Jehovah. 34 And I shall certainly defend this city to save it for my own sake and for the sake of David my servant.","

night that the angel of Jehovah upon the boil, after which he proceeded to go out and strike down a hundred and eighty-five

And your exciting yourself | themselves escaped to the land of Ar'a rat. And E'sar-had'don his son began to reign in place of him.

God's sign. 185,000 die. Hezekiah sick

In those days Hez·e·ki'ah got sick to the point of dying. Accordingly Isaiah the son of A'moz the prophet came in to him and said to him: "This is what Jehovah has said. 'Give commands to your household, for you yourself will indeed die and will not live." 2 At that he turned his face to the wall and began to pray to Jehovah, saving: 3 "I beseech you, O Jehovah, remember, please, how I have walked before you in truthfulness and with a complete heart, and what was good in your eyes I have done." And Hez·e·ki'ah began to

weep profusely.

4 And it came about that Isaiah himself had not yet gone out to the middle court when Jehovah's word itself came to him, saving: 5 "Go back, and you must say to Hez-eki'ah the leader of my people, This is what Jehovah the God of David your forefather has said: "I have heard your prayer. I have seen your tears. Here I am healing you. On the third day you will go shoot an arrow there nor confront up to the house of Jehovah. 6 And it with a shield nor cast up a siege I shall certainly add fifteen years to your days, and out of the palm of the king of As-syr'i-a I shall dehe will return, and into this city liver you and this city, and I will he will not come, is the utterance defend this city for my own sake and for the sake of David my servant.","

7 And Isaiah went on to say: "You men, take a cake of pressed 35 And it came about on that dried figs." So they took and put it

gradually revived.

8 Meantime, Hez·e·ki'ah said to thousand in the camp of the Isaiah: "What is the sign that As syr'i ans. When people rose up Jehovah will heal me and I shall early in the morning, why, there certainly go up on the third day to all of them were dead carcasses. the house of Jehovah?" 9 To this 36 Therefore Sen nach'er ib the Isaiah said: "This is the sign for king of As syr'i a pulled away and you from Jehovah that Jehovah will went and returned, and he took up perform the word that he has dwelling in Nin'e-veh. 37 And it spoken: Shall the shadow actually came about that as he was bowing go forward ten steps [of the stairs] down at the house of Nis'roch his or should it go back ten steps?" god, A.dram'me-lech and Shar- 10 Then Hez-e-ki'ah said: "It is e'zer, his sons, themselves struck an easy thing for the shadow to him down with the sword, and they extend itself ten steps, but not that the shadow should go back- ness and how he made the pool and ward ten steps." 11 At that Isaiah the conduit and then brought the the prophet began to call out to water into the city, are they not Jehovah: and he made the shadow that had gone down gradually go back on the steps, that is, on the steps [of the stairs] of A'haz, ten steps backward.

465 Babylonians see Hezekiah's riches. Manasseh 2 KINGS 20:11-21:9

12 At that time Be-ro'dachbal'a dan the son of Bal'a dan the king of Babylon sent letters and a gift to Hez·e·ki'ah; for he had heard that Hez·e·ki'ah had been sick. 13 And Hez-e-ki'ah proceeded to listen to them and show them all his treasure house, the silver and the gold and the balsam oil and the good oil and his armory and all that was to be found in his treasures. There proved to be nothing that Hez·e·ki'ah did not show them in his own house and in all his dominion.

14 After that Isaiah the prophet came in to King Hez·e·ki'ah and said to him: "What did these men say and from where did they proceed to come to you?" So Hez-eki'ah said: "From a distant land they came, from Babylon." 15 And he went on to say: "What did they see in your house?" To this Hez-eki'ah said: "Everything that is in my house they saw. There proved to be nothing that I did not show

them in my treasures."

16 Isaiah now said to Hez-eki'ah: "Hear the word of Jehovah. 17 '"Look! Days are coming, and all that is in your own house and that your forefathers have stored up down to this day will actually be carried to Babylon, Nothing will be left," Jehovah has said. 18 "And some of your own sons that will come forth from you to whom you will become father will themselves be taken and actually become court officials in the palace of the king of Babylon." "

19 At that Hez·e·ki'ah said to Isaiah: "The word of Jehovah that you have spoken is good." And he went on to say: "Is it not so, if continue in my own days?"

written in the book of the affairs of the days of the kings of Judah? 21 Finally Hez·e·ki'ah lay down with his forefathers: and Ma-nas'seh his son began to reign in place of him.

21 Twelve years out was nas'seh when he began to reigned in Jerusalem. And his mother's name was Heph'zi·bah. 2 And he proceeded to do what was bad in Jehovah's eyes, according to the detestable things of the nations that Jehovah had driven out from before the sons of Israel. 3 So he built again the high places that Hez-eki'ah his father had destroyed, and set up altars to Ba'al and made a sacred pole, just as A'hab the king of Israel had done; and he began to bow down to all the army of the heavens and to serve them. 4 And he built altars in the house of Jehovah, respecting which Jehovah had said: "In Jerusalem I shall put my name." 5 And he went on to build altars to all the army of the heavens in two courtvards of the house of Jehovah. 6 And he made his own son pass through the fire, and he practiced magic and looked for omens and made spirit mediums and professional foretellers of events. He did on a large scale what was bad in Jehovah's eyes, to offend him.

7 Further, he put the carved image of the sacred pole that he had made in the house of which Jehovah had said to David and to Sol'o mon his son: "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I shall put my name to time indefinite. 8 And I shall not again make the foot of Israel wander from the ground that I gave to their forefathers, provided only they are careful to do according to all that I have commanded them, even conpeace and truth themselves will cerning all the law that my servant Moses commanded them." 20 As for the rest of the affairs 9 And they did not listen, but of Hez·e·ki'ah and all his mighti- Ma·nas'seh kept seducing them to

do what was bad more than the salem. And his mother's name was nations whom Jehovah had annihilated from before the sons of Israel.

10 And Jehovah kept speaking by means of his servants the prophets, saying: 11 "For the reason that Ma nas'seh the king of Judah has done these detestable things, he has acted more wickedly than all that the Am'or ites did that were prior to him, and he proceeded to make even Judah sin with his dungy idols. 12 That is why this is Jehovah. 23 Eventually servants what Jehovah the God of Israel of A'mon conspired against him has said, 'Here I am bringing a calamity upon Jerusalem and Judah, of which if anyone hears both his ears will tingle. 13 And I shall certainly stretch upon Jerusalem the measuring line applied to Sa·mar'i·a and also the leveling instrument applied to the house of A'hab; and I shall simply wipe Jerusalem clean just as one wipes the handleless bowl clean, wiping it clean and turning it upside down. 14 And I shall indeed forsake the remnant of my inheritance and give them into the hand of their enemies, and they will simply become plunder and pillage to all their enemies, 15 for the reason that they did what was bad in my eyes and were continually offending me from the day that their forefathers came out from Egypt down to this

16 And there was also innocent blood that Ma nas'seh shed in very great quantity, until he had filled Jerusalem from end to end, besides his sin with which he caused Judah to sin by doing what was bad in the eyes of Jehovah. 17 As for the rest of the affairs of Ma·nas'seh and all that he did and his sin with which he sinned, are they not written in the book of the affairs of the days of the kings of Judah? 18 Finally Ma·nas'seh lay down with his forefathers and was buried in the garden of his house, in the garden of Uz'za; and A'mon his son began to reign in place of him.

19 Twenty-two years old was for two years he reigned in Jeru- house, 6 to the craftsmen and the

Me-shul'le-meth the daughter of Ha'ruz from Jot'bah. 20 And he continued to do what was bad in Jehovah's eyes, just as Ma·nas'seh his father had done. 21 And he kept walking in all the way that his father had walked, and he continued serving the dungy idols that his father had served and bowing down to them. 22 Thus he left Jehovah the God of his forefathers, and he did not walk in the way of and put the king to death in his own house. 24 But the people of the land struck down all the conspirators against King A'mon. Then the people of the land made Josi'ah his son king in place of him. 25 As for the rest of the affairs of A'mon, what he did, are they not written in the book of the affairs of the days of the kings of Judah? 26 So they buried him in his grave in the garden of Uz'za; and Jo-si'ah his son began to reign in place of him.

22 Eight years old was Jo-si'ah when he began to reign, and for thirty-one years he reigned in Jerusalem. And his mother's name was Je-di'dah the daughter of A.dai'ah from Boz'kath. 2 And he proceeded to do what was right in Jehovah's eyes and to walk in all the way of David his forefather, and he did not turn aside to the

right or to the left.

3 And it came about in the eighteenth year of King Jo-si'ah that the king sent Sha'phan the son of Az·a·li'ah the son of Meshul'lam the secretary to the house of Jehovah, saying: 4 "Go up to Hil·ki'ah the high priest, and let him complete the money that is being brought into the house of Jehovah that the doorkeepers have gathered from the people; 5 and let them put it into the hand of those doing the work, the appointed ones, in the house of Jehovah, that they may give it to those doing the work who are in the house of A'mon when he began to reign, and Jehovah to repair the cracks of the builders and the masons, and to buy is what Jehovah the God of Israel they are working."

8 Later Hil·ki'ah the high priest said to Sha'phan the secretary: found in the house of Jehovah." So Hil-ki'ah gave the book to Sha'phan, and he began to read it. the king and said: "Your servants have poured out the money that of the doers of the work, the ones appointed, in the house of Jehovah." 10 And Sha'phan the secretary went on to tell the king, saying: "There is a book that Hil·ki'ah the priest has given me." And Sha'phan began to read it before the king.

Il And it came about that as soon as the king heard the words of the book of the law, he immediately ripped his garments apart. 12 Then the king commanded Hilki'ah the priest and A hi'kam the son of Mi-cai'ah and Sha'phan the secretary and A sai'ah the king's servant, saying: 13 "Go, inquire of Jehovah in my own behalf and in behalf of the people and in behalf of all Judah concerning the words of this book that has been found; for great is Jehovah's rage that has been set afire against us over the fact that our up to the house of Jehovah, and words of this book by doing accord-

ing to all that is written concerning us."

priest and A.hi'kam and Ach'bor and Sha'phan and A-sai'ah went

timbers and hewn stones to repair has said. 'Say to the man that has the house. 7 Only no accounting sent you men to me: 16 "This is should be taken of the money with what Jehovah has said, 'Here I am them into whose hand it is being bringing calamity upon this place put, for it is in faithfulness that and upon its inhabitants, even all the words of the book that the king of Judah has read; 17 due to the fact that they have left me and "The very book of the law I have have gone making sacrificial smoke to other gods in order to offend me with all the work of their hands. and my rage has been set afire 9 Then Sha'phan the secretary against this place and will not be came in to the king and replied to extinguished."" 18 And as to the king of Judah who is sending you to inquire of Jehovah, this is what was to be found in the house, and you should say to him, 'This is they keep putting it into the hand what Jehovah the God of Israel has said: "As regards the words that you have heard, 19 for the reason that your heart was soft so that you humbled yourself because of Jehovah at your hearing what I have spoken against this place and its inhabitants for it to become an object of astonishment and a malediction, and then you ripped your garments apart and began weeping before me, I, even I, have heard," is the utterance of Jehovah. 20 "That is why here I am gathering you to your forefathers, and son of Sha'phan and Ach'bor the you will certainly be gathered to your own graveyard in peace, and your eyes will not look upon all the calamity that I am bringing upon this place."'" And they proceeded to bring the king the reply.

99 Then the king sent and they gathered together to him all the older men of Judah and Jerusalem. 2 After that the king went forefathers did not listen to the also all the men of Judah and all the inhabitants of Jerusalem with him, and also the priests and the prophets and all the people, from 14 Accordingly Hil·ki'ah the small to great; and he began to read in their ears all the words of the book of the covenant that had to Hul'dah the prophetess the wife been found in the house of Jehoof Shal'lum the son of Tik'vah the vah. 3 And the king kept standing son of Har'has, the caretaker of by the pillar and now concluded the the garments, as she was dwelling covenant before Jehovah, to walk in Jerusalem in the second quarter; after Jehovah and to keep his comand they proceeded to speak to her. | mandments and his testimonies and 15 In turn she said to them: "This his statutes with all the heart and

with all the soul by carrying out of Hin'nom, that no one might the words of this covenant that were written in this book. Accordingly all the people took their stand in the covenant.

4 And the king went on to command Hil-ki'ah the high priest and the priests of the second rank and the doorkeepers to bring out from the temple of Jehovah all the utensils made for Ba'al and for the sacred pole and for all the army of the heavens. Then he burned them outside Jerusalem on the terraces of Kid'ron, and he brought the dust of them to Beth'el. 5 And he put out of business the foreigngod priests, whom the kings of Judah had put in that they might make sacrificial smoke on the high places in the cities of Judah and the surroundings of Jerusalem, and also those making sacrificial smoke to Ba'al, to the sun and to the moon and to the constellations of the zodiac and to all the army of the heavens. 6 Furthermore, he brought out the sacred pole from the house of Jehovah to the outskirts of Jerusalem, to the torrent valley of Kid'ron, and burned it in the torrent valley of Kid'ron and ground it to dust and cast its dust upon the burial place of the sons of the people. 7 Further, he pulled down the houses of the male temple prostitutes that were in the house of Jehovah, where the women were weaving tent shrines for the sacred pole.

8 Then he brought all the priests from the cities of Judah, that he might make unfit for worship the high places where the priests had made sacrificial smoke, from Ge'ba as far as Be'er-she'ba; and he pulled down the high places of the gates that were at the entrance of the gate of Joshua, the chief of the city, which was at the left as a person came into the gate of the city. 9 Only the priests of the high places would not come up to the altar of Jehovah in Jerusalem, but they ate unfermented cakes in among their brothers. 10 And he made unfit for worship To'pheth. which is in the valley of the sons Judah and proceeded to proclaim

make his son or his daughter pass through the fire to Mo'lech. 11 Further, he caused the horses that the kings of Judah had given to the sun to cease from entering the house of Jehovah by the dining room of Na'than-me'lech the court official, which was in the porticoes: and the chariots of the sun he burned in the fire. 12 And the altars that were upon the roof of the roof chamber of A'haz that the kings of Judah had made, and the altars that Ma nas'seh had made in two courtvards of the house of Jehovah, the king pulled down, after which he crushed them there, and he cast their dust into the torrent valley of Kid'ron. 13 And the high places that were in front of Jerusalem, that were to the right of the Mount of Ruination. that Sol'o mon the king of Israel had built to Ash'to reth the disgusting thing of the Si-do'ni-ans and to Che'mosh the disgusting thing of Mo'ab and to Mil'com the detestable thing of the sons of Am'mon, the king made unfit for worship. 14 And he broke the sacred pillars to pieces and went on to cut down the sacred poles and to fill their places with human bones. 15 And also the altar that was in Beth'el, the high place that Jer-obo'am the son of Ne'bat, who caused Israel to sin, had made, even that altar and the high place he pulled down. Then he burned the high place; he ground [it] to dust and burned the sacred pole.

16 When Jo si'ah turned, he got to see the burial places that were there in the mountain. So he sent and took the bones from the burial places and burned them upon the altar, that he might make it unfit for worship, according to Jehovah's word that the man of the [true] God had proclaimed, who pro-claimed these things. 17 Then he said: "What is the gravestone over there that I am seeing?" At this the men of the city said to him: "It is the burial place of the man of the [true] God that came from

along with the bones of the proph- 'My name will continue there.' " et that had come from Sa mar'i.a.

high places that were in the cities are they not written in the book of Sa mar'i a that the kings of of the affairs of the days of the Israel had built to cause offense kings of Judah? 29 In his days Jo si'ah removed, and he went on Phar'aoh Ne'choh the king of Egypt to do to them according to all the came up to the king of Asdoings that he had done at Beth'el. 20 Accordingly he sacrificed all and King Jo si'ah proceeded to go the priests of the high places that to meet him; but he put him to were there upon the altars and death at Me gid'do as soon as he burned human bones upon them, saw him. 30 So his servants con-After that he returned to Jeru- veyed him dead in a chariot from salem.

the people, saying: "Hold a passover to Jehovah Your God according to what is written in this book of the covenant." 22 For no passover like this had been held from the days of the judges that had Je-ho'a-haz when he began to reign, judged Israel, nor all the days of Judah. 23 But in the eighteenth name was Ha mu'tal the daughter year of King Jo-si'ah this passover was held to Jehovah in Jerusalem.

24 And also the spirit mediums and the professional foretellers of events and the teraphim and the dungy idols and all the disgusting things that had appeared in the land of Judah and in Jerusalem Jo·si'ah cleared out, in order that he might actually carry out the words of the law that were written in the book that Hil·ki'ah the priest had found at the house of Jehovah. 25 And like him there did not prove to be a king prior to him who returned to Jehovah with all his heart and with all his soul and with all his vital force, according to all the law of Moses; neither after him has there risen up one like him.

26 Nevertheless, Jehovah did not turn back from the great burning of his anger, with which his anger burned against Judah over all the offensive things with which Manas'seh had made them offend. Je-hoi'a-kim when he began to

these things that you have done I shall remove from my sight, just against the altar of Beth'el." 18 So as I have removed Israel: and I he said: "Let him rest, Do not let shall certainly reject this city that anyone disturb his bones." Con- I have chosen even Jerusalem, and sequently they let his bones alone the house of which I have said,

28 As for the rest of the affairs 19 And also all the houses of the of Jo-si'ah and all that he did, syr'i a by the river Eu phra'tes, Me gid'do and brought him to Jeru-21 The king now commanded all salem and buried him in his grave. Then the people of the land took Je ho'a haz the son of Jo si'ah and anointed him and made him king

in place of his father.

31 Twenty-three years old was and for three months he reigned the kings of Israel and the kings of in Jerusalem. And his mother's of Jeremiah from Lib'nah. 32 And he began to do what was bad in Jehovah's eyes, according to all that forefathers of his had done. 33 And Phar'aoh Ne'choh got to put him in bonds at Rib'lah in the land of Ha'math, to keep him from reigning in Jerusalem, and then imposed a fine upon the land of a hundred silver talents and a gold talent. 34 Furthermore. Phar'aoh Ne'choh made E·li'a·kim the son of Jo-si'ah king in place of Jo-si'ah his father and changed his name to Je-hoi'a-kim; and Je-ho'a-haz he took and then brought to Egypt. where he eventually died. 35 And the silver and the gold Je hoi'a kim gave to Phar'aoh. Only he taxed the land, to give the silver at the order of Phar'aoh. According to each one's individual tax rate he exacted the silver and the gold from the people of the land, to give it to Phar'aoh Ne'choh.

36 Twenty-five years old was 27 But Jehoyah said: "Judah, too, reign, and for eleven years he mother's name was Ze bi'dah the city came under siege. 11 And daughter of Pe-dai'ah from Ru'- Neb-u-chad-nez'zar the king of mah. 37 And he continued to do Babylon proceeded to come against what was bad in Jehovah's eyes, the city, while his servants were according to all that forefathers of laying siege against it. his had done.

24 In his days Neb-u-chad-nez'zar the king of Babylon came up, and so Je hoi'a kim became his servants and his princes and his his servant for three years. However, he turned back and rebelled against him. 2 And Jehovah began to send against him marauder bands of Chal-de'ans and marauder bands of Syrians and marauder bands of Mo'ab-ites and marauder bands of the sons of Am'mon, and he kept sending them against Judah to destroy it, according to Jehovah's word that he had spoken by means of his servants the prophets. 3 It was only by the order of Jehovah that it took place against Judah, to remove it from into exile-and also every craftshis sight for the sins of Ma nas'seh, according to all that he had done; 4 and also [for] the innocent blood that he had shed, so that he filled Jerusalem with innocent blood, and Jehovah did not consent to grant forgiveness.

5 As for the rest of the affairs of Je hoi'a kim and all that he did. are they not written in the book of the affairs of the days of the kings of Judah? 6 Finally Je-hoi'a-kim lay down with his forefathers, and reign in place of him.

7 And never again did the king of Egypt come out from his land, for the king of Babylon had taken all that happened to belong to the king of Egypt from the torrent his name to Zed e ki'ah. valley of Egypt up to the river Eu · phra'tes.

8 Eighteen years old was Je-hoi'a chin when he began to reign, and Jerusalem. And his mother's name for three months he reigned in Jerusalem. And his mother's name Jeremiah from Lib'nah, 19 And was Ne hush'ta the daughter of he continued to do what was bad El-na'than of Jerusalem. 9 And in Jehovah's eyes, according to he continued to do what was bad all that Je hoi'a kim had done. in Jehovah's eyes, according to all 20 For on account of the anger of that his father had done. 10 Dur- Jehovah it took place in Jerusalem ing that time the servants of Neb- and in Judah, until he had cast

reigned in Jerusalem. And his came up to Jerusalem, so that the

12 At length Je-hoi'a-chin the king of Judah went out to the king of Babylon, he with his mother and court officials; and the king of Babylon got to take him in the eighth year of his being king. 13 Then he brought out from there all the treasures of the house of Jehovah and the treasures of the king's house, and went on to cut to pieces all the gold utensils that Sol'o mon the king of Israel had made in the temple of Jehovah, just as Jehovah had spoken. 14 And he took into exile all Jerusalem and all the princes and all the valiant, mighty men-ten thousand he was taking man and builder of bulwarks. No one had been left behind except the lowly class of the people of the land. 15 Thus he took Je-hoi'achin into exile to Babylon; and the king's mother and the king's wives and his court officials and the foremost men of the land he led away as exiled people from Jerusalem to Babylon. 16 As for all the valiant men, seven thousand, and the craftsmen and the builders of bulwarks, a thousand, all the Je hoi'a chin his son began to mighty men carrying on war, the king of Babylon proceeded to bring them as exiled people to Babylon. 17 Further, the king of Babylon made Mat-ta-ni'ah his uncle king in place of him. Then he changed

18 Twenty-one years old was Zed·e·ki'ah when he began to reign, and for eleven years he reigned in was Ha·mu'tal the daughter of u-chad-nez'zar the king of Babylon them out of his sight. And Zed-eki'ah began to rebel against the were left behind in the city and king of Babylon, and to work home

25 And it came about in the ninth year of his being king, in the tenth month on the tenth day of the month, that Neb·u·chadnez'zar the king of Babylon came. yes, he and all his military force, against Jerusalem and began camping against it and building against it a siege wall all around. 2 And the city came to be under siege until the eleventh year of King Zed e ki'ah. 3 On the ninth day of the [fourth] month the famine was severe in the city, and there proved to be no bread for the neople of the land. 4 And the city got to be breached, and all the men of copper with which they used to of war [fled] by night by the way of the gate between the double wall that is by the king's garden, while the Chal de'ans were all around against the city; and [the king] began to go in the direction of the Ara-bah. 5 And a military force of Chal de'ans went chasing after the king, and they got to overtake happened to be no way to tell the him in the desert plains of Jer'icho; and all his own military force was scattered from his side. 6 Then they seized the king and brought him up to the king of the height of the capital was three Babylon at Riblah, that they might cubits; and the network and the pronounce a judicial decision upon him. 7 And Zed · e · ki'ah's sons capital, the whole of it, was copper: they slaughtered before his eyes. and Zed e ki'ah's eyes he blinded. after which he bound him with copper fetters and brought him to bodyguard took Se-rai'ah the chief Babylon.

8 And in the fifth month on the seventh [day] of the month, that is to say, the nineteenth year of King Neb·u·chad·nez'zar the king of Babylon, Neb·u'zar·ad'an the chief of the bodyguard, the servant of the king of Babylon, came to Jerusalem. 9 And he proceeded to burn the house and all the houses of Jerusalem; and the house of every great man he burned with fire. 10 And the walls of Jerusalem, all around. the entire military force of Chalde'ans that were with the chief of the bodyguard pulled down, of Babylon proceeded to strike them

the deserters that had gone over to the king of Babylon and the rest of the crowd Neb·u'zar·ad'an the chief of the bodyguard took into exile. 12 And some of the lowly people of the land the chief of the bodyguard let remain as vinedressers and compulsory laborers. 13 And the pillars of copper that were in the house of Jehovah, and the carriages and the copper sea that were in the house of Jehovah, the Chal-de'ans broke in pieces and went carrying the copper of them to Babylon. 14 And the cans and the shovels and the extinguishers and the cups and all the utensils minister they took. 15 And the chief of the bodyguard took the fire holders and the bowls that were of genuine gold and those that were of genuine silver. 16 As for the two pillars, the one sea and the carriages that Sol'o-mon had made for the house of Jehovah, there weight of the copper of all these utensils. 17 Eighteen cubits was the height of each pillar, and the capital upon it was of copper; and pomegranates all around upon the and the second pillar had the same as these upon the network.

18 Furthermore, the chief of the priest and Zeph·a·ni'ah the second priest and three doorkeepers; 19 and from the city he took one court official that had a command over the men of war, and five men from those having access to the king that were found in the city: and the secretary of the chief of the army, the one mustering the house of Jehovah and the king's people of the land, and sixty men of the people of the land that were to be found in the city; 20 and Neb·u'zar·ad'an the chief of the bodyguard then took them and conducted them to the king of Babylon at Rib'lah. 21 And the king 11 And the rest of the people that down and put them to death at

off its soil.

in the land of Judah, whom Neb·uchad nez'zar the king of Babylon had left behind, he now appointed over them Ged a · li'ah the son of A.hi'kam the son of Sha'phan. 23 When all the chiefs of the military forces, they and their men, heard that the king of Babylon had appointed Ged a li'ah, they immediately came to Ged a · li'ah at Miz'pah, that is, Ish'ma el the son of Neth-a-ni'ah and Jo-ha'nan the son of Ka·re'ah and Se·rai'ah the son of Tan hu'meth the Ne toph'athite and Ja.az.a.ni'ah the son of men. 24 Then Ged·a·li'ah swore to them and their men and said to them: "Do not be afraid of [being] servants to the Chal-de'ans. Dwell in the land and serve the king of Babylon, and it will go well with he took off his prison garments; YOU."

seventh month that Ish'ma:el the for his allowance, an allowance was son of Neth·a·ni'ah the son of constantly given him from the king, E·lish'a·ma of the royal offspring daily as due, all the days of his life.

Riblah in the land of Ha'math, came, and also ten men with him, Thus Judah went into exile from and they got to strike down Ged-ali'ah, so that he died, and also the 22 As for the people left behind Jews and the Chal-de'ans that happened to be with him in Miz'pah. 26 After that all the people, from small to great, and the chiefs of the military forces rose up and came into Egypt; for they had become afraid because of the Chal-

27 And it came about in the thirty-seventh year of the exile of Je hoi'a chin the king of Judah, in the twelfth month, on the twenty-seventh day of the month. that E'vil-me ro'dach the king of Babylon, in the year of his becoming king, raised up the head of Je-hoi'the Ma·ac'a·thite, they and their a·chin the king of Judah out of the house of detention; 28 and he began to speak good things with him, and then put his throne higher than the thrones of the kings that were with him in Babylon. 29 And and he ate bread constantly before 25 And it came about in the him all the days of his life. 30 As

## THE FIRST OF CHRONICLES

1 Adam,

La'mech,

4 Noah. Shem, Ham and Ja'pheth.

5 The sons of Ja'pheth were Go'mer and Ma'gog and Ma'da-i and Ja'van and Tu'bal and Me'shech and Ti'ras.

6 And the sons of Go'mer were Ash'ke naz and Ri'phath and To gar'mah.

Adam,
Seth,
E'nosh,
E'nosh,
Ma·hal'a·lel,
Ja'red,
Se'noch,
Me·thu'se·lah,
Me·thu'se·lah,
La'mach

Adam,
F' And the sons of Ja'van were
E·li'shah and Tar'shish, Kit'tim
and Ro'da·nim.
S The sons of Ham were Cush
and Miz'ra·im, Put and Ca'naan.
9 And the sons of Cush were
Se'ba and Hav'i·lah and Sab'tah
and Ra'a·mah and Sab'tae·ca.

And the sons of Ra'a mah were She'ba and De'dan.

10 And Cush himself became father to Nim'rod. He it was that made the start in becoming a mighty one in the earth.

11 As for Miz'ra im, he became father to Lu'dim and An'a-mim and Le-ha'bim and Naph-tu'him 12 and Path ru'sim and Cas · lu'-

lis'tines went forth) and Caph'to-rim

13 As for Ca'naan, he became father to Si'don his first-born and Heth 14 and the Jeb'u-site and the Am'or ite and the Gir'ga-shite 15 and the Hi'vite and the Ark'ite and the Si'nite 16 and the Ar'vad ite and the Zem'a rite and the Ha'math ite.

17 The sons of Shem were E'lam and As'shur and Ar pach'shad

and Lud and A'ram,

And Uz and Hul and Ge'ther

and Mash.

18 As for Ar pach'shad, he became father to She'lah, and She'lah himself became father to E'ber.

19 And to E'ber two sons were born. The name of the one was Pe'leg, because in his days the earth was divided; and the name of his brother was Jok'tan.

20 As for Jok'tan, he became father to Al·mo'dad and She'leph and Ha·zar·ma'veth and Je'rah 21 and Ha do'ram and U'zal and Dik'lah 22 and O'bal and A.bim'a.el and She'ba 23 and O'phir and Hav'ilah and Jo'bab; all these were the sons of Jok'tan.

24 Shem. Ar pach'shad,

She'lah, 25 E'ber, Pe'leg, Re'u,

26 Se'rug, Na'hor, Te'rah,

27 A'bram, that is to say, Abraham.

28 The sons of Abraham were Isaac and Ish'ma el.

29 These are their family origins: Ish'ma·el's first-born Ne·ba'ioth and Ke'dar and Ad'be-el and Mib'sam, 30 Mish'ma and Du'mah, Mas'sa, Ha'dad and Te'ma, 31 Je'tur, Na'phish and Ked'e-mah. These were the sons of Ish'ma el.

Abraham's concubine, she gave of Mo'ab, began to reign in place birth to Zim'ran and Jok'shan and of him. And the name of his city

him (from among whom the Phi- | Me'dan and Mid'i-an and Ish'bak and Shu'ah.

> And the sons of Jok'shan were She'ba and De'dan.

33 And the sons of Mid'i an were E'phah and E'pher and Ha'noch and A.bi'da and El.da'ah.

All these were the sons of Ke-tu'rah. 34 And Abraham came to be father to Isaac. The sons of Isaac

were E'sau and Israel. 35 The sons of E'sau were El'iphaz. Reu'el and Je'ush and Ja'-

lam and Ko'rah.

36 The sons of El'i-phaz were Te'man and O'mar, Ze'pho and Ga'tam, Ke'naz and Tim'na and Am'a · lek.

37 The sons of Reu'el were Na'hath, Ze'rah, Sham'mah and

Miz'zah.

38 And the sons of Se'ir were Lo'tan and Sho'bal and Zib'e-on and A'nah and Di'shon and E'zer and Di'shan.

39 And the sons of Lo'tan were Ho'ri and Ho'mam, And Lo'tan's

sister was Tim'na.

40 The sons of Sho'bal were Al'van and Man'a hath and E'bal. She'pho and O'nam. And the sons of Zib'e-on were

A'iah and A'nah. 41 The sons of A'nah were Di'-

shon. And the sons of Di'shon were Hem'dan and Esh'ban and Ith'-

ran and Che'ran. 42 The sons of E'zer were Bil'han and Za'a van and A'kan.

The sons of Di'shan were Uz and A'ran.

43 And these are the kings that reigned in the land of E'dom before any king reigned over the sons of Israel: Be'la the son of Be'or, the name of whose city was Din'habah. 44 Eventually Be'la died, and Jo'bab the son of Ze'rah from Boz'rah began to reign in place of him. 45 Eventually Jo'bab died, and Hu'sham from the land of the Te'man·ites began to reign in place of him. 46 Eventually Hu'sham died, and Ha'dad the son of Be'dad, 32 As for the sons of Ke turah, who defeated Midi an in the field was A'vith. 47 Eventually Ha'dad dled, and Sam'lah from Mas:re'kah began to reign in place of him. 48 Eventually Sam'lah died, and Sha'ul from Re-ho'both by the River began to reign in place of him. 49 Eventually Sha'ul died, and Ba'al-ha'nan the son of Ach'-bor began to reign in place of him. 50 Eventually Ba'al-ha'nan died, and Ha'dad began to reign in place of him; and the name of his city was Pa'u, and the name of his wife was Me'het'a'bel, the daughter of Ma'tred, the daughter of Ma'tred, the daughter of Ma'tred, the daughter of Me'za-hab. 51 Eventually Ha'dad died.

And the sheiks of E'dom came to be sheik Tim'na, sheik Al'vah, sheik Je'theth, 52 sheik O-hol-i-ba'mah, sheik E'lah, sheik Pi'non, 53 sheik Ke'naz, sheik Te'man, sheik Mib'zar, 54 sheik Mag'di-el, sheik I'ram. These were the sheiks

of E'dom.

2 These were the sons of Israel: Reu'ben, Sim'e on, Le'vi and Judah, Is'sa char and Zeb'u lun, 2 Dan, Joseph and Benjamin, Naph'fa-li. Gad and Ash'er.

3 The sons of Judah were Er and O'nan and She'lah. The three were born to him from Shu'a's daughter, the Ca'naan it ess. And Er the first-born of Judah came to be bad in the eyes of Jehovah, so that he put him to death. 4 And Ta'mar his daughter-in-law it was that bore to him Pe'rez and Ze'rah. All the sons of Judah were five.

5 The sons of Pe'rez were Hez'-

ron and Ha'mul.

6 And the sons of Ze'rah were Zim'ri and E'than and He'man and Cal'col and Da'ra. There were five of them in all.

7 And the sons of Car'mi were A'char the bringer of ostracism upon Israel, who committed an act of unfaithfulness respecting the thing devoted to destruction.

8 And the sons of E'than were

Az·a·ri'ah.

9 And the sons of Hez'ron that were born to him were Jerah'me'el and Ram and Chelu'bai.

10 As for Ram, he became father to Am·min'a·dab. Am-

min'a dab, in turn, became father to Nah'shon the chieftain of the sons of Judah. 11 Nah'shon, in turn, became father to Sal'ma. Sal'ma, in turn, became father to Bo'az. 12 Bo'az, in turn, became father to O'bed, O'bed, in turn, became father to Jes'se. 13 Jes'se, in turn, became father to his firstborn E·li'ab, and A·bin'a·dab the second, and Shim'e-a the third, 14 Ne-than'el the fourth. Rad'dai the fifth. 15 O'zem the sixth, David the seventh. 16 And their sisters were Ze·ru'iah and Ab'i·gail; and the sons of Ze-ru'iah were A·bish'ai and Jo'ab and As'ahel, three. 17 As for Ab'i gail, she gave birth to A.ma'sa; and the father of A·ma'sa was Je'ther the Ish'ma·el·ite.

18 As for Ca'leb the son of Hez'ron, he became father to sons by A-zu'bah his wife and by Jer'i-oth; and these were her sons: Je'sher and Sho'bab and Ar'don. 19 Eventually A-zu'bah died. So Ca'leb took to himself Eph'rath, who in time bore Hur to him. 20 Hur, in turn, became father to U'ri. U'ri. in turn, became father to U'ri.

Bez'al·el.

21 And afterward Hezron had relations with the daughter of Ma'chir the father of Gil'e ad. And he himself took her when he was sixty years old, but she bore Se'gub to him. 22 Se'gub, in turn, became father to Ja'ir, who came to have twenty-three cities in the land of Gil'e ad. 23 Later Gesh'ur and Syria took Hav'voth-ja'ir from them, with Ke'nath and its dependent towns, sixty cities. All these were the sons of Ma'chir the father of Gil'e ad.

24 And after the death of Hezron in Ca'leb-eph'ra thah, with A bi'jah being the wife of Hez'ron, she then bore him Ash'nur the father of Te ko'a.

25 And the sons of Je·rah'me·el the first-born of Hez'ron were Ram the first-born and

Bu'nah and O'ren and O'zem. A·hi'jah. 26 And Je·rah'meel came to have another wife, whose name was At'a rah. She was the mother of O'nam. 27 And the sons of Ram the first-born of Je rah'me el came to be Ma'az and Ja'min and E'ker. 28 And the sons of O'nam came to be Sham'mai and Ja'da. And the sons of Sham'mai were Na'dab and A·bi'shur. 29 And the name of A.bi'shur's wife was Ab'i.hail. who in time bore him Ah'ban and Mo'lid. 30 And the sons of Na'dab were Se'led and Ap'pa·im. But Se'led died without sons. 31 And the sons of Ap'pa·im were Ish'i, And the sons of Ish'i were She'shan; and the sons of She'shan, Ah'lai. 32 And the sons of Ja'da the brother of Sham'mai were Je'ther and Jon'a than. But Je'ther died without sons. 33 And the sons of Jon'a than were Pe'leth and Za'za. These became the sons of Je rah'me-el.

34 And She'shan came to have no sons, but daughters. Now She'shan had an Egyptian servant whose name was Jar'ha. 35 So She'shan gave his daughter to Jar'ha his servant as a wife, who in time bore him At'tai. 36 At'tai. in turn, became father to Nathan. Nathan, in turn, became fa-ther to Za'bad. 37 Za'bad, in turn, became father to Eph'lal. Eph'lal, in turn, became fa-ther to O'bed. 38 O'bed, in turn, became father to Je'hu. Je'hu, in turn, became father to Az·a·ri'ah. 39 Az·ari'ah, in turn, became father to He'lez. He'lez, in turn, became father to El·e·a'sah. 40 El·e·a'sah, in turn, became father to Sis'mai. Sis'mai. in turn, became father to Shal'lum. 41 Shal'lum, in turn, became father to Jek-a-mi'ah. Jek-a-mi'ah, in turn, became father to E·lish'a·ma.

42 And the sons of Ca'leb the brother of Je rah'me el were Me'sha his first-born, who was the father of Ziph, and the sons of Ma·re'shah the father of He'bron. 43 And the sons of He'bron were Ko'rah and Tap'pu ah and Re'kem and She'ma. 44 She'ma, in turn, became father to Ra'ham the father of Jor'ke am. Re'kem, in turn, became father to Sham'mai. 45 And the son of Sham'mai was Ma'on; and Ma'on was the father of Bethzur. 46 As for E'phah the concubine of Ca'leb, she gave birth to Ha'ran and Mo'za and Ga'zez. As for Ha'ran, he became father to Ga'zez. 47 And the sons of Jah'dai were Re'gem and Jo'tham and Ge'shan and Pe'let and E'phah and Sha'aph. 48 As for Ca'leb's concubine Ma'a cah, she gave birth to She'ber and Tir'ha nah. 49 In time she bore Sha'aph the father of Mad man nah. She'va the father of Mach be'nah and the father of Gib'e-a. And Ca'leb's daughter was Ach'sah. 50 These became the sons of Ca'leb.

The sons of Hur the firstborn of Eph'ra·thah: Sho'bal the father of Kir'i ath-je'ar im, 51 Sal'ma the father of Beth'le hem, Ha'reph the father of Beth-ga'der. 52 And Sho'bal the father of Kir'i ath-je'ar im came to have sons: Ha ro'eh. half of the Me nu'hoth. 53 And the families of Kir'i ath-je'a rim were the Ith'rites and the Pu'thites and Shu'math ites and the Mish'ra-ites. It was from these that the Zo'rath ites and the Esh'ta ol ites came out. 54 The sons of Sal'ma were Beth'lehem and the Ne toph'a thites, At'roth-beth-jo'ab and half of the Man a ha'thites, the Zor'ites. 55 And the families of the scribes dwelling at Jabez were the Ti'rath ites, the Shim'e-ath-ites, the Su'cathites. These were the Ken'ites

3 And these became the sons of David that were born to him in He'bron: the first-born Am'non, of A.hin'o.am the Jez're.el.it.ess. the second, Daniel, of Ab'i gail the Car'mel·it·ess, 2 the third, Ab'salom the son of Ma'a cah the daughter of Tal'mai the king of Gesh'ur. the fourth. A.do.ni'jah the son of Hag'gith, 3 the fifth, Sheph a · ti'ah, of A.bi'tal, the sixth, Ith'ream, of Eg'lah his wife. 4 There were six born to him in He'bron; and he continued to reign there seven years and six months, and for thirty-three years he reigned in Jerusalem.

5 And there were these born to him in Jerusalem; Shim'e-a and Sho'bab and Nathan and Sol'omon, four of Bath-she'ba the daughter of Am'mi-el. 6 and Ib'har and E·lish'a·ma and E·liph'elet. 7 and No'gah and Ne'pheg and Ja.phi'a, 8 and E.lish'a.ma and E·li'a·da and E·liph'e·let, nine, 9 all the sons of David besides the sons of the concubines, and Ta'mar their sister.

10 And the son of Sol'o mon was Re·ho·bo'am, A·bi'iah his son, A'sa his son, Je hosh'a phat his son, 11 Je-ho'ram his son, A-ha-zi'ah his son, Je ho'ash his son, 12 Ama zi'ah his son, Az a ri'ah his son, Jo'tham his son, 13 A'haz his son, Hez·e·ki'ah his son. Ma·nas'seh his son, 14 A'mon his son, Jo·si'ah his son. 15 And the sons of Jo-si'ah were the first-born Jo-ha'nan, the second, Je-hoi'a-kim, the third, Zed e ki'ah, the fourth, Shal'lum. 16 And the sons of Jehoi'a·kim were Jec·o·ni'ah his son. Zed·e·ki'ah his son, 17 And the sons of Jec.o.ni'ah as prisoner were She-al'ti-el his son 18 and Mal- it was his mother that called his chi'ram and Pe-dai'ah and She- name Ja'bez, saying: "I have given naz'zar, Jek-a-mi'ah, Hosh'a-ma him birth in pain." 10 And Ja'and Ned a bi'ah. 19 And the sons bez began to call upon the God of and O'hel and Ber e chi'ah and that it may not hurt me .- " Ac-

that came from Ham'math the | Has a di'ah. Ju'shab-he'sed, five. father of the house of Re'chab. 21 And the sons of Han a ni'ah were Pel·a·ti'ah and Je·sha'iah, the sons of [Je-sha'iah] Re-pha'iah, the sons of [Re-pha'iah] Ar'nan, the sons of [Ar'nan] O.badi'ah, the sons of [O·ba·di'ah] Shec a ni'ah; 22 and the sons of Shec-a-ni'ah, She-mai'ah, and the sons of She mai'ah, Hat'tush and I'gal and Ba·ri'ah and Ne·a·ri'ah and Sha'phat, six. 23 And the sons of Ne-a-ri'ah were E-li-o-e'nai and Hiz·ki'ah and Az·ri'kam, three. 24 And the sons of E-li-o-e'nai were Hod a vi'ah and E · li'a · shib and Pe·la'iah and Ak'kub and Joha'nan and De·la'iah and A·na'ni,

> 4 The sons of Judah were Pe'rez, Hez'ron and Car'mi and Hur and Sho'bal. 2 As for Re-a'iah the son of Sho'bal, he became father to Ja'hath: Ja'hath, in turn, became father to A.hu'mai and La'had. These were the families of the Zo'rath ites. 3 And these were [the sons of] the father of E'tam: Jez're el and Ish'ma and Id'bash. (and the name of their sister was Haz·ze·lel·po'ni,) 4 and Pe·nu'el the father of Ge'dor and E'zer the father of Hu'shah. These were the sons of Hur the first-born of Eph'ra·thah the father of Beth'le·hem. 5 And Ash'hur the father of Teko'a came to have two wives. He'lah and Na'a rah. 6 In time Na'a rah bore to him A.huz'zam and He'pher and Te'me · ni and Ha · a · hash'ta·ri. These were the sons of Na'arah. 7 And the sons of He'lah were Ze'reth. Iz'har and Eth'nan. 8 As for Koz, he became father to A'nub and Zo be'bah and the families of A.har'hel the son of Ha'rum.

9 And Jabez came to be more honorable than his brothers; and of Pe·dai'ah were Ze·rub'ba·bel Israel, saying: "If you will without and Shim'e-i; and the sons of Ze- fail bless me and actually enlarge rub'ba bel were Me shul'lam and my territory and your hand really Han a ni'ah (and She lo'mith was proves to be with me, and you their sister); 20 and Ha-shu'bah really preserve [me] from calamity, cordingly God brought Ito pass1 what he had asked.

11 As for Che'lub the brother of Shu'hah, he became father to Me'hir, who was the father of Esh'ton. 12 Esh'ton, in turn, became father to Beth-ra'pha and Pa-se'ah and Te-hin'nah the father of Ir-na'hash. These were the men of Re'cah. 13 And the sons of Ke'naz were Oth'ni el and Se rai'ah, and the sons of Oth'ni el. Ha'thath. 14 As for Me·o'no·thai, he became father to Oph'rah. As for Se-rai'ah, he became father to Jo'ab the father of Ge-har'a shim; for craftsmen are what they became.

15 And the sons of Ca'leb the son of Je-phun'neh were I'ru, E'lah and Na'am; and the sons of E'lah. Ke'naz. 16 And the sons of Jehal'le-lel were Ziph and Zi'phah, Tir'i-a and As'a-rel. 17 And the sons of Ez'rah were Je'ther and Me'red and E'pher and Ja'lon: and she got to conceive Mir'i am and Sham'mai and Ish'bah the father of Esh·te·mo'a. 18 As for his Jewish wife, she gave birth to Je'red the father of Ge'dor and He'ber the father of So'co and Jeku'thi el the father of Za no'ah. And these were the sons of Bi-thi'ah the daughter of Phar'aoh, whom Me'red took.

19 And the sons of Ho di'ah's wife, the sister of Na'ham, were the father of Kei'lah the Gar'mite and Esh·te·mo'a the Ma·ac'a·thite. 20 And the sons of Shi'mon were Am'non and Rin'nah, Ben-ha'nan and Ti'lon. And the sons of Ish'i were Zo'heth and Ben-zo'heth.

21 The sons of She'lah the son of Judah were Er the father of Le'cah and La'a dah the father of Ma·re'shah and the families of the house of the workers of fine fabric of the house of Ash-be'a: 22 and Jo'kim and the men of Co-ze'ba and Jo'ash and Sa'raph. who became owners of Mo'ab-ite wives, and Jash'u·bi-le'hem. And the sayings are of old tradition. 23 They were the potters and the inhabitants of Ne-ta'im and Gede'rah. It was with the king in his work that they dwelt there.

24 The sons of Sim'e on were Nem'u·el and Ja'min, Ja'rib, Ze'rah, Sha'ul. 25 Shal'lum his son. Mib'sam his son. Mish'ma his son. 26 And the sons of Mish'ma were Ham'mu·el his son. Zac'cur his son, Shim'e-i his son, 27 And Shim'e-i had sixteen sons and six daughters: but his brothers did not have many sons, and none of their families had as many as the sons of Judah. 28 And they continued to dwell in Be'er-she'ba and Mola'dah and Ha'zar-shu'al 29 and in Bil'hah and in E'zem and in To'lad 30 and in Be-thu'el and in Hor'mah and in Zik'lag 31 and in Beth-mar'ca both and in Ha'zarsu'sim and in Beth-bir'i and in Sha'a·ra'im. These were their cities down till David reigned.

32 And their settlements were E'tam and A'in, Rim'mon and To'chen and A'shan, five cities, 33 And all their settlements that were all around these cities were as far as Ba'al. These were their dwelling places and their genealogical enrollments for them. 34 And Me sho'bab and Jam'lech and Jo'shah the son of Am·a·zi'ah. 35 and Joel and Je'hu the son of Josh-i-bi'ah the son of Se-rai'ah the son of As'i-el, 36 and E-li-oe'nai and Ja.a.ko'bah and Jesh.ohai'ah and A·sai'ah and Ad'i·el and Je-sim'i-el and Be-nai'ah. 37 and Zi'za the son of Shi'phi the son of Al'lon the son of Je-da'iah the son of Shim'ri the son of Shemai'ah. 38 These who came in by names were the chieftains among their families, and the household itself of their forefathers increased in multitude, 39 And they proceeded to go to the entryway of Ge'dor, clear to the east of the valley, to look for pasturage for their flocks. 40 Eventually they found fat and good pasturage, and the land was quite wide and having no disturbance but at ease: for those dwelling there in former times were of Ham. 41 And these written down by [their] names proceeded to come in in the days of Hez-e-ki'ah the king of Judah and strike down the tents of the were to be found there, so that try east of Gil'e-ad. they devoted them to destruction to dwell in their place, because there was pasturage for their flocks there.

42 And from them there were some of the sons of Sim'e-on that men, with Pel-a-ti'ah and Ne-ari'ah and Re-pha'iah and Uz'zi-el the sons of Ish'i at their head. 43 And they proceeded to strike down the remnant that had escaped of Am'a lek, and they continued to dwell there down to this

5 And the sons of Reuben the first-born of Israel-for he was the first-born; but for his profaning the lounge of his father his right as first-born was given to the sons of Joseph the son of Israel, so that he was not to be enrolled genealogically for the right of the firstborn. 2 For Judah himself proved to be superior among his brothers, and the one for leader was from him: but the right as first-born was Joseph's- 3 the sons of Reu'ben the first-born of Israel were Ha'noch and Pal'lu, Hez'ron and Car'mi. 4 The sons of Joel were She mai'ah his son, Gog his son, Shim'e-i his son. 5 Mi'cah his son, Re-a'iah his son, Ba'al his son, 6 Be er'ah his son, whom Til'gathpil·ne'ser the king of As·syr'i·a took into exile, he being a chieftain of the Reu'ben ites. 7 And his brothers by their families in the genealogical enrollment by their descendants were, as the head, Je i'el, and Zech a ri'ah, 8 and Be'la the son of A'zaz the son of She'ma the son of Joel-he was dwelling in A-ro'er and as far as Ne'bo and Ba'al-me'on. 9 Even to the east he dwelt as far as where one enters the wilderness at the river Eu-phra'tes, for their livestock itself had become numerous in the land of Gil'e-ad. 10 And in the days of Saul they made war upon the Hag'rites, who came to fall by their hand; and so they dwelt in was. And they continued to dwell

Ham'ites and the Me u'nim that | their tents throughout all the coun-

Sons of Reuben and sons of Gad

11 As for the sons of Gad in down to this day; and they began front of them, they dwelt in the land of Ba'shan as far as Sal'e-cah. 12 Joel was the head, and Sha'pham the second, and Ja'nai and Sha'phat in Ba'shan, 13 And their brothers belonging to the went to Mount Se'ir, five hundred house of their forefathers were Mi'cha-el and Me-shul'lam and She'ba and Jo'rai and Ja'can and Zi'a and E'ber, seven, 14 These were the sons of Ab'i ha il the son of Hu'ri, the son of Ja-ro'ah, the son of Gil'e ad, the son of Mi'cha el. the son of Je-shish'ai, the son of Jah'do, the son of Buz; 15 A'hi the son of Ab'di el, the son of Gu'ni, head of the house of their forefathers. 16 And they continued to dwell in Gil'e-ad, in Ba'shan and in its dependent towns and in all the pasture grounds of Shar'on as far as their terminations. 17 They were all of them enrolled genealogically in the days of Jo'tham the king of Judah and in the days of Jer.o.bo'am the king of Israel.

> 18 As for the sons of Reu'ben and the Gad'ites and the half tribe of Ma·nas'seh: of those who were valiant fellows, men carrying shield and sword and bending the bow and trained in war, there were forty-four thousand seven hundred and sixty going out to the army. 19 And they began to make war upon the Hag'rites, and Je'tur and Na'phish and No'dab. 20 And they came to be helped against them, so that the Hag'rites and all those who were with them were given into their hand, for it was to God that they called for aid in the war, and he let himself be entreated in their favor because they trusted in him. 21 And they got to take captive their livestock, their camels fifty thousand, and sheep two hundred and fifty thousand, and asses two thousand, and human souls a hundred thousand. 22 For there were many that had fallen slain, because it was on the part of the [true] God that the fighting

in their place down to the time of | Az-a-ri'ah. He was the one that the exile.

23 As for the sons of the half Sol'o mon built in Jerusalem. tribe of Ma·nas'seh, they dwelt in the land from Ba'shan to Ba'alher'mon and Se'nir and Mount Her'mon. They themselves became numerous. 24 And these were the heads of the house of their forefathers: E'pher and Ish'i and E'li-el and Az'ri el and Jeremiah and Hod a vi'ah and Jah'di el, men that were valiant, mighty fellows. men of fame, heads of the house of their forefathers. 25 And they began to act unfaithfully toward the God of their forefathers and went having immoral intercourse with the gods of the peoples of the land, whom God had annihilated from before them. 26 Consequently the God of Israel stirred up the spirit of Pul the king of As-syr'i-a even the spirit of Til'gath-pil·ne'ser the king of As-syr'i-a, so that he took into exile those of the Reu'ben-ites and of the Gad'ites and of the half tribe of Ma nas'seh and brought them to Ha'lah and Ha'bor and Ha'ra and the river Go'zan [to continue] until this day.

The sons of Le'vi were Ger'shon, Ko'hath and Me-rar'i. 2 And the sons of Ko'hath were Am'ram. Iz'har and He'bron and Uz'zi el 3 And the sons of Am'ram were Aaron and Moses, and there was Phin'e has himself became father and A hi'moth. 26 As for El ka'turn, became father to Buk'ki: Buk'ki, in turn, became father to Uz'zi, 6 Uz'zi, in turn, became his son, El-ka'nah his son, 28 And father to Zer·a·hi'ah; Zer·a·hi'ah, ioth. 7 Me·ra'ioth himself became jah. 29 The sons of Me·rar'i father to Am·a·ri'ah; Am·a·ri'ah, were Mah'li, Lib'ni his son, Shim'in turn, became father to A.hi'tub. to Za'dok; Za'dok, in turn, became son, A sai'ah his son. father to A.him'a.az. 9 A.him'- 31 And these were the ones to a az, in turn, became father to whom David gave positions for the Az·a·ri'ah, Az·a·ri'ah, in turn, be- direction of the singing at the came father to Jo ha'nan. 10 Jo- house of Jehovah after the Ark had

acted as priest in the house that

11 And Az·a·ri'ah came to be father to Am·a·ri'ah, Am·a·ri'ah, in turn, became father to A.hi'tub. 12 A hi'tub, in turn, became father to Za'dok, Za'dok, in turn, became father to Shal'lum. 13 Shal'lum, in turn, became father to Hil·ki'ah. Hil·ki'ah, in turn, became father to Az·a·ri'ah. 14 Az·a·ri'ah, in turn, became father to Se-rai'ah, Se-rai'ah, in turn, became father to Je-hoz'a-dak. 15 And Je-hoz'a-dak it was that went away when Jehovah took Judah and Jerusalem into exile by the hand of Neb·u·chadnez'zar.

16 The sons of Le'vi were Ger'shom, Ko'hath and Me rar'i. 17 And these are the names of the sons of Ger'shom: Lib'ni and Shim'e.i. 18 And the sons of Ko'hath were Am'ram and Iz'har and He'bron and Uz'zi·el. 19 The sons of Me-rar'i were Mah'li and Mu'shi.

And these were the families of the Levites by their forefathers: 20 Of Ger'shom, Lib'ni his son, Ja'hath his son, Zim'mah his son. 21 Jo'ah his son, Id'do his son, Ze'rah his son, Je ath'e rai his son, 22 The sons of Ko'hath were Ammin'a dab his son. Ko'rah his son. As'sir his son, 23 El-ka'nah his son and E·bi'a·saph his son and Mir'i-am. And the sons of Aaron As'sir his son; 24 Ta'hath his son. were Na'dab and A.bi'hu, E.le.a'zar U.ri'el his son, Uz.zi'ah his son, and Ith'a mar. 4 As for E le a'zar, and Sha'ul his son. 25 And the he became father to Phin'e-has, sons of El-ka'nah were A-ma'sai to Ab·i·shu'a. 5 Ab·i·shu'a, in nah, the sons of El·ka'nah were Zo'phai his son and Na'hath his son, 27 E·li'ab his son, Je·ro'ham the sons of Samuel were the firstin turn, became father to Me·ra'- born [Joel] and the second A·bi'e·i his son, Uz'zah his son. 8 A.hi'tub, in turn, became father 30 Shim'e a his son, Hag gi'ah his

ha'nan, in turn, became father to a resting place. 32 And they came

to be ministers in the singing be- | 50 And these were the sons of fore the tabernacle of the tent of Aaron: E-le-a'zar his son, Phin'emeeting until Sol'o mon built the has his son, Ab i shu'a his son, house of Jehovah in Jerusalem; 51 Buk'ki his son, Uz'zi his son, and they kept attending upon their Zer·a·hi'ah his son, 52 Me·ra'service according to their commis- ioth his son, Am a ri'ah his son, sion. 33 And these were those in A hi'tub his son, 53 Za'dok his attendance and also their sons: Of son, A.him'a.az his son. the sons of the Ko'hath·ites He'man the singer, the son of Joel. the son of Samuel, 34 the son of their territory, for the sons of El·ka'nah, the son of Je·ro'ham, Aaron belonging to the family of the son of E'li-el, the son of To'ah, the Ko'hath-ites, for the lot had 35 the son of Zuph, the son of come to be theirs, 55 Accordingly El·ka'nah, the son of Ma'hath, the son of A·ma'sai, 36 the son of Judah, with its pasture grounds El·ka'nah, the son of Joel, the son all around it. 56 And the field of of Az·a·ri'ah, the son of Zeph·ani'ah, 37 the son of Ta'hath, the gave to Ca'leb the son of Je-phun'son of As'sir, the son of E-bi'asaph, the son of Ko'rah, 38 the they gave the cities of refuge, He'son of Iz'har, the son of Ko'hath. the son of Le'vi, the son of Israel.

Mi'cha·el, the son of Ba·a·se'iah. of Eth'ni, the son of Ze'rah, the son of A dai'ah, 42 the son of E'than, the son of Zim'mah, the son of Shim'e-i, 43 the son of son of Le'vi.

44 As regards the sons of Meof Mal'luch, 45 the son of Hash- by the lot ten cities. a·bi'ah, the son of Am·a·zi'ah, the the son of Le'vi.

48 And their brothers the Levites cities. were the ones given for all the sacrificial smoke upon the altar of | u·lun by the lot twelve cities. burnt offering and upon the altar 64 Thus the sons of Israel gave of incense for all the work of the the Levites the cities with their most holy things and to make pasture grounds. 65 Furthermore, atonement for Israel, according to by the lot they gave from the tribe all that Moses the servant of the of the sons of Judah and from the [true] God had commanded, tribe of the sons of Sim'e on and

54 And these were their dwelling places by their walled camps in the city and its settlements they neh. 57 And to the sons of Aaron bron, and Lib'nah with its pasture grounds and Jat'tir and Esh te mo'a 39 As for his brother A'saph, who with its pasture grounds, 58 and was attending at his right, A'saph Hi'len with its pasture grounds. was the son of Ber e chi'ah, the De'bir with its pasture grounds, son of Shim'e-a, 40 the son of 59 and A'shan with its pasture grounds and Beth-she'mesh with its the son of Mal·chi'jah, 41 the son pasture grounds; 60 and from the tribe of Benjamin Ge'ba with its pasture grounds and Al'e-meth with its pasture grounds and An'a thoth with its pasture grounds. All their Ja'hath, the son of Ger'shom, the cities were thirteen cities among their families.

61 And to the sons of Ko'hath rar'i their brothers on the left that were left over they gave from hand, there was E'than the son of the family of the tribe, from the Kish'i, the son of Ab'di, the son half tribe, the half of Ma nas'seh.

62 And to the sons of Ger'shom son of Hil-ki'ah, 46 the son of by their families they gave from Am'zi, the son of Ba'ni, the son of the tribe of Is'sa char and from the She'mer, 47 the son of Mah'li, the tribe of Ash'er and from the tribe son of Mu'shi, the son of Me·rar'i, of Naph'ta·li and from the tribe of Ma·nas'seh in Ba'shan, thirteen

63 To the sons of Me rar'i by service of the tabernacle of the their families they gave from the house of the [true] God. 49 And tribe of Reu'ben and from the tribe Aaron and his sons were making of Gad and from the tribe of Zeb'-

from the tribe of the sons of Ben- | Gil'e-ad with its pasture grounds jamin these cities, which they proceeded to call by names.

66 And some of the families of the sons of Ko'hath came to have the cities of their territory from the tribe of E'phra·im. 67 Accordingly they gave them the cities of refuge, She'chem with its pasture grounds in the mountainous region of E'phra·im, and Ge'zer with its pasture grounds, 68 and Jok'meam with its pasture grounds and Beth-ho'ron with its pasture grounds. 69 and Ai'ja lon with its pasture grounds and Gath-rim'mon with its pasture grounds: 70 and from half of the tribe of Ma nas'seh, A'ner with its pasture grounds of Ko'hath that were left over.

grounds and Dab'e-rath with its alogical enrollment of them all, pasture grounds, 73 and Ra'moth grounds.

and Ma·ha·na'im with its pasture grounds, 81 and Hesh'bon with its pasture grounds and Ja'zer with its pasture grounds.

7 Now the sons of Is'sa char were To'la and Pu'ah, Ja'shub and Shim'ron, four. 2 And the sons of To'la were Uz'zi and Re-pha'iah and Je'ri el and Jah'mai and Ib'sam and She·mu'el, heads of the house of their forefathers. Of To'la there were valiant, mighty men, by their descendants. Their number in the days of David was twenty-two thousand six hundred. 3 And the sons of Uz'zi were Iz·ra·hi'ah; and the sons of Iz·ra·hi'ah were Mi'cha·el and O·ba·di'ah and Joel, and Bil'e am with its pasture Is shi'ah, , five, all of them grounds, to the family of the sons being heads. 4 And with them by their descendants, according to the 71 And to the sons of Ger'shom house of their forefathers, there [they gave] from the family of the were troops of the army for war, half tribe of Ma nas'seh Go'lan in thirty-six thousand, for they had Ba'shan with its pasture grounds many wives and sons. 5 And their and Ash'ta roth with its pasture brothers of all the families of Is'grounds; 72 and from the tribe of sa char were valiant, mighty men. Is'sa char, Ke'desh with its pasture eighty-seven thousand by the gene-

6 [The sons of] Benjamin were with its pasture grounds and A'nem Be'la and Be'cher and Je di'a el. with its pasture grounds; 74 and three. 7 And the sons of Be'la from the tribe of Ash'er, Ma'shal were Ez'bon and Uz'zi and Uz'zi el with its pasture grounds and Ab'don and Jer'i-moth and I'ri, five, heads with its pasture grounds, 75 and of the house of their forefathers, Hu'kok with its pasture grounds valiant, mighty men; and their and Re'hob with its pasture genealogical enrollment was twentygrounds: 76 and from the tribe two thousand and thirty-four. of Naph'ta·li, Ke'desh in Gal'i·lee 8 And the sons of Be'cher were with its pasture grounds and Ham'- Ze·mi'rah and Jo'ash and E·li·e'zer mon with its pasture grounds and and E·li·o·e'nai and Om'ri and Kir-i-a-tha'im with its pasture Jer'e-moth and A-bi'jah and An'a·thoth and Al'e·meth, all these the 77 To the sons of Me rar'i that sons of Be'cher. 9 And their were left over [they gave] from genealogical enrollment by their the tribe of Zeb'u·lun Rim'mo·no descendants as respects the heads with its pasture grounds, Ta'bor of the house of their forefathers, with its pasture grounds, 78 and valiant, mighty men, was twenty in the region of the Jordan at thousand two hundred. 10 And Jer'i cho to the east of the Jordan, the sons of Je di'a el were Bil'han; from the tribe of Reu'ben, Be'zer and the sons of Bil'han were Je'ush in the wilderness with its pasture and Benjamin and E'hud and Chegrounds and Ja'haz with its pasture na'a nah and Ze'than and Tar'grounds, 79 and Ked'e-moth with shish and A-hish'a-har. 11 All its pasture grounds and Meph'a ath these were the sons of Je di'a el, with its pasture grounds; 80 and according to the heads of their from the tribe of Gad, Ra'moth in forefathers, valiant, mighty men,

seventeen thousand two hundred hud his son, E·lish'a·ma his son, going out to the army for war.

12 And the Shup'pim and the Hup'pim were the sons of Ir: the dwelling places were Beth'el and Hu'shim were the sons of A'her.

13 The sons of Naph'ta·li were Jah'zi el and Gu'ni and Je'zer and Shal'lum, the sons of Bil'hah.

14 The sons of Ma nas'seh were As'ri·el, whom his Syrian concubine bore. (She bore Ma'chir the father of Gil'e-ad. 15 And Ma'chir himself took a wife for Hup'pim and for Shup'pim, and the name of his sister was Ma'a cah.) And the name of the second was Ze·lo'phe·had, but Ze·lo'phe·had came to have daughters. 16 In time Ma'a·cah, Ma'chir's wife, bore a son and called his name Pe'resh; and the name of his brother was She'resh; and his sons were U'lam and Re'kem. 17 And the sons of U'lam were Be'dan. These were the sons of Gil'e ad the son of Ma'chir the son of Ma nas'seh. 18 And his sister was Ham·mo'le·cheth. She gave birth to Ish'hod and A.bi.e'zer and Mah'lah. 19 And the sons of She·mi'da came to be A·hi'an and She'chem and Lik'hi and A·ni'am.

were Shu'the lah and Be'red his son and Ta'hath his son and E·lea'dah his son and Ta'hath his son, 21 and Za'bad his son and Shu'the lah his son and E'zer and their livestock. 22 And E'phra·im for many days, and his brothers kept coming in to comfort him. 23 Afterward he had relations with his wife, so that she became pregnant and gave birth to a son. But he called his name Be-ri'ah, because it was with calamity that thousand men. she happened to be in his house. 24 And his daughter was She'e-rah, and she got to build Beth-ho'ron, the lower and the upper, and Uz'zen-she'e rah. 25 And there was Re'phah his son, and Re'sheph, son. 26 La'dan his son, Am·mi'- shu'a and Na'a·man and A·ho'ah.

27 Nun his son, Je hosh'u a his son.

28 And their possession and their its dependent towns and, to the east, Na'a-ran and, to the west, Ge'zer and its dependent towns, and She'chem and its dependent towns clear to Ga'za and its dependent towns; 29 and by the side of the sons of Ma nas'seh Bethshe'an and its dependent towns, Ta'a nach and its dependent towns, Me gid'do and its dependent towns, Dor and its dependent towns, In these the sons of Joseph the son of Israel dwelt.

30 The sons of Ash'er were Im'nah and Ish'vah and Ish'vi and Be·ri'ah; and Se'rah was their sister. 31 And the sons of Be ri'ah were He'ber and Mal'chi-el, who was the father of Bir'za ith. 32 As for He'ber, he became father to Japh'let and Sho'mer and Ho'tham. and to Shu'a their sister. 33 And the sons of Japh'let were Pa'sach and Bim'hal and Ash'vath. These were the sons of Japh'let. 34 And the sons of She'mer were A'hi and Roh'gah, Je hub'bah and A'ram. 35 And the sons of He'lem his 20 And the sons of E'phra im brother were Zo'phah and Im'na and She'lesh and A'mal. 36 The sons of Zo'phah were Su'ah and Har'ne pher and Shu'al and Be'ri and Im'rah, 37 Be'zer and Hod and Sham'ma and Shil'shah and E'le ad, And the men of Gath that Ith'ran and Be e'ra. 38 And the were born in the land killed them sons of Je'ther were Je phun'neh because they came down to take and Pis'pah and A'ra. 39 And the sons of Ul'la were A'rah and Han'their father carried on mourning niel and Rizi'a. 40 All these were the sons of Ash'er, heads of the house of the forefathers, select, valiant, mighty men, heads of the chieftains: and their genealogical enrollment was in the army in the war. Their number was twenty-six

8 As for Benjamin, he became father to Be'la his first-born. Ash'bel the second and A har'ah the third, 2 No'hah the fourth and Ra'pha the fifth. 3 And Be'la came to have sons, Ad'dar and and Te'lah his son, and Ta'han his Ge'ra and A bi'hud, 4 and Ab i5 and Ge'ra and She-phu'phan and | 29 And it was in Gib'e-on that Hu'ram. 6 And these were the the father of Gib'e-on, Je-i'sons of E'hud. These were the el,] dwelt, and his wife's name was heads of [the houses of] fore- Ma'a-cah. 30 And his son, the fathers belonging to the inhabitants first-born, was Ab'don, and Zur of Ge'ba, and they proceeded to and Kish and Ba'al and Na'dab, take them into exile at Man'a hath. 31 and Ge'dor and A hi'o and Ze'-7 And Na'a-man and A-hi'jah; and Ge'ra-he was the one that came father to Shim'e-ah. And these took them into exile, and he be- really were the ones that dwelt in came father to Uz'za and A hi'hud. front of their brothers in Jerusalem 8 As for Sha·ha·ra'im, he became along with brothers of theirs. father to [children] in the field of Mo'ab after he sent them away. Hu'shim and Ba'a ra were his wives. 9 And by Ho'desh his wife he came to be father to Jo'bab and Zib'i.a and Me'sha and Mal'cam, 10 and Je'uz and Sa·chi'a and Mir'mah. These were his sons, heads of [the ib-ba'al, he became father to Mi'-

houses of ] forefathers.

11 And by Hu'shim he became father to A bi'tub and El pa'al. 12 And the sons of El·pa'al were E'ber and Mi'sham and She'med. who built O'no and Lod and its ther to Al'e-meth and Az'ma-veth dependent towns, 13 and Be-ri'ah and Zim'ri, Zim'ri, in turn, became and She'ma. These were heads of father to Mo'za: 37 Mo'za. in [the houses of] forefathers, belonging to the inhabitants of Ai'ja lon. Ra'phah his son. El e a'sah his These were the ones that chased son. A'zel his son. 38 And A'zel away the inhabitants of Gath. 14 And there were A.hi'o, Sha'shak and Jer'e moth, 15 and Zeb a di'ah and A'rad and E'der, 16 and O ba di'ah and Ha'nan, All these Mi'cha·el and Ish'pah and Jo'ha, the sons of Be ri'ah, 17 and the sons of E'shek his brother Zeb·a·di'ah and Me·shul'lam and were U'lam his first-born, Je'ush Hiz'ki and He'ber. 18 and Ish'me·rai and Iz·li'ah and Jo'bab, the sons of El·pa'al, 19 and Ja'kim and Zich'ri and Zab'di, 20 and E·li·e'nai and Zil'le·thai and E'li·el. 21 and A dai'ah and Be ra'iah and fifty. All these were from the sons Shim'rath, the sons of Shim'e-i, 22 and Ish'pan and E'ber and E'liel. 23 and Ab'don and Zich'ri and Ha'nan. 24 and Han a ni'ah and E'lam and An·tho·thi'jah, 25 and Iph-de'iah and Pe-nu'el, the sons of Sha'shak, 26 and Sham'she rai and She-ha-ri'ah and Ath-a-li'ah, 27 and Ja·a·re·shi'ah and E·li'jah and Zich'ri, the sons of Je-ro'ham. 28 These were heads of [the houses of] forefathers by their descendants, headmen. These were the ones

cher. 32 As for Mik'loth, he be-

33 As for Ner, he became father to Kish; Kish, in turn, became father to Saul: Saul, in turn, became father to Jon'a than and Mal'chi-shu'a and A.bin'a.dab and Esh·ba'al. 34 And Jon'a · than's son was Mer'ib-ba'al. As for Mer'cah. 35 And the sons of Mi'cah were Pi'thon and Me'lech and Tare'a and A'haz. 36 As for A'haz. he became father to Je ho'ad dah: Je-ho'ad-dah, in turn, became faturn, became father to Bin'e.a. had six sons, and these were their names: Az·ri'kam, Bo'che·ru and Ish'ma el and She a ri'ah and were the sons of A'zel. 39 And the second and E-liph'e-let the third. 40 And the sons of U'lam came to be valiant, mighty men, bending the bow, and having many sons and grandsons, a hundred and of Benjamin.

9 As for all Israelites, they were enrolled genealogically; and there they are written in the Book of the Kings of Israel, And Judah itself was taken into exile at Babylon for their unfaithfulness. 2 And the first inhabitants that were in their possession in their cities were the Israelites, the priests, the Levites and the Neth'i-nim. 3 And in Jerusalem there dwelt some of the sons of Judah and that dwelt in Jerusalem. some of the sons of Benjamin and

some of the sons of E'phra·im and | and A·hi'man and their brother of Marnas'seh: 4 U'thai the son Shal'lum the head, 18 and up till of Am·mi'hud the son of Om'ri the then he was in the king's gate to son of Im'ri the son of Ba'ni, of the the east. These were the gatekeepsons of Pe'rez the son of Judah. 5 And of the Shi'lo nites, A sai'ah the first-born and his sons. 6 And Ko're the son of E.bi'a saph the of the sons of Ze'rah, Je u'el, and six hundred and ninety brothers of the house of his father the Ko'rahtheirs.

7 And of the sons of Benjamin. Sal'lu the son of Me-shul'lam the son of Hod a vi'ah the son of Has-se nu'ah, 8 and Ib ne'iah the son way. 20 And it was Phin'e has of Je ro ham, and E'lah the son of Uz'zi the son of Mich'ri, and Meshul'lam the son of Sheph a ti'ah the son of Reu'el the son of Ib ni'jah. 9 And the brothers of theirs by their descendants were nine hundred and fifty-six. All these were men that were heads of the fathers by the house of their forefathers.

10 And of the priests there were Je-dai'ah and Je-hoi'a-rib and Ja'of Hil-ki'ah the son of Me-shul'lam the son of Za'dok the son of Me·ra'ioth the son of A·hi'tub, a leader of the house of the [true] Je ro'ham the son of Pash'hur the son of Mal·chi'jah, and Ma'a·sai the son of Ad'i el the son of Jah'son of Me-shil'le-mith the son of house of the [true] God.

14 And of the Levites there were son of Az·ri'kam the son of Hasha bi'ah from the sons of Me rar'i; 15 and Bak bak kar. He'resh and Ga'lal, and Mat·ta·ni'ah the son open up] from morning to morning. of Mi'ca the son of Zich'ri the son lal the son of Je-du'thun, and Bere-chi'ah the son of A'sa the son of El·ka'nah, who was dwelling in the settlements of the Ne·toph'a·thites.

Shal'lum and Ak'kub and Tal'mon over the fine flour and the wine and

ers of the camps of the sons of Le'vi. 19 And Shal'lum the son of son of Ko'rah and his brothers of ites, over the work of the service, the doorkeepers of the tent, and their fathers over the camp of Jethe son of E-le-a'zar that happened to be leader over them in the past. Jehovah was with him. 21 Zech·a·ri'ah the son of Me·shele·mi'ah was the gatekeeper of the entrance of the tent of meeting.

22 All of them who were selected as gatekeepers at the thresholds were two hundred and twelve. They were in their settlements by their genealogical enrollment. These David and Samuel the seer ordained chin. 11 and Az·a·ri'ah the son in their office of trust. 23 And they and their sons were over the gatekeepers of the house of Jehovah, even the house of the tent, for guard service. 24 It was to the God. 12 and A dai'ah the son of four directions that the gatekeepers came to be, to the east, to the west, to the north and to the south. 25 And their brothers in their ze-rah the son of Me-shul'lam the settlements were to come in for seven days, from time to time, Im'mer, 13 and their brothers, along with these. 26 For in office heads of the house of their fore- of trust there were four mighty fathers, a thousand seven hundred men of the gatekeepers. They were and sixty, mighty men of ability Levites, and they proved to be in for the work of the service of the charge of the dining rooms and of the treasures of the house of the [true] God. 27 And all around She mai'ah the son of Has'shub the the house of the [true] God they would spend the night; for guard service was upon them, and they were in charge of the key, even [to

28 And some of them were in of A'saph, 16 and O.ba.di'ah the charge of the utensils of the service, son of She mai'ah the son of Ga'- for it was by number that they would bring them in and it was by number that they would take them out. 29 And some of them were men appointed over the utensils 17 And the gatekeepers were and over all the holy utensils and

the oil and the frankincense and 10 the balsam oil. 30 And some of the sons of the priests were makers and the men of Israel went fleeing of the ointment mixture of balsam oil. 31 And Mat-ti-thi'ah of the Levites, who was the first-born of Shal'lum the Ko'rah ite, was in the range of Saul and his sons; and office of trust over the things baked in pans. 32 And some of the sons of the Ko'hath ites, their brothers, were in charge of the layer bread. to prepare it sabbath by sabbath.

33 And these were the singers. the heads of the fathers of the Levites in the dining rooms, those set free from duty; for by day and by night it was their responsibility to be in the work, 34 These were the heads of the fathers of the Levites by their descendants, headmen. These were the ones that dwelt in Jerusalem.

35 And in Gib'e-on was where the father of Gib'e on. Je i'el, dwelt, And his wife's name was Ma'a cah. 36 And his son, the first-born, was Ab'don, and Zur and Kish and Ba'al and Ner and Na'dab, 37 and Ge'dor and A.hi'o and Zech-a.ri'ah and Mik'loth. 38 As for Mik'loth, he became father to Shim'e am. And it was really they that dwelt in front of their brothers in Jerusalem along with brothers of theirs. 39 As for Ner, he became father to Kish; Kish, in turn, became father to Saul; Saul, in turn, became father to Jon'a than and Mal'chishu'a and A.bin'a.dab and Eshba'al. 40 And the son of Jon'athan was Mer'ib-ba'al. As for Mer'ib-ba'al, he became father to Mi'cah. 41 And the sons of Mi'cah were Pi'thon and Me'lech and Tahr'e-a [and A'haz]. 42 As for A'haz, he became father to Ja'rah: Ja'rah, in turn, became father to Al'e-meth and Az'ma-veth and Zim'ri, Zim'ri, in turn, became father to Mo'za. 43 As for Mo'za. he became father to Bin'e-a and Re-pha'iah his son, El-e-a'sah his son, A'zel his son, 44 And A'zel had six sons, and these were their names: Az·ri'kam, Bo'che·ru and Ish'ma·el and She·a·ri'ah and O·ba·di'ah and Ha'nan. These were Ja'besh; and they went fasting for the sons of A'zel.

And the Phi-lis'tines, for their part, made war upon Israel: from before the Phi-lis'tines and kept falling slain in Mount Gil-bo'a. 2 And the Phi·lis'tines kept in close the Phi-lis'tines got to strike down Jon'a than and A bin'a dab and Mal'chi-shu'a, sons of Saul. 3 And the fighting became heavy against Saul; and those shooting with the bow finally found him, and he got wounded by the shooters. 4 Then Saul said to his armor-bearer: "Draw your sword and run me through with it, that these uncircumcised men may not come and certainly deal abusively with me." And his armor-bearer was unwilling, because he was very much afraid. So Saul took the sword and fell upon it. 5 When his armor-bearer saw that Saul had died, then he too fell upon the sword and died. 6 Thus Saul and three sons of his died, and all those of his house died together. 7 When all the men of Israel that were in the low plain saw that they had fled and that Saul and his sons had died, then they began to leave their cities and flee; after which the Phi-lis'tines came on in and took up dwelling in them.

8 And it came about the next day that, when the Phi-lis'tines came to strip the slain, they got to find Saul and his sons fallen upon Mount Gil·bo'a. 9 And they proceeded to strip him and take off his head and his armor and send into the land of the Phi-lis'tines all around to inform their idols and the people. 10 Finally they put his armor in the house of their god, and his skull they fastened to the house of Da'gon.

11 And all those of Ja'besh in Gil'e ad got to hear of all that the Phi-lis'tines had done to Saul. 12 So all the valiant men rose up and carried off the corpse of Saul and the corpses of his sons and brought them to Ja'besh and buried their bones under the big tree in seven days.

13 Thus Saul died for his un-| Israel, to make him king according faithfulness with which he had to Jehovah's word concerning Isacted faithlessly against Jehovah rael. 11 And this is the list of concerning the word of Jehovah the mighty men that belonged to that he had not kept and also for David; Ja sho be am the son of a asking of a spirit medium to make Hach'mon ite, the head of the three. inquiry. 14 And he did not inquire He was brandishing his spear over of Jehovah. Consequently he put three hundred slain at one time. him to death and turned the kingship over to David the son of Jes'se.

In time all the Israelites collected themselves together to David at He'bron, saving: "Look! We are your bone and your flesh. 2 Both yesterday and previously, even while Saul happened to be king, you were the one leading Israel out and bringing it in; and Jehovah your God proceeded to say to you, 'You yourself will shepherd my people Israel, and you yourself will become leader over my people Israel.'" 3 So all the older men of Israel came to the king at He'bron and David concluded a covenant with them in He'bron before Jehovah: after which they anointed David as king over Israel, according to Jehovah's word by means

of Samuel. 4 Later David and all Israel went to Jerusalem, that is to say, Je'bus, where the Jeb'u-sites were the inhabitants of the land. 5 And the inhabitants of Je'bus began to say to David: "You will not come in here." Just the same. David proceeded to capture the stronghold of Zion, that is to say, the city of David. 6 So David said: "Anyone striking the Jeb'u-sites first, he will become head and prince." And Jo'ab the son of Ze ru'iah got to even to the parts round about, but

the mighty men that belonged to did. David, holding strongly with him | 20 As for A bish'ai the brother in his kingship together with all of Jo'ab, he himself became head

12 And after him there was E-lea'zar the son of Do'do the A.ho'hite. He was among the three mighty men. 13 He it was that happened to be with David at Pasdam'mim, where the Phi-lis'tines had gathered themselves together for war. Now there happened to be a tract of the field full of barley. and the people, for their part, had fled because of the Phi-lis'tines. 14 But he took his stand in the middle of the tract and delivered it, and kept striking down the Philis'tines, so that Jehovah saved with a great salvation.

15 And three of the thirty head ones proceeded to go down to the rock, to David at the cave of A.dul'lam, while a camp of the Phi-lis'tines was camping in the low plain of Reph'a.im. 16 And David was then in the place hard to approach; and a garrison of the Phi·lis'tines was then in Beth'lehem. 17 After a while David showed his craving and said: "O that I might have a drink of the water from the cistern of Beth'le hem, which is at the gate!" 18 At that the three forced their way into the camp of the Phi-lis'tines and drew water from the cistern of Beth'le hem, which is at the gate, and came carrying and bringing it to David, And David go up first, and he came to be head. bringing it to David. And David 7 And David took up dwelling in did not consent to drink it, but the place difficult to approach. That poured it out to Jehovah. 19 And is why they called it the city of he went on to say: "It is unthink-David. 8 And he began to build able on my part, as regards my the city all around, from the Mound God, to do this! Is it the blood of these men that I should drink at Jo'ab himself brought to life the the risk of their souls? For it was rest of the city. 9 And David went at the risk of their souls that they on getting greater and greater, for brought it." And he did not con-Jehovah of armies was with him, sent to drink it. These are the 10 Now these are the heads of things that the three mighty men

of the three; and he was brandish- | the Car'mel ite. Na'a rai the son ing his spear over three hundred of Ez'bai. 38 Joel the brother of slain, and he had a reputation like Nathan, Mib'har the son of Hag'ri, the three. 21 Of the three he was 39 Ze'lek the Am'mon ite, Na hamore distinguished than the two rai the Be roth'ite, the armorothers, and he came to be a chief to bearer of Jo'ab the son of Ze-ru'them; and yet he did not come up iah, 40 I'ra the Ith'rite, Ga'reb to the [first] three.

Je hoi'a da, the son of a valiant i na the son of Shi'za the Reu'benman, who did many deeds in Kab'- ite, a head of the Reu'ben ites, by ze el, he himself struck down the whom there were thirty; 43 Ha'two [sons] of Ar'i el of Moab; and nan the son of Ma'a cah, and he himself descended and struck Josh'a phat the Mith'nite, 44 Uzdown a lion inside a waterpit in zi'a the Ash'te-rath-ite, Sha'ma the day of snowfall. 23 And he and Je-i'el, the sons of Ho'tham the it was that struck down the Egyp- A·ro'er ite, 45 Je·di'a·el the son tian man, a man of extraordinary of Shim'ri, and Jo'ha his brother size, of five cubits. And in the hand the Ti'zite, 46 E'li el the Ma'haof the Egyptian there was a spear vite, and Jer'i bai and Josh a vi'ah like the beam of loom workers; yet the sons of El'na am, and Ith'mah he went on down to him with a rod the Mo'ab ite. 47 E'li el and O'bed and snatched the spear away from and Ja a si'el the Me zo'ba ite. the Egyptian's hand and killed him the Egyptian's hand and killed him with his own spear. 24 These 12 And these are the ones that things Bernalah the son of Jerbel'. things Be nai'ah the son of Je hoi'a da did, and he had a name among the three mighty men. 25 Although he was more distinguished than the thirty, yet to the rank of the [first] three he did not come. However, David put him over

his own bodyguard.

26 As for the mighty men of the military forces, there were As'a hel the brother of Jo'ab, El·ha'nan the son of Do'do of Beth'le hem. 27 Sham'moth the Ha'ro rite, He'lez the Pel'o nite, 28 I'ra the son of Ik'kesh the Te-ko'ite, A-bi-e'zer the An'a thoth ite. 29 Sib'be cai the Hu'shath·ite, I'lai the A·ho'hite, 30 Ma'ha rai the Ne toph'a thite. He'led the son of Ba'a nah the Ne·toph'a·thite, 31 I'thai the son of Ri'bai of Gib'e-ah of the sons of Benjamin, Be nai'ah the Pir'a thon ite. 32 Hu'rai from the torrent valleys of Ga'ash, A-bi'el the Ar'bath ite, 33 Az'ma veth the Ba·ha'rum·ite, E·li'ah·ba the Shaal'bo nite, 34 the sons of Ha'shem the Gi'zo nite, Jon'a than the son of Sha'gee the Har'a rite, 35 A hi'am the son of Sa'car the Har'a rite, E li'phal the son of Ur. 36 He'pher the Me-che'rath-ite,

the Ith'rite, 41 U·ri'ah the Hit'tite, 22 As for Be nai'ah the son of Za'bad the son of Ah'lai, 42 Ad'-

> he was still under restrictions because of Saul the son of Kish; and they were among the mighty men. the helpers in the warfare, 2 armed with the bow, using the right hand and using the left hand with stones or with arrows in the bow. They were of the brothers of Saul, of Benjamin. 3 There was the head A hi-e'zer and Jo'ash the sons of She ma'ah the Gib'e athite, and Je'zi el and Pe'let the sons of Az'ma veth, and Ber'a cah and Je'hu the An'a thoth ite, 4 and Ish ma'iah the Gib'e on ite, a mighty man among the thirty and over the thirty; and Jeremiah and Ja·ha·zi'el and Jo·ha'nan and Jo'za bad the Ge de'rath ite, 5 E lu'zai and Jer'i moth and Be-a-li'ah and Shem a ri'ah and Sheph ati'ah the Har'i phite, 6 El ka'nah and Is shi'ah and Az'ar el and Joe'zer and Jasho'be am, the Ko'rah ites, 7 and Joe'lah and Zeb·a·di'ah the sons of Je·ro'ham of Ge'dor.

8 And there were some of the Gad'ites that separated themselves to David's side at the place difficult to approach in the wilderness, A hi'jah the Pel'o nite, 37 Hez'ro valiant, mighty men, army men for and the lance ready, whose faces Zil'le thai, heads of the thousands were the faces of lions, and they that belonged to Ma nas'seh. were like the gazelles upon the 21 And they, for their part, were mountains for speed. 9 E'zer was of help to David against the the head, O.ba.di'ah the second, E-li'ab the third, 10 Mish man'nah were mighty men of valor, and the fourth, Jeremiah the fifth, 11 At'tai the sixth, E'li el the seventh, 12 Jo ha'nan the eighth, El za bad the ninth, 13 Jeremiah was a great camp, like the camp the tenth, Mach'ban nai the of God. eleventh. 14 These were of the 23 An sons of Gad, heads of the army. The least one was equal to a hundred, and the greatest to a thousand. 15 These are the ones that Saul over to him according to crossed the Jordan in the first month when it was overflowing all its banks, and they then chased and the lance were six thousand away all those of the low plains, eight hundred, equipped for the to the east and to the west.

come clear to the place difficult to hundred. approach, to David. 17 Then when there is no wrong on my fathers, twenty-two chiefs. palms, let the God of our forefathers see to it and set it in order." A·ma'sai, the head of the thirty:

Jes'se. to the one helping you,

For your God has helped you." So David received them and put

troops.

19 And there were some of Manas'seh that deserted to David king. 32 And of the sons of Is'sawhen he came with the Phi·lis'tines | char having a knowledge of how to against Saul for battle; but he did discern the times to know what not help them, for on counsel the Israel ought to do, there were two axis lords of the Phi-lis'tines sent hundred head ones of theirs, and him away, saying: "At the risk of all their brothers were at their our own heads he will desert to orders. 33 Of Zeb'u-lun those gohis lord Saul." 20 When he came ing out to the army, drawing up in to Zik'lag there deserted to him battle formation with all the weapfrom Ma-nas'seh Ad'nah and Jo'za- ons of war, there were fifty thou-

the war, keeping the large shield and Jo'za bad and E li'hu and marauder band, because all of them they came to be chiefs in the army; 22 for day by day people kept coming to David to help him, until it

23 And these were the numbers of the heads of those equipped for the army that came to David at He'bron to turn the kingship of Jehovah's order. 24 The sons of Judah carrying the large shield army. 25 Of the sons of Sim'e on 16 And some of the sons of the mighty men of valor of the Benjamin and Judah proceeded to army were seven thousand one

26 Of the sons of the Levites David went out before them and four thousand six hundred. 27 And answered and said to them: "If it Je hoi'a da was the leader [of the is for peace that you have come to sons of Aaron, and with him there me to help me, my own heart will were three thousand seven hundred, become at unity with you. But if 28 Also Za'dok a young man, mighty it is to betray me to my adversaries in valor, and the house of his fore-

29 And of the sons of Benjamin. the brothers of Saul, there were 18 And spirit itself enveloped three thousand, and up till then the greater number of them were keep-"Yours [we are], O David, and ing strict watch of the house of with you [we are], O son of Saul. 30 And of the sons of E'phra·im there were twenty thou-Peace, peace be yours, and peace sand eight hundred, mighty men of valor, men of fame, by the house of their forefathers.

31 And of the half tribe of them among the heads of the Ma nas'seh there were eighteen thousand that had been designated by name to come to make David bad and Je di'a el and Mi'cha el sand, and for flocking together [to spear there were thirty-seven thousand. 35 And of the Dan'ites those drawing up in battle formation were twenty-eight thousand six Kir'i ath-je'a rim, which belongs hundred. 36 And of Ash'er those going out to the army for drawing up in battle formation were forty thousand.

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37 And from across the Jordan of the Reu'ben ites and the Gad'ites and the half tribe of Ma·nas'seh with all the weapons of the Uz'zah and A·hi'o were leading the military army there were a hundred and twenty thousand. 38 All these were men of war, flocking together in battle line; with a complete heart they came to He'bron to make David king over all Israel; and also all the remainder of Israel were of one heart for making as far as the threshing floor of David king, 39 And they continued there with David three days. eating and drinking, for their brothers had made preparation for upset. 10 At that Jehovah's anger them. 40 And also those near to blazed against Uz'zah, so that he them, as far as Is'sa char and struck him down because he had Zeb'u-lun and Naph'ta·li, were thrust his hand out upon the Ark, bringing food upon asses and upon camels and upon mules and upon cattle, eatables of flour, cakes of pressed figs and cakes of raisins and wine and oil and cattle and that place came to be called Pe'rezsheep in great quantity, for there uz'zah down to this day. was rejoicing in Israel.

13 And David proceeded to consult with the chiefs of the thousands and of the hundreds and with every leader; 2 and David went on to say to all the congregation of Israel: "If it seems good to you and it is acceptable with Jehovah our God, let us send to our brothers that are left over in all the lands of Israel and with them [to] the priests and the Levites in their cities with pasture grounds, that they may collect themselves together to us. 3 And let us bring the ark of our God to David and cedar timbers and around to ourselves." For they had builders of walls and workers in not cared for it in the days of Saul. wood to build him a house. 2 And 4 So all the congregation said to David came to know that Jehovah do that way, for the thing seemed had firmly established him as king

David they were not of a double 5 Accordingly David congregated heart. 34 And of Naph'ta li there all Israel from the river of Egypt as were a thousand chiefs, and with far as the entering of Ha'math, them with the large shield and the to bring the ark of the [true] God from Kir'i ath-je'a rim.

> 6 And David and all Israel proceeded to go up to Ba'al ah, to to Judah, to bring up from there the ark of the [true] God, Jehovah, sitting on the cherubs, where [his] name is called on. 7 However, they had the ark of the [true] God ride upon a new wagon from the house of A.bin'a.dab, and wagon. 8 And David and all Israel were celebrating before the [true] God with full power and with songs and with harps and with stringed instruments and with tambourines and with cymbals and with trumpets. 9 And they came gradually Chi'don, and Uz'zah now thrust his hand out to grab hold of the Ark. for the bulls nearly caused an and he died there before God. 11 And David became angry because Jehovah had broken through in a rupture against Uz'zah; and

12 And David became afraid of the [true] God on that day, saying: "How shall I bring the ark of the [true] God to me?" 13 And David did not remove the Ark to himself at the city of David, but he carried it aside to the house of O'bede'dom the Git'tite. 14 And the ark of the [true] God kept dwelling with the household of O'bed-e'dom, at his house three months; and Jehovah kept blessing the household of O'bed-e'dom and all that was his.

14 And Hi'ram the king of Tyre proceeded to send messengers right in the eyes of all the people, over Israel, for his kingship was

people Israel.

3 And David went on to take more wives in Jerusalem, and David came to be father to more sons and daughters. 4 And these are the names of the children that became his in Jerusalem: Sham·mu'a and Sho'bab, Nathan and Sol'omon. 5 and Ib'har and E·li'shu·a and El'pe·let. 6 and No'gah and Ne'pheg and Ja.phi'a, 7 and E·lish'a·ma and Be·e·li'a·da and 2 It was then that David said: E·liph'e·let.

8 And the Phi-lis'tines got to hear that David had been anointed for David. When David heard of it, then he went out against them. part, came in and kept making its place that he had prepared for it. raids in the low plain of Reph'a im. 10 And David began to inquire of God, saying: "Shall I go up against 5 of the sons of Ko'hath, U·ri'el the the Phi·lis'tines, and will you certainly give them into my hand?" At this Jehovah said to him: "Go rar'i, A sai'ah the chief and his up, and I shall certainly give them | brothers, two hundred and twenty; into your hand." 11 So David went 7 of the sons of Ger'shom, Joel the up to Ba'al-pe-ra'zim and there chief and his brothers, a hundred got to strike them down. At that and thirty: 8 of the sons of E-li-David said: "The [true] God has za'phan, She mai'ah the chief and broken through my enemies by my his brothers, two hundred; 9 of hand like a gap made by waters." the sons of He'bron, E'li el the That is why they called the name chief and his brothers, eighty: of that place Ba'al-pe ra'zim. 10 of the sons of Uz'zi el, Am-12 Consequently they left their gods min'a dab the chief and his broththere. Then David said the word, ers, a hundred and twelve. 11 Furand so they were burned in the thermore, David called Za'dok and fire.

again made a raid in the low She-mai'ah and E'li-el and Amplain. 14 At that David inquired min'a dab. 12 and he went on to again of God, and the [true] God now said to him: "You must not go up after them. Go around from yourselves, you and your brothers, directly against them, and you and you must bring the ark of must come at them in front of the Jehovah the God of Israel up to the ba'ca bushes. 15 And let it occur place that I have prepared for it. that, when you hear the sound of 13 Because at the first time you the marching in the tops of the did not, Jehovah our God broke ba'ca bushes, then you go out into through against us, for we did not the fight, because the [true] God search after him according to the will have gone out before you to custom." 14 So the priests and the strike the camp of the Phi·lis'tines Levites sanctified themselves to down." 16 So David did just as bring up the ark of Jehovah the the [true] God had commanded God of Israel.

highly exalted on account of his | him, and they went striking down the camp of the Phi-lis'tines from Gib'e on to Ge'zer. 17 And David's fame began to go out into all the lands, and Jehovah himself put the dread of him upon all the nations.

And he continued building houses for himself in the city of David: and he went on to prepare a place for the ark of the [true] God and pitch a tent for it. "No one is to carry the ark of the [true] God but the Levites, for they are the ones whom Jehovah as king over all Israel. At that all has chosen to carry the ark of the Phi-lis'tines came up to look Jehovah and to minister to him to time indefinite." 3 Then David congregated all Israel at Jerusalem 9 And the Phi-lis'tines, for their to bring the ark of Jehovah up to

4 And David proceeded to gather the sons of Aaron and the Levites; chief and his brothers, a hundred and twenty; 6 of the sons of Me-A·bi'a·thar the priests, and the 13 Later the Phi-lis'tines once Levites U-ri'el, A-sai'ah and Joel, say to them: "You are the heads of the fathers of the Levites. Sanctify

15 Then the sons of the Levites | when the [true] God helped the began to carry the ark of the [true] God, just as Moses had commanded by Jehovah's word, upon their shoulders with the rods upon them. 16 David now said to the chiefs of the Levites to station their brothers of fine fabric, and also all the Lethe singers with the instruments of song, stringed instruments and harps and cymbals, playing aloud to cause a sound of rejoicing to arise.

17 Accordingly the Levites stationed He'man the son of Joel and. of his brothers. A'saph the son of Ber · e · chi'ah; and, of the sons of son of Kush-a'iah: 18 and with them their brothers of the second division, Zech-a-ri'ah, Ben and Jaa'zi el and She mir'a moth and Je·hi'el and Un'ni, E·li'ab and Benai'ah and Ma·a·sei'ah and Matti·thi'ah and E·liph'e·le·hu and Mik ne'iah, and O'bed-e'dom and Je i'el the gatekeepers. 19 and the singers He'man, A'saph and E'than, with the copper cymbals to play aloud; 20 and Zech a ri'ah and A'zi el and She mir'a moth and Je hi'el and Un'ni and E li'ab and Ma·a·sei'ah and Be·nai'ah with stringed instruments tuned to Al'amoth, 21 and Mat·ti·thi'ah and E·liph'e·le·hu and Mik·ne'iah and O'bed-e'dom and Je-i'el and Az-azi'ah with harps tuned to Shem'inith, to act as directors: 22 and Chen·a·ni'ah the chief of the Levites in carrying, he giving instruction in carrying, for he was expert: 23 and Ber e-chi'ah and El·ka'nah the gatekeepers for the Ark: 24 and Sheb a ni'ah and Josh'a phat and Ne than'el and A·ma'sai and Zech·a·ri'ah and Benai'ah and E·li·e'zer the priests loudly sounding the trumpets before the ark of the [true] God, and O'bed-e'dom and Je-hi'ah the gatekeepers for the Ark.

the house of O'bed-e'dom with re- the covenant of the [true] God. joicing. 26 And it came about 7 It was then on that day that

Levites while carrying the ark of the covenant of Jehovah that they proceeded to sacrifice seven young bulls and seven rams. 27 And David was dressed in a sleeveless coat vites carrying the Ark and the singers and Chen·a·ni'ah the chief of the carrying by the singers: but upon David there was an eph'od of linen. 28 And all the Israelites were bringing up the ark of the covenant of Jehovah with joyful shouting and with the sounding of the horn and with trumpets and Me-rar'i their brothers, E'than the with cymbals, playing aloud on stringed instruments and harps.

29 And it came about that, when the ark of the covenant of Jehovah came as far as the city of David. Mi'chal, Saul's daughter, herself looked down through the window and got to see King David skipping about and celebrating; and she began to despise him in her heart.

16 Thus they brought the ark of the [true] God in and placed it inside the tent that David had pitched for it; and they began to present burnt offerings and communion sacrifices before the [true] God. 2 When David finished offering up the burnt offering and the communion sacrifices, he went on to bless the people in the name of Jehovah. 3 Further, he apportioned to all the Israelites, man as well as woman, to each one a round loaf of bread and a date cake and a raisin cake, 4 Then he put before the ark of Jehovah some of the Levites as ministers, both to call to remembrance and to thank and praise Jehovah the God of Israel, 5 A'saph the head, and second to him Zech-a-ri'ah, and Je·i'el and She·mir'a·moth and Jehi'el and Mat-ti-thi'ah and E-li'ab and Be nai'ah and O'bed-e'dom and Je·i'el, with instruments of the 25 And David and the older men string type and with harps, and of Israel and the chiefs of the A'saph with the cymbals playing thousands came to be the ones aloud, 6 and Be-nai'ah and Jawalking along to bring up the ark ha zi'el the priests with the trumof the covenant of Jehovah from pets constantly before the ark of

David made a contribution for the first time to thank Jehovah by means of A'saph and his brothers:

8 "Give thanks to Jehovah, you people: call upon his name, Make his deeds known among the peoples!

9 Sing to him, make melody to him.

Concern yourselves with all his wonderful acts.

10 Make your boast in his holy name.

Let the heart of those seeking Jehovah rejoice. 11 Search after Jehovah and his

strength, Seek his face constantly.

12 Remember his wonderful acts that he has performed, His miracles and the judicial decisions of his mouth,

13 O offspring of Israel his servant, You sons of Jacob, his chosen ones.

14 He is Jehovah our God; in all the earth are his judicial decisions.

15 Remember his covenant even to time indefinite,

The word that he commanded, to a thousand generations, 16 Which [covenant] he concluded

with Abraham, And his sworn statement to

Tsaac.

17 And which [statement] he kept standing as a regulation even to Jacob. As an indefinitely lasting cov-

enant even to Israel, 18 Saying, 'To you I shall give the

land of Ca'naan, As the allotment of your inheritance.'

19 [This was] when you happened to be few in number, Yes, very few, and alien resi-

dents in it.

20 And they kept walking about from nation to nation, And from one kingdom to

another people.

fraud them. But on their account he reproved kings,

22 [Saying,] 'Do not you men touch my anointed ones,

David's song of thanks

And to my prophets do nothing bad.'

23 Sing to Jehovah, all you of the earth! Announce from day to day the

salvation he gives!

24 Relate among the nations his glory.

Among all the peoples his wonderful acts.

25 For Jehovah is great and very much to be praised,

And he is to be feared more than all other gods.

26 For all the gods of the peoples are valueless gods. As for Jehovah, he made the

heavens.

27 Dignity and splendor are before him. Strength and joy are at his

place. 28 Attribute to Jehovah, O families

of peoples. Attribute to Jehovah glory and

strength. 29 Attribute to Jehovah the glory

of his name, Carry a gift and come in

before him. Bow down to Jehovah in holy adornment.

30 Be in severe pains on account of him, all [you people of] the earth!

Also the productive land is firmly established:

Never will it be made to totter. 31 Let the heavens rejoice, let the

earth be joyful, And let them say among the nations, 'Jehovah himself

has become king!' 32 Let the sea thunder and also

that which fills it, Let the field exult and all that is in it.

33 At the same time let the trees of the forest break out joyfully on account of Jehovah,

For he has come to judge the earth.

21 He did not allow anyone to de- 34 Give thanks to Jehovah, you people, for he is good, For to time indefinite is his loving-kindness.

35 And say, 'Save us, O God of our to Nathan, saying: 4 "Go, and salvation.

36 Blessed be Jehovah the God of

to time indefinite."

ark of the covenant of Jehovah

A'saph and his brothers to minister

before the Ark constantly, accord-

ing to the requirement of each day:

38 and O'bed-e'dom and his broth-

bless his own house.

is with you."

cloths." 2 Upon that Nathan said

to David: "Everything that is in

And all the people proceeded to

in your praise.

hovah.

And collect us together and

To give thanks to your holy

deliver us from the nations.

you must say to David my servant. "This is what Jehovah has said: "It will not be you that will build me the house in which to dwell. name, to speak exultingly 5 For I have not dwelt in a house from the day that I brought Israel up until this day, but I continued Israel from time indefinite from tent to tent and from one tabernacle [to another]. 6 During all the time that I walked about in all Israel, did I speak a single say, "Amen!" and a praise to Jeword with one of the judges of Israel whom I commanded to shep-37 Then he left there before the herd my people, saying, 'Why have

you men not built me a house of

cedars?""

7 "And now this is what you will say to my servant David, 'This is ers, sixty-eight, and O'bed-e'dom what Jehovah of armies has said: "I myself took you from the pasture ground from following the flock to become a leader over my people Israel. 8 And I shall prove to be with you wherever you do walk, and I shall cut off all your enemies tainly make for you a name like the name of the great ones that are upon the earth. 9 And I shall certainly appoint a place for my people Israel and plant them, and they will indeed reside where they are and no more will they be disturbed; and the sons of unrighteousness will not wear them out again, just as they did at the first. judges in command over my people Israel, And I shall certainly humble all your enemies. And I tell you. 'Also a house Jehovah will build for you.'

11 ""And it must occur that when your days have come to the And it came about that as full [for you] to go [to be] with soon as David had begun your forefathers, I shall certainly dwelling in his own house, David raise up your seed after you that proceeded to say to Nathan the will come to be one of your sons. prophet: "Here I am dwelling in a and I shall indeed firmly establish house of cedars, but the ark of the his kingship. 12 He is the one covenant of Jehovah is under tent that will build me a house, and I shall certainly establish his throne firmly to time indefinite. 13 I myyour heart do, for the [true] God self shall become his father, and he himself will become my son; 3 And it came about on that and my loving-kindness I shall not night that the word of God came remove from him the way I re-

the son of Je-du'thun and Ho'sah as gatekeepers; 39 and Za'dok the priest and his brothers the priests before the tabernacle of Jehovah on the high place that was at Gib'eon. 40 to offer up burnt offerings to Jehovah on the altar of burnt from before you, and I shall ceroffering constantly morning and evening and for all that is written in the law of Jehovah that he laid in command upon Israel: 41 and with them He'man and Je-du'thun and the rest of the select men that were designated by names to thank Jehovah, because "to time indefinite is his loving-kindness"; 42 and with them He'man and Je du'thun, to sound forth the trumpets and 10 even since the days that I put cymbals and instruments of the song of the [true] God; and the sons of Je-du'thun at the gate. 43 And all the people proceeded to go each one to his own house. Accordingly David went around to

moved it from the one that hap- the house of David your servant be pened to be prior to you. 14 And I will cause him to stand in my yourself, my God, have revealed to house and in my kingship to time your servant the purpose to build indefinite, and his throne will itself him a house. That is why your servbecome one lasting to time indefinite"'"

15 According to all these words and according to all this vision was the way that Nathan spoke to few I Lott amil bill to David.

16 After that King David came in and sat down before Jehovah and said: "Who am I, O Jehovah God, and what is my house that you have brought me thus far? 17 As though this should be something little in your eyes, O God, yet you speak concerning the house of your servant down to a distant them and take Gath and its defuture time, and you have looked on me according to the opportunity of the man in the ascendancy, O Jehovah God. 18 What more could came to be David's servants bear-David say to you as to honoring ing tribute. your servant, when you yourself know your servant well? 19 O Jehovah, for the sake of your servant bah at Ha'math as he was going his and in agreement with your own heart you have done all these great things by making all the great vid captured from him a thousand achievements known. 20 O Jehovah, there is none like you, and men and twenty thousand men on there is no God except you in foot. Then David hamstrung all the connection with all that we have chariot horses, but he let a hundred heard with our ears. 21 And what other nation in the earth is like your people Israel, whom the [true] to help Had ad e'zer the king of God went to redeem to himself as Zo'bah, David went striking down a people, to assign to yourself a among the Syrians twenty-two name of great achievements and thousand men. 6 After that David fear-inspiring things by driving out put [garrisons] in Syria of Danations from before your people mascus, and the Syrians came to be whom you have redeemed from David's servants bearing tribute. Egypt? 22 And you proceeded to And Jehovah kept giving salvation constitute your people Israel as your people to time indefinite, and 7 Moreover, David took the circufaithful to time indefinite, and do just as you have spoken. 24 And let your name prove faithful and the pillars and the copper utensils. become great to time indefinite, saying, Jehovah of armies, the God math heard that David had struck of Israel, is God to Israel,' and let down all the military force of Had-

one lasting before you. 25 For you ant has found occasion to pray before you. 26 And now, O Jehovah, you are the [true] God, and you promise this goodness concerning your servant. 27 And now you must take it upon yourself and bless the house of your servant [for it] to continue to time indefinite before you; for you yourself, O Jehovah, have blessed, and it is blessed to time indefinite."

1 Q And it came about afterward 18 that David proceeded to strike down the Phi-lis'tines and subdue pendent towns out of the hand of the Phi-lis'tines. 2 Then he struck Mo'ab down, and the Mo'ab ites

3 And David went on to strike down Had ad e'zer the king of Zo'way to set up his control at the river Eu-phra'tes. 4 Further, Dachariots and seven thousand horsechariot horses of them remain. 5 When Syria of Damascus came to David wherever he went. you yourself, O Jehovah, became lar shields of gold that happened their God. 23 And now, O Jeho- to be on the servants of Had advah, let the word that you have e'zer and brought them to Jeruspoken concerning your servant salem, 8 And from Tib'hath and and concerning his house prove Cun, cities of Had ad e'zer, David took very much copper. With it Sol'o mon made the copper sea and

9 When To'u the king of Ha'-

struck him down, (for Had-ad-e'against To'u.) and [there were with himl all sorts of articles of gold and silver and copper. 11 These also King David sancticarried off from all the nations. from E'dom and from Mo'ab and from the sons of Am'mon and from the Phi·lis'tines and from Am'a·lek.

12 As for A.bish'ai the son of Ze·ru'iah, he struck down the E'dom-ites in the Valley of Salt, eighteen thousand. 13 So he put garrisons in E'dom, and all the E'dom·ites came to be David's servants. And Jehovah kept saving David wherever he went. 14 And David continued to reign over all Israel, and he was continually rendering judicial decision and righteousness for all his people. 15 And Jo'ab the son of Ze ru'lah was over the army, and Je-hosh'a-phat the son of A hi'lud was recorder. 16 And Za'dok the son of A hi'tub and A.him'e-lech the son of A.bi'athar were priests, and Shav'sha was secretary. 17 And Be-nai'ah the son of Je-hoi'a-da was over the Cher'e thites and the Pel'e thites: and the sons of David were the first in position at the side of the king.

19 And it came about afterward field. sons of Am'mon came to die, and his son began to reign in place of him. 2 At that David said: "I shall exercise loving-kindness toward Ha'nun the son of Na'hash, because his father exercised lovingkindness toward me." Accordingly him over his father, and the servants of David proceeded to come the sons of Am'mon. 12 And he into the land of the sons of Am'-

ad e'zer the king of Zo'bah. 10 he of Am'mon said to Ha'nun: "Is immediately sent Ha do'ram his son David honoring your father in your to King David to ask him about eyes in that he has sent comforters his welfare and congratulate him to you? Is it not for the sake of over the fact that he had fought making a thorough search and against Had ad e'zer so that he causing an overthrow and for spying out the land that his servzer had become trained in warfare ants have come in to you?" 4 So Ha'nun took the servants of David and shaved them and cut their garments in half to their buttocks and sent them away. 5 Later people fied to Jehovah together with the went and told David about the silver and the gold that he had men; and he at once sent to meet them, because they had become men very much humiliated; and the king went on to say: "Dwell in Jer'i·cho until your beards grow abundantly. Then you must return."

> 6 In time the sons of Am'mon saw that they had become foulsmelling to David, and Ha'nun and the sons of Am'mon proceeded to send a thousand silver talents to hire for themselves chariots and horsemen from Mes·o·po·ta'mi·a and from A'ram-ma'a cah and from Zo'bah. 7 Thus they hired for themselves thirty-two thousand chariots and the king of Ma'a cah and his people. Then they came in and camped before Med'e ba; and as for the sons of Am'mon, they gathered together from their cities and now came in for the war.

8 When David heard of it, he immediately sent Jo'ab and all the army [and] the mighty men. 9 And the sons of Am'mon began to go out and draw up in battle formation at the entrance of the city, and the kings that had come were by themselves in the open

10 When Jo'ab saw that the battle charges had come to be against him from the front and from the rear, he at once chose some of all the choice men in Israel and drew them up in formation to meet the Syrians. 11 And the rest of the people he gave into the hand of David sent messengers to comfort A.bish'ai his brother, that they might draw up in formation to meet went on to say: "If the Syrians bemon to Ha'nun to comfort him, come too strong for me, you must 3 However, the princes of the sons also serve as a salvation for me:

selves become too strong for you. I must also save you. 13 Be strong. that we may show ourselves courageous in behalf of our people and in behalf of the cities of our God; in his own eyes he will do."

14 Then Jo'ab and the people that were with him advanced bethey took to flight from before him. 15 As for the sons of Am'mon, they saw that the Syrians had fled, and from before A.bish'ai his brother and then came into the city. Later Jo'ab came into Jerusalem.

they had been defeated before Israel, they proceeded to send mesthat were in the region of the River,

17 When the report was made to David, he immediately gathered all loom workers. Israel together and crossed the Jor-David drew up in battle formation ians took to flight because of Isand forty thousand men on foot, struck him down. and Sho'phach the chief of the army himself he put to death. 19 When the servants of Had-ade'zer saw that they had been de- hand of David and by the hand of feated before Israel, they promptly his servants. made peace with David and began to serve him; and Syria did not 21 And Satan proceeded to stand up against Israel and to incite want to try saving the sons of Am'mon any more.

And it came about at the David took the crown of Mal'cam cause of guilt to Israel?" off its head, and found it to be a 4 The king's word, however, pre-

but if the sons of Am'mon them- | talent of gold in weight, and in it there were precious stones: and it came to be on David's head. And the spoil of the city that he brought out was very much. 3 And the people that were in it he brought and as for Jehovah, what is good out, and he kept them employed at sawing stones and at sharp instruments of iron and at axes; and that was the way David proceeded to do fore the Syrians to the battle, and to all the cities of the sons of Am'mon. Finally David and all the people returned to Jerusalem.

Syrians and Ammon defeated

4 And it came about after this they themselves also took to flight that war began breaking out at Ge'zer with the Phi·lis'tines. It was then that Sib'be cai the Hu'shathite struck down Sip'pai of those 16 When the Syrians saw that born of the Rephaim, so that they were subdued.

5 And there came to be war sengers and bring out the Syrians again with the Phi-lis'tines; and El·ha'nan the son of Ja'ir got to with Sho'phach the chief of the strike down Lah'mi the brother of army of Had ad e'zer before them. Go li'ath the Git'tite, the shaft of whose spear was like the beam of

6 And there came to be war dan and came to them and drew again at Gath, when there hapup in formation against them. When | pened to be a man of extraordinary size whose fingers and toes were to meet the Syrians, they began to in sixes, twenty-four; and he, too, fight against him. 18 But the Syr- had been born to the Reph'a im. 7 And he kept taunting Israel. rael; and David went killing of the Finally Jon'a than the son of Syrians seven thousand charioteers Shim'e a the brother of David

> 8 These were the ones that had been born to the Reph'a·im in Gath: and they came to fall by the

David to number Israel. 2 So David said to Jo'ab and the chiefs of the people: "Go, count Israel time of the year's return, at from Be'er-she'ba to Dan and bring the time that kings sally forth, that it to me that I may know their Jo'ab proceeded to lead the combat number." 3 But Jo'ab said: "May force of the army and lay the land Jehovah add to his people a hunof the sons of Am'mon in ruin and dred times as many as they are. to come and besiege Rab'bah, while Do they not, O my lord the king, David was dwelling in Jerusalem; all of them belong to my lord as and Jo'ab went on to strike Rab'- servants? Why does my lord seek bah and throw it down. 2 But this? Why should he become a

vailed over Jo'ab, so that Jo'ab and began to feel regret over the Israel, after which he came to Jerusalem. 5 Jo'ab now gave the "It is enough! Now let your hand number of the registration of the drop." And Jehovah's angel was people to David; and all Israel amounted to a million one hundred thousand men drawing sword, and Judah four hundred and seventy thousand men drawing sword. 6 And Le'vi and Benjamin he did not register in among them, because the king's word had been detestable to Jo'ab.

7 Now this thing was bad in the eyes of the [true] God, and so he struck down Israel. 8 Consequently David said to the [true] God: "I have sinned very much in that people, and is it not I that have I have done this thing. And now, sinned and have unquestionably please, cause your servant's error to pass away; for I have acted very foolishly." 9 And Jehovah proceeded to speak to Gad, David's visionary, saying: 10 "Go, and you must speak to David, saying, 'This is what Jehovah has said: "There are three things that I am directing against you, Choose for that David should go up to erect yourself one of them, that I may do it to you."'" 11 Accordingly Gad went in to David and said to him: "This is what Jehovah has said. 'Take your pick, 12 whether for three years there is to be a famine; or for three months there is to be a sweeping away from before your adversaries and for the sword of your enemies to overtake [you], or for three days there is to be the sword of Jehovah, even pestilence, in the land, with Jehovah's angel bringing ruin in all the territory of Israel.' And now see what I should reply to the One sending me."
13 So David said to Gad: "It is very distressing to me. Please, let me fall into the hand of Jehovah, for very many are his mercies; but into the hand of man do not let me fall."

14 Then Jehovah gave a pestilence in Israel, so that out of Israel lord the king do what is good in seventy thousand persons fell. his own eyes. See, I do give the 15 Moreover, the [true] God sent cattle for burnt offerings and the an angel to Jerusalem to bring threshing sledge for the wood and ruin to it; and as soon as he began the wheat as a grain offering. The bringing the ruin, Jehovah saw it whole I do give."

went out and walked through all calamity; and so he said to the angel that was bringing the ruin: standing close by the threshing floor of Or'nan the Jeb'u-site.

> 16 When David raised his eyes, he got to see Jehovah's angel standing between the earth and the heavens with his drawn sword in his hand extended toward Jerusalem; and David and the older men, covered with sackcloth, at once fell down upon their faces. 17 And David proceeded to say to the [true] God: "Was it not I that said to make a numbering of the done bad? As for these sheep, what have they done? O Jehovah my God, let your hand, please, come to be upon me and my father's house: but not upon your people, for a scourge."

> 18 And Jehovah's angel, for his part, said to Gad to say to David an altar to Jehovah on the threshing floor of Or'nan the Jeb'u-site. 19 Accordingly David went up at the word of Gad that he had spoken in the name of Jehovah. 20 Meantime, Or'nan turned back and saw the angel; and his four sons with him were hiding themselves. Now Or'nan had been threshing wheat. 21 So David came as far as Or'nan. When Or'nan looked and saw David, he immediately went out of the threshing floor and bowed down to David with his face to the earth. 22 Then David said to Or'nan: "Do give me the place of the threshing floor, that I may build in it an altar to Jehovah. For the money in full give it to me, that the scourge may be halted from upon the people." 23 But Or'nan said to David: "Take it as your own, and let my

24 However, King David said to So David made preparation in Or'nan: "No, but without fail I great quantities before his death. shall make the purchase for the money in full, because I shall not carry what is yours to Jehovah to offer up burnt sacrifices without cost." 25 So David gave Or'nan for the place gold shekels to the weight of six hundred. 26 Then David built there an altar to Jehovah and offered up burnt sacrifices and communion sacrifices, and he proceeded to call upon Jehovah, who now answered him with fire from the heavens upon the altar of burnt offering. 27 Moreover, Jehovah said the word to the angel, who accordingly returned his sword to its sheath. 28 At that time, when David saw that Jehovah had answered him at the threshing floor of Or'nan the Jeb'u-site, he continued to sacrifice there. 29 But the tabernacle of Jehovah that Moses had made in the wilderness and the altar of burnt offering were at that time on the high place at Gib'e on. 30 And David had not been able to go before it to consult God, for he had been terrified because of the sword of Jehovah's angel.

for burnt offering for Israel."

2 David now said to bring toset them as stone hewers to hew squared stones for building the house of the [true] God. 3 And copper in such quantity as to be young and delicate, and the house to be built to Jehovah is to be surpassingly magnificent for beauteous distinction to all the lands. Let me,

6 Moreover, he called Sol'o mon his son that he might command him to build a house to Jehovah the God of Israel. 7 And David went on to say to Sol'o mon his son: "As for myself, it became close to my heart to build a house to the name of Jehovah my God. 3 But Jehovah's word came against me, saying, 'Blood in great quantity you have spilled, and great wars you have waged. You will not build a house to my name, for a great deal of blood you have spilled on the earth before me. 9 Look! There is a son being born to you. He himself will prove to be a restful man, and I shall certainly give him rest from all his enemies all around: for Sol'o mon is what his name will become, and peace and quietness I shall bestow upon Israel in his days. 10 It is he that will build a house to my name, and he himself will become a son to me. and I a father to him. And I shall certainly establish the throne of his kingship firmly over Israel to time indefinite.'

11 "Now, my son, may Jehovah Then David said: "This is prove to be with you, and you must the house of Jehovah the prove successful and build the [true] God, and this is an altar house of Jehovah your God, just as he has spoken concerning you. 12 Only may Jehovah give you gether the alien residents that were discretion and understanding, and in the land of Israel, and then he may he give you commandment concerning Israel even to keep the law of Jehovah your God. 13 In that case you will prove successful iron in great quantity for nails for if you take care to carry out the the doors of the gates and for regulations and the judicial declamps David prepared, and also cisions that Jehovah commanded Moses respecting Israel. Be courabeyond weighing, 4 and also cedar geous and strong. Do not be afraid timbers without number; for the nor be terrified. 14 And here dur-Si do'ni ans and the Tyr'i ans ing my affliction I have prepared brought in cedar timbers in great for Jehovah's house a hundred quantity to David. 5 Accordingly thousand talents of gold and a David said: "Sol'o mon my son is million talents of silver, and the copper and the iron there is no means of weighing because they have come to be in such quantity; and timbers and stones I have prepared, but to them you will make then, make preparation for him." additions. 15 And with you there

are in great number doers of work. stone hewers and workers in stone and wood and every one skillful in every sort of work. 16 The gold, the silver and the copper and the iron there is no means of numbering. Rise and act, and may Jehovah prove to be with you."

Levitical service assignments

17 And David went on to command all the princes of Israel to help Sol'o mon his son: 18 "Is not Jehovah your God with you, and has he not given you rest all around? For he has given into my hand the inhabitants of the land. and the land has been subdued before Jehovah and before his people. 19 Now set your heart and Your soul to inquire after Jehovah YOUR God, and rise and build the sanctuary of Jehovah the [true] God, to bring the ark of the covenant of Jehovah and the holy utensils of the [true] God to the house built to the name of Jehovah."

23 And David himself had grown old and satisfied with days, and so he made Sol'o mon his son king over Israel. 2 And he proceeded to gather all the princes of Israel and the priests and the Levites. 3 Accordingly the Levites were numbered from the age of thirty years upward; and their number, head by head of them, able-bodied man by able-bodied man, came to be thirty-eight thousand. 4 Of these for acting as supervisors over the work of the house of Jehovah there were twentyfour thousand; and as officers and judges six thousand; 5 and four thousand gatekeepers and four thousand givers of praise to Jehovah on the instruments that [David said] "I have made for giving praise."

6 Then David distributed them in divisions to the sons of Le'vi, to Ger'shon, Ko'hath and Me·rar'i. 7 To the Ger'shon ites, La'dan and were Je hi'el the headman and

thers for La'dan. 10 And the sons of Shim'e-i were Ja'hath. Zi'na and Je'ush and Be ri'ah. These four were the sons of Shim'e.i. 11 And Ja'hath came to be the head, and Zi'zah the second. As for Je'ush and Be-ri'ah, they did not have many sons; so they became a paternal house for one official class.

12 The sons of Ko'hath were Am'ram, Iz'har, He'bron and Uz'zi el, four. 13 The sons of Am'ram were Aaron and Moses. But Aaron was separated that he might sanctify the Most Holy, he and his sons to time indefinite, to make sacrificial smoke before Jehovah, to minister to him and to pronounce blessing in his name to time indefinite. 14 As for Moses the man of the [true] God, his sons themselves continued to be called among the tribe of the Levites. 15 The sons of Moses were Ger'shom and E·li·e'zer. 16 The sons of Ger'shom were Sheb'u el the head. 17 And the sons of E-li-e'zer came to be Re-ha-bi'ah the head: and E·li·e'zer did not come to have other sons, but the sons of Re habi'ah did themselves become exceedingly many, 18 The sons of Iz'har were She·lo'mith the headman. 19 The sons of He'bron were Je-ri'ah the head, Am-a-ri'ah the second. Ja.ha.zi'el the third and Jek-a-me'am the fourth. 20 The sons of Uz'zi·el were Mi'cah the head and Is-shi'ah the second.

21 The sons of Me rar'i were Mah'li and Mu'shi. The sons of Mah'li were E·le·a'zar and Kish. 22 But E-le-a'zar died: and he had come to have, not sons, but daughters. So the sons of Kish their brothers took them [as wives]. 23 The sons of Mu'shi were Mah'li and E'der and Jer'e moth, three,

24 These were the sons of Le'vi by the house of their fathers, the heads of the fathers, by their commissioned ones, in the number of Shim'e i. 8 The sons of La'dan the names, head by head of them, the doers of the work for the serv-Ze'tham and Joel, three. 9 The ice of the house of Jehovah, from sons of Shim'e-i were She-lo'moth the age of twenty years upward. and Ha'zi el and Ha'ran, three, 25 For David had said: "Jehovah These were the heads of the fa- the God of Israel has given rest

to his people, and he will reside the sons of Ith'a mar. [as heads] in Jerusalem to time indefinite. 26 And also the Levites will not have to carry the tabernacle or any by lots, these along with those, for of its utensils for its service." 27 For by the last words of David these were the number of the sons from the sons of E-le-a'zar and of Le'vi from the age of twenty years upward. 28 For their function was at the disposition of the sons of Aaron for the service of the house of Jehovah over the courtvards and over the dining rooms and over the purification of every holy thing and the work of the service of the house of the [true] God. 29 even for the layer bread and for the fine flour for the grain offering and for the wafers of unfermented bread and for the griddle [cakes] and for the mixed dough and for all measures of quantity and size; 30 and for standing morning by morning to thank and praise Jehovah, and likewise at evening: 31 and for every offering up of the burnt sacrifices to Jehovah at the sabbaths, at the new moons and at the festival seasons, by number according to the rule concerning them, constantly before Jehovah. 32 And they took care of the guarding of the tent of meeting and the guarding of the holy place and the guarding of the sons of Aaron their brothers for the service of the

24 Now the sons of Aaron had their divisions. The sons of Aaron were Na'dab and A.bi'hu, E·le·a'zar and Ith'a·mar. 2 However. Na'dab and A bi'hu died before their father, and they did not happen to have any sons, but E·le·a'zar and Ith'a·mar continued to act as priests. 3 And David, and Za'dok from the sons of E-lea'zar, and A.him'e-lech from the sons of Ith'a mar proceeded to make divisions of them for their office in their service. 4 But the sons of E-le-a'zar were found to be more numerous in headmen than the sons of Ith'a mar. So they distributed them to the sons of E·le·a'zar, as heads for [their] Je·ri'ah the head, Am·a·ri'ah the

house of Jehovah.

for their paternal houses, eight.

Twenty-four priestly divisions

5 Further, they distributed them there had to be chiefs of the holy place and chiefs of the [true] God from the sons of Ith'a mar. 6 Then She mai'ah the son of Ne than'el the secretary of the Levites wrote them down before the king and the princes and Za'dok the priest and A.him'e-lech the son of A.bi'a thar and the heads of the fathers of the priests and of the Levites, one paternal house being picked out for E·le·a'zar and one being picked out for Ith'a · mar.

7 And the lot proceeded to come out: the first for Je-hoi'a-rib; for Je da'iah the second, 8 for Ha'rim the third, for Se-o'rim the fourth, 9 for Mal·chi'jah the fifth, for Mij'a min the sixth. 10 for Hak'koz the seventh, for A·bi'jah the eighth, 11 for Jesh'u-a the ninth, for Shec-a-ni'ah the tenth, 12 for E·li'a·shib the eleventh, for Ja'kim the twelfth, 13 for Hup'pah the thirteenth, for Je-sheb'e-ab the fourteenth, 14 for Bil'gah the fifteenth, for Im'mer the sixteenth, 15 for He'zir the seventeenth, for Hap'piz zez the eighteenth, 16 for Peth-a-hi'ah the nineteenth, for Je-hez'kel the twentieth, 17 for Ja'chin the twentyfirst, for Ga'mul the twenty-second. 18 for De·la'iah the twenty-third. for Ma·a·zi'ah the twenty-fourth.

19 These were their offices for their service, to come into the house of Jehovah according to their due right by the hand of Aaron their forefather, just as Jehovah the God of Israel had commanded him.

20 And of the sons of Le'vi that were left over, of the sons of Am'ram there was Shu'ba el; of the sons of Shu'ba·el, Jeh·de'iah; 21 of Re·ha·bi'ah: of the sons of Re·ha·bi'ah, Is·shi'ah the head; 22 of the Iz'har · ites, She · lo'moth: of the sons of She·lo'moth, Ja'hath; 23 and the sons [of He'bron]. paternal houses, sixteen, and to second, Ja.ha.zi'el the third. Jeka me'am the fourth. 24 The sons | raise up his horn; thus the [true] of Uz'zi el. Mi'cah: of the sons of Mi'cah, Sha'mir. 25 The brother of Mi'cah was Is shi'ah; of the sons of Is·shi'ah, Zech·a·ri'ah.

26 The sons of Me·rar'i were Mah'li and Mu'shi; the sons of Ja·a·zi'ah, Be'no. 27 The sons of Me·rar'i: Of Ja·a·zi'ah, Be'no and Sho'ham and Zac'cur and Ib'ri. 28 Of Mah'li, E·le·a'zar, who did not come to have any sons. 29 Of Kish: the sons of Kish were Je rah'me'el. 30 And the sons of Mu'shi were Mah'li and E'der and Jer'imoth.

These were the sons of the Levites by their paternal houses. 31 And they themselves also proceeded to cast lots exactly as their brothers the sons of Aaron did before David the king and Za'dok and A him'e lech and the heads of the paternal houses of the priests and of the Levites. As respects paternal houses, the head one was exactly as his younger brother.

25 Further, David and the chiefs man: the sons of He'man, Buk- 22 for the fifteenth, for Jer'e moth, ki'ah, Mat·ta·ni'ah, Uz'zi·el, Sheb'- his sons and his brothers, twelve; u·el and Jer'i·moth, Han·a·ni'ah, 23 for the sixteenth, for Han·aha'zi oth. 5 All these were sons of brothers, twelve: 25 for the eight-

God proceeded to give He'man fourteen sons and three daughters. 6 All these were under the control of their father in song at the house of Jehovah, with cymbals, stringed instruments and harps for the service of the house of the [true]

Under the control of the king were A'saph and Je du'thun and He'man.

7 And the number of them together with their brothers trained in song to Jehovah, all experts, came to be two hundred and eightyeight. 8 So they cast lots as to the things to be taken care of, the little being just the same as the great, the expert along with the learner.

9 And the lot proceeded to come out: the first belonging to A'saph for Joseph, for Ged·a·li'ah the second (he and his brothers and his sons were twelve); 10 the third for Zac'cur, his sons and his brothers, twelve; 11 the fourth of the service groups separated for Iz'ri, his sons and his brothers. for the service some of the sons twelve; 12 the fifth for Neth-aof A'saph, He'man and Je du'thun ni'ah, his sons and his brothers. the ones prophesying with the twelve; 13 the sixth for Buk ki'ah, harps, with the stringed instru- his sons and his brothers, twelve: ments and with the cymbals. And 14 the seventh for Jesh a re'lah, from their number the official men his sons and his brothers, twelve; for their service came to be. 2 Of 15 the eighth for Je-sha'iah, his the sons of A'saph, Zac'cur and sons and his brothers, twelve: Joseph and Neth-a-ni'ah and Ash- 16 the ninth for Mat-ta-ni'ah, his a re'lah, the sons of A'saph under sons and his brothers, twelve: the control of A'saph the one 17 the tenth for Shim'e-i, his sons prophesying under the control of and his brothers, twelve: 18 the the king. 3 Of Je-du'thun: the eleventh for Az'ar-el, his sons and sons of Je-du'thun, Ged-a-li'ah and his brothers, twelve; 19 the Ze'ri and Je-sha'iah, [and Shim'- twelfth for Hash-a-bi'ah, his sons e-i] Hash-a-bi'ah and Mat-ti-thi'- and his brothers, twelve; 20 for ah, six, under the control of their the thirteenth, Shu'ba el, his sons father Je du'thun, who was proph- and his brothers, twelve: 21 for esying with the harp for thanking the fourteenth, Mat-ti-thi'ah, his and praising Jehovah. 4 Of He'- sons and his brothers, twelve: Ha na'ni, E · li'a · thah, Gid · dal'ti ni'ah, his sons and his brothers. and Ro mam'ti-e'zer, Josh be- twelve; 24 for the seventeenth, for kash'ah, Mal·lo'thi, Ho'thir, Ma- Josh be kash'ah, his sons and his He'man, a visionary of the king in eenth, for Ha na'ni, his sons and the things of the [true] God to his brothers, twelve: 26 for the

nineteenth, for Mal·lo'thi, his sons 13 So they cast lots for the small and his brothers, twelve: 27 for the same as for the great by their the twentieth, for E·li'a·thah, his paternal houses, for the different sons and his brothers, twelve; gates. 14 Then the lot to the east 28 for the twenty-first, for Ho'thir, fell to Shel-e-mi'ah. For Zech-ahis sons and his brothers, twelve: ri'ah his son, a counselor with 29 for the twenty-second, for Giddal'ti, his sons and his brothers, twelve: 30 for the twenty-third, 15 O'bed-e'dom had his to the for Ma.ha'zi.oth, his sons and his south, and his sons had the storebrothers, twelve: 31 for the houses, 16 Shup'oim and Ho'sah twenty-fourth, for Ro mam'ti-e'zer, had theirs to the west close by the his sons and his brothers, twelve.

26 For the divisions of gatekeepers: Of the Ko'rah ites. Me-shel-e-mi'ah the son of Ko're of the sons of A'saph. 2 And Me-shel-e-mi'ah had sons: Zecha·ri'ah the first-born, Je·di'a·el the second. Zeb-a-di'ah the third. Jath'ni el the fourth. 3 E'lam the fifth, Je-ho-ha'nan the sixth. El'ie-hoe'nai the seventh. 4 And O'bede'dom had sons: She mai'ah the first-born. Je hoz'a bad the second. Jo'ah the third and Sa'car the fourth and Ne-than'el the fifth. 5 Am'mi el the sixth, Is'sa char the seventh, Pe·ul'le·thai the holy. 21 The sons of La'dan, the eighth: for God had blessed him.

6 And to She mai'ah his son there were sons born that were nal houses belonging to La'dan the rulers of the house of their father, Ger'shon ite, Je hi'e li. 22 The for they were capable, mighty men. sons of Je·hi'e·li, Ze'tham and Joel 7 The sons of She-mai'ah, Oth'ni his brother, were over the treasures and Reph'a el and O'bed, El za'bad, of the house of Jehovah. 23 For whose brothers were capable men, E-li'hu and Sem-a-chi'ah. 8 All these were of the sons of O'bed- el-ites, 24 even Sheb'u-el the son e'dom, they and their sons and of Ger'shom the son of Moses was their brothers, capable men with a leader over the stores. 25 As the power for the service, sixty- regards his brothers, of E-li-e'zer two belonging to O'bed-e'dom, there was Re-ha-bi'ah his son and 9 And Me-shel-e-mi'ah had sons Je-sha'iah his son and Jo'ram his and brothers, capable men, eighteen. son and Zich'ri his son and She-lo'-10 And Ho'sah of the sons of Me-moth his son. 26 This She lo'moth rar'i had sons. Shim'ri was the and his brothers were over all the head, for he did not happen to be treasures of the things made holy, the first-born but his father appointed him as head; 11 Hil·ki'ah of the paternal houses, and the the second, Teb·a·li'ah the third, chiefs of the thousands and of the Zech a ri'ah the fourth. All the hundreds, and the chiefs of the sons and brothers of Ho'sah were army had made holy. 27 From thirteen.

minister at the house of Jehovah. Saul the son of Kish and Ab'ner

discretion, they cast the lots, and his lot got to come out to the north. gate Shal'lech eth by the highway that goes up, guard group corresponding with guard group: 17 to the east there were six Levites: to the north for a day, four; to the south for a day, four; and for the stores, two by two; 18 for the portico to the west, four at the highway, two at the portico. 19 These were the divisions of the gatekeepers of the sons of the Ko'rah ites and of the sons of Me rar'i.

20 As regards the Levites, A.hi'iah was over the treasures of the house of the [true] God and over the treasures of the things made sons of the Ger'shon ite belonging to La'dan; the heads of the paterthe Am'ram ites, for the Iz'har ites, for the He'bron ites, for the Uz-zi'that David the king and the heads the wars and from the spoil they 12 Of these divisions of the gate- had made [things] holy to mainkeepers, the headmen had duties tain the house of Jehovah. 28 And exactly as their brothers did, to also all that Samuel the seer and

the son of Ner and Jo'ab the son the son of Je hoi'a da the chief of Ze-ru'iah had made holy. What priest, and in his division there anyone made holy was under the were twenty-four thousand. control of She lo'mith and his 6 This Be nai'ah was a mighty brothers.

29 Of the Iz'har ites. Chen ani'ah and his sons were for the was Am·miz'a·bad his son. 7 The

judges over Israel

bi'ah and his brothers, capable his division there were twenty-four men, a thousand seven hundred. were over the administration of Israel in the region of the Jordan Izrah ite, and in his division there to the west for all the work of Jehovah and for the king's service. 31 Of the He'bron ites, Jerrijah the son of Ik'kesh the Terko'ite, was the head of the He'bron ites and in his division there were by its generations by forefathers, twenty-four thousand, 10 The In the fortieth year of David's seventh for the seventh month was kingship they were sought out, and He'lez the Pel'o nite of the sons of valiant, mighty men came to be E'phra im, and in his division found among them in Ja'zer in there were twenty-four thousand. Gil'e ad. 32 And his brothers, 11 The eighth for the eighth month capable men, were two thousand was Sib'be cai the Hu'shath ite of seven hundred, heads of the pater- the Ze'rah-ites, and in his division nal houses. So David the king there were twenty-four thousand. assigned them over the Reubenites and the Gad'ites and the half tribe of the Ma nas'sites, for every matter of the [true] God and matter of the king.

97 As for the sons of Israel by 21 their number, the heads of the paternal houses and the chiefs of the thousands and of the hundreds and their officers that were ministering to the king in every matter of the divisions of those that came in and that went out month by month for all the months of the year, each division was twentyfour thousand.

2 Over the first division of the first month there was Ja-sho'be-am the son of Zab'di el, and in his division there were twenty-four thousand. 3 Some of the sons of Pe'rez the head of all the chiefs of the service groups were for the first month. 4 And over the division of the second month there was Do'dai the A.ho'hite with his division, and Mik'loth was the leader. and in his division there were twenty-four thousand. 5 The

man of the thirty and over the thirty; and [over] his division there outside business as officers and as fourth for the fourth month was As'a hel, Jo'ab's brother, and Zeb-30 Of the He'bron ites, Hash a- a di'ah his son after him, and in thousand. 8 The fifth chief for the fifth month was Sham'huth the were twenty-four thousand. 9 The sixth for the sixth month was I'ra 12 The ninth for the ninth month was A.bi.e'zer the An'a.thoth.ite of the Ben'ja min ites, and in his division there were twenty-four thousand. 13 The tenth for the tenth month was Ma'ha rai the Ne toph'a thite of the Ze'rah ites. and in his division there were twenty-four thousand. 14 The eleventh for the eleventh month was Be nai'ah the Pir'a thon ite of the sons of E'phra·im, and in his division there were twenty-four thousand. 15 The twelfth for the twelfth month was Hel'dai the Ne-toph'a thite, of Oth'ni el, and in his division there were twentyfour thousand.

16 And over the tribes of Israel, of the Reu'ben ites. E-li-e'zer the son of Zich'ri was leader; of the Sim'e on ites, Sheph a ti'ah the son of Ma'a cah; 17 of Le'vi, Hash a bi'ah the son of Kem'u el: of Aaron, Za'dok; 18 of Judah, E·li'hu, one of David's brothers; of Is'sa char, Om'ri the son of Mi'cha·el; 19 of Zeb'u·lun, Ish·ma'iah the son of O.ba.di'ah; of chief of the third service group for Naph'ta·li, Jer'i·moth the son of the third month was Be nai'ah Az'ri el; 20 of the sons of E'phraim, Ho-she'a the son of Az-a-zi'ah; | counselor of the king; and Hu'shai son of Ab'ner; 22 of Dan, Az'ar el king. the son of Je-ro'ham. These were the princes of the tribes of Israel.

himself started to take the count, but he did not finish; and for this come up into the account of the rose to his feet and said: affairs of the days of King David.

king there was Az'ma veth the son of Ad'i.el. And over the treasures in the field, in the cities and in the Jehovah and as the footstool of our villages and in the towers there God, and I had made preparation was Jon'a than the son of Uz zi'ah. to build. 3 And the [true] God 26 And over the doers of work in himself said to me, 'You will not the field, for the cultivation of the build a house to my name; for a soil, there was Ez'ri the son of man of wars you are, and blood you Che'lub. 27 And over the vinevards there was Shim'e-i the Ra'math-ite; and over that which was of all the house of my father to in the vineyards for the wine supplies there was Zab'di the Shiph'mite. 28 And over the olive groves chose as leader, and in the house and the sycamore trees that were in of Judah my father's house, and the She-phe'lah there was Ba'alha'nan the Ge-de'rite; and over one whom he approved, to make me the oil supplies there was Jo'ash. king over all Israel; 5 and out of 29 And over the herds that were grazing in Shar'on there was Shit'rai the Shar'on ite; and over the then chose Sol'o mon my son to herds in the low plains there was Sha'phat the son of Ad'lai. 30 And of Jehovah over Israel. over the camels there was O'bil the Ish'ma·el·ite: and over the sheasses there was Jeh-de'iah the Meron'o thite. 31 And over the flocks there was Ja'ziz the Hag'rite. All and I myself shall become his these were the chiefs of the goods father. 7 And I shall certainly that belonged to King David.

sons. 33 And A.hith'o.phel was a gregation, and in the ears of our

of the half tribe of Ma-nas'seh, the Ar'chite was the king's com-Joel the son of Pe-dai'ah; 21 of panion. 34 And after A-hith'othe half tribe of Ma.nas'seh in phel there were Je.hoi'a.da the son Gil'e-ad, Id'do the son of Zech-a- of Be-nai'ah and A-bi'a-thar; and ri'ah; of Benjamin, Ja a'si el the Jo'ab was chief of the army of the

9Q And David proceeded to congregate all the princes of 23 And David did not take the Israel, the princes of the tribes and number of those from twenty years | the princes of the divisions of those of age and under, because Jehovah ministering to the king and the had promised to make Israel as chiefs of thousands and the chiefs many as the stars of the heavens. of hundreds and the chiefs of all 24 Jo'ab the son of Ze ru'iah had the goods and livestock of the king and of his sons, together with the court officials and the mighty men, there came to be indignation against even every valiant, mighty man, to Israel, and the number did not Jerusalem. 2 Then David the king

"Hear me, my brothers and my 25 And over the treasures of the people. As for me, it was close to my heart to build a resting house for the ark of the covenant of have spilled.' 4 Accordingly Jehovah the God of Israel chose me out become king over Israel to time indefinite; for it was Judah that he among my father's sons, I was the all my sons (for many are the sons whom Jehovah has given me) he sit upon the throne of the kingship

6 "Further, he said to me, 'Sol'omon your son is the one that will build my house and my courtyards; for I have chosen him as my son. establish his kingship firmly to time 32 And Jon'a than, David's neph- indefinite if he will be strongly ew, was a counselor, a man of resolved to do my commandments understanding, he being also a and my judicial decisions, as at secretary: and Je hi'el the son of this day.' 8 And now, before the Hach'mo ni was with the king's eyes of all Israel, Jehovah's conGod, take care and search for all | weight for the different small bowls, possess the good land and may certainly pass it on as an inheritindefinite.

9 "And you, Sol'o mon my son, know the God of your father and serve him with a complete heart and with a delightful soul; for all hearts Jehovah is searching, and every inclination of the thoughts he is discerning. If you search for him, he will let himself be found by you; but if you leave him, he will cast you off forever. 10 See, chosen you to build a house as a sanctuary. Be courageous and act."

11 And David proceeded to give Sol'o mon his son the architectural plan of the porch and of its houses and its storerooms and its roof chambers and its dark inner rooms and the house of the propitiatory cover; 12 even the architectural plan of everything that had come to be with him by inspiration for the courtyards of Jehovah's house and for all the dining rooms all around, for the treasures of the house of the [true] God and for the treasures of the things made holy; 13 and for the divisions of the priests and of the Levites and for all the work of the service of God. 2 And according to all my Jehovah's house and for all the power I have prepared for the house utensils of the service of Jehovah's of my God the gold for the goldhouse; 14 for the gold by weight, work, and the silver for the silverthe gold for all the utensils for the work, and the copper for the different services, for all the uten- copperwork, the iron for the ironsils of silver by weight, for all the work, and the timbers for the utensils for the different services; timberwork; onyx stones, and stones 15 and the weight for the lamp- to be set with hard mortar, and stands of gold and their lamps of mosaic pebbles, and every precious gold, by weight of the different stone, and alabaster stones in great lampstands and their lamps, and quantity. 3 And since I am taking for the lampstands of silver by pleasure in the house of my God, weight for the lampstand and its there is yet a special property of lamps according to the service of mine, gold and silver; I do give it the different lampstands; 16 and to the house of my God over and the gold by weight for the tables above all that I have prepared for of the layer bread, for the different the holy house: 4 three thousand tables, and silver for the tables of talents of gold of the gold of silver; 17 and the forks and the O'phir, and seven thousand talents bowls and the pitchers of pure gold, of refined silver, for coating the

the commandments of Jehovah and for the small silver bowls by YOUR God, in order that you may weight for the different small bowls; 18 and for the incense altar refined gold by weight and for the ance to your sons after you to time representation of the chariot, namely, the cherubs of gold for spreading [their wings] out and screening over the ark of the covenant of Jehovah. 19 "He gave insight for the entire thing in writing from the hand of Jehovah upon me. even for all the works of the architectural plan."

20 And David went on to say to Sol'o·mon his son: "Be courageous and strong and act. Do not be now, for Jehovah himself has afraid nor be terrified, for Jehovah God, my God, is with you. He will not desert you or leave you until all the work of the service of Jehovah's house is finished. 21 And here are the divisions of the priests and of the Levites for all the service of the house of the [true] God: and with you in all the work there is every willing one with skill for all the service, and also the princes and all the people, for all your words."

29 David the king now said to all the congregation: "Sol'o mon my son, the one [whom] God has chosen, is young and delicate, but the work is great; for the castle is not for man, but for Jehovah and for the small gold bowls by walls of the houses; 5 of the gold

men. And who is there volunteering for Jehovah?"

houses and the princes of the tribes of Israel and the chiefs of thousands and of hundreds and the chiefs of the business of the king proceeded to volunteer. 7 Accordingly they gave to the service of the house of the [true] God gold worth five thousand talents and ten thousand daries and silver worth ten thousand talents and copper worth eighteen thousand talents and iron worth a hundred thousand talents. 8 And what stones were found with any persons they gave to the treasure of the house of Jehovah under the control of Je hi'el the Ger'shon·ite. 9 And the people gave way to rejoicing over their making voluntary offerings, for it was with a complete heart that they made voluntary offerings to Jehovah; and even David the king himself rejoiced with great joy.

10 Consequently David blessed Jehovah before the eyes of all the congregation and David said: "Blessed may you be, O Jehovah the God of Israel our father, from time indefinite even to time indefinite. 11 Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity; for everything in the heavens and in the earth is [yours]. Yours is the kingdom, O Jehovah, the One also lifting yourself up as head over all. 12 The riches and the glory are on account of you, and you are dominating everything; and in your hand there are power and mightiness, and in your hand is [ability] to make great and to give strength to all. 13 And now, O our God, we are thanking you and praising your beauteous name.

ings like this? For everything is of it, and all the Israelites were

for the goldwork, and of the silver | from you, and out of your own hand for the silverwork and for all the we have given to you. 15 For we work by the hand of the crafts- are alien residents before you and settlers the same as all our foreto fill his hand today [with a gift] fathers. Like a shadow our days are upon the earth and there is 6 And the princes of the paternal no hope. 16 O Jehovah our God, all this abundance that we have prepared to build for you a house for your holy name, from your hand it is, and to you it all belongs. 17 And I well know, O my God, that you are an examiner of the heart, and that it is in rectitude that you take pleasure. I, for my part, in the uprightness of my heart have voluntarily offered all these things, and now your people who are on hand here I have enjoyed seeing make offerings voluntarily to you. 18 O Jehovah the God of Abraham, Isaac and Israel our forefathers, do keep this to time indefinite as the inclination of the thoughts of the heart of your people, and direct their heart to you. 19 And to Sol'o mon my son give a complete heart to keep your commandments, your testimonies and your regulations, and to do everything, and to build the castle for which I have made preparation."

20 And David went on to say to all the congregation: "Bless, now, Jehovah your God." And all the congregation proceeded to bless Jehovah the God of their forefathers and bow low and prostrate themselves to Jehovah and to the king. 21 And they continued to sacrifice sacrifices to Jehovah and offer up burnt offerings to Jehovah on the day following that day, a thousand young bulls, a thousand rams, a thousand male lambs and their drink offerings, even sacrifices in great number for all Israel. 22 And they continued eating and drinking before Jehovah on that day with great rejoicing; and they proceeded a second time to make Sol'o mon the son of David king and to anoint him to Jehovah as leader and also Za'dok as priest. 23 And Sol'o-14 "And yet, who am I and who mon began to sit upon Jehovah's are my people, that we should re- throne as king in place of David tain power to make voluntary offer- his father and to make a success

princes and the mighty men and three [years], 28 And gradually also all the sons of King David, he died in a good old age, satisfied they submitted themselves to Sol'o- with days, riches and glory; and mon the king. 25 And Jehovah Sol'o-mon his son began to reign continued to make Sol'o mon sur- in place of him. 29 As for the afpassingly great before the eyes of fairs of David the king, the first all Israel and to put upon him ones and the last, there they are such royal dignity as had not come to be upon any king before him the seer and among the words of over Israel.

obedient to him. 24 As for all the Jerusalem he reigned for thirtywritten among the words of Samuel Nathan the prophet and among the 26 As for David the son of Jes'se, words of Gad the visionary, 30 tohe reigned over all Israel; 27 and gether with all his kingship and his the days that he reigned over Is- mightiness and the times that had rael were forty years. In He'bron passed over him and over Israel and he reigned for seven years, and in over all the kingdoms of the lands.

## THE SECOND OF CHRONICLES

1 And Sol'o mon the son of Da- of meeting, and he proceeded to vid continued to get strength offer upon it a thousand burnt in his kingship, and Jehovah his offerings. God was with him and kept mak- 7 During that night God aping him surpassingly great.

chiefs of the thousands and of the to God: "You are the One that hundreds and to the judges and to exercised great loving-kindness toall the chieftains of all Israel, the ward David my father and that heads of the paternal houses. have made me king in place of him. 3 Then Sol'o mon and all the congregation with him went to the promise with David my father prove high place that was at Gib'e on: for there was where the tent of me king over a people as numerous meeting of the [true] God, which as the dust particles of the earth. Moses the servant of Jehovah had 10 Give me now wisdom and knowlmade in the wilderness, happened edge that I may go out before this to be. 4 However, the ark of the people and that I may come in, [true] God David had brought up for who could judge this great peofrom Kir'i ath-je'a rim to the place ple of yours?" that David had prepared for it, for he had pitched a tent for it "For the reason that this has in Jerusalem. 5 And the copper proved to be close to your heart and altar that Bez'al el the son of U'ri you have not asked for wealth, the son of Hur had made had been riches and honor or for the soul of put before the tabernacle of Jeho- those hating you, neither is it even vah; and Sol'o mon and the con- many days that you have asked for, gregation applied as usual to it. but you ask for wisdom and knowl-6 Sol'o mon now made offerings edge for yourself that you may there before Jehovah upon the cop- judge my people over whom I have

peared to Sol'o mon and then said 2 And Sol'o mon proceeded to to him: "Ask! What shall I give say the word to all Israel, to the you?" 8 At that Sol'o mon said 9 Now, O Jehovah God, let your faithful, for you yourself have made

11 Then God said to Sol'o mon: per altar that belonged to the tent made you king. 12 the wisdom

and the knowledge are being given | seasons of Jehovah our God. To kings that were prior to you hapafter you will come to have."

from before the tent of meeting. over Israel. 14 And Sol'o-mon kept except for making sacrificial smoke that he came to have a thousand a skillful man to work in gold and stationed in chariot cities and close and crimson and blue thread, and by the king at Jerusalem. 15 And knowing how to cut engravings, and the gold in Jerusalem like the with me in Judah and in Jerusalem, stones; and cedarwood he made like whom David my father has pre-She phe'lah for great quantity. cedar, juniper and almug from 16 And there was the export of the Leb'a non, for I myself well know horses that Sol'o mon had from that your servants are experienced Egypt, and the company of the at cutting down the trees of Leb'atake the horse drove for a price. together with your servants,) 17 And they customarily brought 9 even for preparing timbers for me chariot for six hundred silver I am building will be great, ves. pieces and a horse for a hundred in a wonderful way. 10 And, look! tites and the kings of Syria. It was wheat as food for your servby means of them that they did ants, twenty thousand cors, and the exporting.

2 Sol'o mon now gave the word to build a house to Jehovah's name and a house for his kingship. 2 Accordingly Sol'o mon counted Tyre said [the word] in writing off seventy thousand men as bur- and sent [it] to Sol'o mon: "Beden bearers and eighty thousand cause Jehovah loved his people he men as cutters in the mountain, has constituted you king over and as overseers over them three them." 12 And Hi'ram went on to thousand six hundred. 3 Further, say: "Blessed be Jehovah the God Sol'o mon sent to Hi'ram the king of Israel, who made the heavens of Tyre, saying: "Just as you dealt and the earth, because he has given with David my father and you to David the king a wise son, exkept sending him cedarwood to perienced in discretion and underbuild himself a house in which to standing, who will build a house dwell,— 4 here I am building a to Jehovah and a house for his house to the name of Jehovah my kingship. 13 And now I do send a God to sanctify it to him, to burn skillful man, experienced in underperfumed incense before him, with standing, belonging to Hi'ram-a'bi, the constant layer bread and burnt 14 the son of a woman of the offerings in the morning and in the sons of Dan but whose father was evening, on the sabbaths and on a man of Tyre, experienced, to the new moons and at the festival work in gold and in silver, in cop-

you; also wealth and riches and time indefinite this will be upon honor I shall give you such as no Israel. 5 And the house that I am building will be great, for our God pened to have, and such as no one is greater than all the [other] gods. 6 And who could retain power to 13 So Sol'o mon came [from] build him a house? For the heavthe high place that was at Gib'e on. ens and the heaven of the heavens cannot contain him, and who am I to Jerusalem and continued to reign that I should build him a house gathering chariots and steeds so before him? 7 And now send me four hundred chariots and twelve in silver and in copper and in iron thousand steeds, and he kept them and in wool dyed reddish purple the king came to make the silver along with the skillful ones that are the sycamore trees that are in the pared. 8 And send me timbers of king's merchants would themselves non, (and here my servants are up and exported from Egypt a in great number, for the house that and fifty; and that was the way to the gatherers of wood, the it was for all the kings of the Hit'- cutters of the trees. I do give barley twenty thousand cors, and wine twenty thousand baths, and oil twenty thousand baths."

11 At that Hi'ram the king of

509 Starts temple building. The Most Holy 2 CHRONICLES 2: 15-3: 17 per, in iron, in stones and in tim- figures and chains. 6 Further, he and in crimson and at cutting every sort of engraving and at designing skillful men and the skillful men engraved cherubs upon the walls. of my lord David your father. 15 And now the wheat and the barley, the oil and the wine that my lord has promised, let him send to his servants. 16 As for ourselves, we shall cut down trees from Leb'a non according to all your need, and we shall bring them to you as rafts by sea to Jop'pa, and you, for your part, will take them up to Jerusalem."

17 Then Sol'o mon took a count of all the men that were alien residents, who were in the land of Israel, after the census that David his father had taken of them; and there came to be found a hundred length was twenty cubits, the one and fifty-three thousand six hundred. 18 So he made seventy thousand of them burden bearers and eighty thousand cutters in the mountain and three thousand six hundred overseers for keeping the people in service.

9 Finally Sol'o mon started to build the house of Jehovah in Jerusalem on Mount Mori'ah, where [Jehovah] had appeared to David his father, in the place that David had prepared on the threshing floor of Or'nan the Jeb'u-site, 2 Accordingly he started to build in the second month on the second [day], in the fourth year of his reign. 3 And these things Sol'omon laid as a foundation for building the house of the [true] God, the length in cubits by the former measurement being sixty cubits, and the width twenty cubits. 4 And the porch that was in front in necklace style and put them of the length was twenty cubits in upon the tops of the pillars, and front of the width of the house, and made a hundred pomegranates and its height was a hundred and put them on the chains. 17 And twenty; and he proceeded to over- he proceeded to set up the pillars lay it inside with pure gold. 5 And in front of the temple, one to the the great house he covered with right and one to the left, after which juniper wood, after which he cov- he called the name of the rightered it with good gold, and then hand one Ja'chin and the name of he brought up upon it palm-tree the left-hand one Bo'az.

bers, in wool dyed reddish purple, overlaid the house with precious in blue thread and in fine fabric stone for beauty; and the gold was gold from the gold country. 7 And he went on to cover the house, the every sort of device that may be rafters, the thresholds and its walls given to him along with your own and its doors with gold; and he

8 And he proceeded to make the house of the Most Holy, its length in relation to the width of the house being twenty cubits, and its own width being twenty cubits; and then he covered it with good gold to the amount of six hundred talents. 9 And the weight for the nails was fifty gold shekels; and the roof chambers he covered with

gold.

10 Then he made in the house of the Most Holy two cherubs in the workmanship of images, and overlaid them with gold. 11 As for wing of five cubits reaching to the wall of the house, and the other wing of five cubits reaching to the wing of the other cherub. 12 And the wing of the one cherub of five cubits was reaching to the wall of the house, and the other wing of five cubits was in contact with the wing of the other cherub. 13 The wings of these cherubs were spread out twenty cubits; and they were standing upon their feet with their faces inward.

14 Further, he made the curtain of blue thread and wool dyed reddish purple and crimson and fine fabric, and worked in cherubs upon

15 Then he made before the house two pillars, thirty-five cubits in length, and the capital that was upon the top of each one was five cubits. 16 Further, he made chains

cubits its height.

molten sea ten cubits from its one around, and its height was five cubits, and it took a line of thirty there was the likeness of gourdshaped ornaments under it clear around, surrounding it, ten in a cubit, enclosing the sea all around. The gourd-shaped ornaments were and three facing the west and three facing the south and three facing upon them, and all their hind parts were inward. 5 And its thickness was a handbreadth; and its brim was like the workmanship of the brim of a cup, a lily blossom. As a receptacle, three thousand bath measures were what it could contain.

6 Further, he made ten basins, and put five to the right and five to the left, to wash in them. Things having to do with the burnt offering they would rinse in them. But the sea was for the priests to wash

in it.

7 He then made lampstands of gold, ten of them of the same plan, and put them in the temple, five to the right and five to the left.

8 Further, he made ten tables. and stationed them in the temple. five to the right and five to the left, and made a hundred bowls of

gold.

9 Then he made the courtyard of the priests and the great enclosure and the doors belonging to the enclosure, and their doors he overlaid with copper. 10 And the sea he placed at the right side, to the east, toward the south.

11 Finally Hi'ram made the cans and the shovels and the bowls.

work that he did for King Sol'o-

Then he made the copper altar, | round capitals upon the top of the twenty cubits being its length, two pillars and the two networks and twenty cubits its width, and ten to cover the two round capitals that were upon the top of the pillars 2 And he proceeded to make the 13 and the four hundred pomegranates for the two networks, two brim to its other brim, circular all rows of pomegranates for each network to cover the two round capitals that were upon the pillars, cubits to circle all around it. 3 And 14 and the ten carriages and the ten basins upon the carriages: 15 the one sea and the twelve bulls under it, 16 and the cans and the shovels and the forks and all their utensils Hi'ram-a'biv made for King Sol'o mon for the house in two rows, being cast in its for King Sol'o mon for the house casting. 4 It was standing upon of Jehovah, of polished copper. twelve bulls, three facing the north 17 In the District of the Jordan the king cast them in the thick ground between Suc'coth and Zer'e dah. the east; and the sea was above 18 Thus Sol'o mon made all these utensils in very great quantity, for the weight of the copper was not ascertained.

19 And Sol'o mon proceeded to make all the utensils that were at the house of the [true] God and the golden altar and the tables with the showbread upon them, 20 and the lampstands and their lamps of pure gold, to light them up before the innermost room according to the rule; 21 and the blossoms and the lamps and the snuffers, of gold, (it was the purest gold,) 22 and the extinguishers and the bowls and the cups and the fire holders. of pure gold, and the entrance of the house, its inner doors for the Most Holy and the doors of the house of the temple, of gold.

Finally all the work that Sol'omon had to do for the house of Jehovah was at its completion, and Sol'o mon began to bring in the things made holy by David his father; and the silver and the gold and all the utensils he put in the treasures of the house of the [true] God. 2 It was then that Sol'o mon proceeded to congregate the older men of Israel and all the heads of the tribes, the chieftains of the paternal houses of the sons of Is-So Hi'ram finished doing the rael, to Jerusalem, to bring the ark of the covenant of Jehovah up mon on the house of the [true] from the city of David, that is to God. 12 The two pillars and the say, Zion. 3 So all the men of Israel congregated themselves to and thanking Jehovah, and as soon seventh month.

4 So all the older men of Israel came, and the Levites began to carry the Ark. 5 And they came bringing up the Ark and the tent of meeting and all the holy utensils that were in the tent. The priests the Levites brought them up. 6 And King Sol'o mon and all the assembly of Israelites that were keeping their appointment with him before the Ark were sacrificing sheep and cattle that could not be counted or numbered for to reside in the thick gloom; multitude. 7 Then the priests 2 and I, for my part, have built a brought the ark of the covenant of Jehovah into its place, into the innermost room of the house, into the Most Holy, to underneath the wings of the cherubs. 8 Thus the cherubs were continually spreading out their wings over the place of the Ark, so that the cherubs covered over the Ark and its poles from above. 9 But the poles were long, so that the tips of the poles were visible at the Holy in front of the innermost room, but they were not visible outside, and they continue there down to this day. 10 There the land of Egypt I have not chosen was nothing in the Ark but the two tablets that Moses had given at Ho'reb, when Jehovah covenanted with the sons of Israel while they were coming out from Egypt.

priests came out from the holy place (for all the priests that were to be found had, for their part. sanctified themselves—there was no my father to build a house to the need to observe the divisions): 12 and the Levites that were singers belonging to all of them, namely, vid my father, 'For the reason that to A'saph, to He'man, to Je du'thun it proved to be close to your heart and to their sons and to their brothers clothed in fine fabric with did well because it proved to be cymbals and with stringed instruments and harps, were standing to the east of the altar and along with but your son who is coming forth them priests to [the number of] a from your loins is the one that will hundred and twenty sounding the build the house to my name." trumpets: 13 and it came about 10 And Jehovah proceeded to carry that as soon as the trumpeters and out his word that he had spoken, the singers were as one in causing that I might rise up in the place of one sound to be heard in praising David my father and sit upon the

the king at the festival, that of the as they lifted up the sound with the trumpets and with the cymbals and with the instruments of song and with praising Jehovah, "for he is good, for to time indefinite is his loving-kindness," the house itself was filled with a cloud, the very house of Jehovah, 14 and the priests were not able to stand to minister because of the cloud; for the glory of Jehovah filled the house of the [true] God.

> It was then that Sol'o mon said: "Jehovah himself said he was house of lofty abode for you and an established place for you to dwell

in to time indefinite."

3 Then the king turned his face and began to bless all the congregation of Israel, while all the congregation of Israel were standing up. 4 And he went on to say: "Blessed be Jehovah the God of Israel, who spoke with his own mouth with David my father and by his own hands has given fulfillment, saying, 5 'From the day that I brought my people out from a city out of all the tribes of Israel to build a house for my name to prove to be there, and I have not chosen a man to become leader over my people Israel. 6 But I shall choose Jerusalem for my name 11 And it came about when the to prove to be there, and I shall choose David to come to be over my people Israel.' 7 And it came to be close to the heart of David name of Jehovah the God of Israel. 8 But Jehovah said to Dato build a house to my name, you close to your heart. 9 Only you vourself will not build the house.

throne of Israel, just as Jehovah servant is praying before you. had spoken, and that I might build 20 that your eyes may prove to be the house to the name of Jehovah opened toward this house day the God of Israel, 11 and that I might place there the ark where the covenant of Jehovah is that he concluded with the sons of Israel."

12 And he began standing before the altar of Jehovah in front of all the congregation of Israel, and he now spread out his palms. 13 (For Sol'o mon had made a platform of copper and then put it in the middle of the enclosure. Its length was five cubits, and its width five cubits and its height three cubits: fellow man and he actually lays and he kept standing upon it.) And he proceeded to kneel upon his knees in front of all the congregation of Israel and to spread before your altar in this house. his palms out to the heavens, 23 then may you yourself hear 14 And he went on to say: "O Je- from the heavens, and you must hovah the God of Israel, there is act and judge your servants so as no God like you in the heavens or to pay back the wicked by putting on the earth, keeping the covenant his course upon his own head and and the loving-kindness toward by pronouncing the righteous one your servants who are walking before you with all their heart: 15 you who have kept toward your servant David my father what you promised him, so that you made the promise with your mouth, and with your own hand you have made fulfillment as at this day. 16 And now, O Jehovah the God of Israel. keep toward your servant David my father what you promised him. saying, 'There will not be cut off a man of yours from before me to sit upon the throne of Israel, if only your sons will take care of their way by walking in my law, just as you have walked before me.' 17 And now, O Jehovah the God of Israel, let your promise that you have promised to your servant David prove trustworthy.

18 "But will God truly dwell with mankind upon the earth? Look! Heaven, yes, the heaven of the heavens themselves, cannot contain you: how much less, then, this house that I have built? 19 And you must turn toward the prayer of your servant and to his request to the prayer with which your session.

and night, toward the place where you said you would put your name, by listening to the prayer with which your servant prays toward this place. 21 And you must listen to the entreaties of your servant and of your people Israel when they pray toward this place, that you yourself may hear from the place of your dwelling, from the heavens; and you must hear and forgive.

Solomon's prayer of dedication

22 "If a man sins against his a cursing upon him to bring him under liability to the curse, and he actually comes [within] the curse righteous by giving to him according to his own righteousness.

24 "And if your people Israel are defeated before an enemy because they kept sinning against you, and they indeed return and laud your name and pray and make request for favor before you in this house. 25 then may you yourself hear from the heavens, and you must forgive the sin of your people Israel and bring them back to the ground that you gave to them and their forefathers.

26 "When the heavens are shut up so that no rain occurs because they kept sinning against you, and they actually pray toward this place and laud your name [and] from their sin they turn back because you kept afflicting them, 27 then may you yourself hear from the heavens, and you must forgive the sin of your servants. even of your people Israel, because you instruct them regarding the good way in which they should walk; and you must give rain upon for favor, O Jehovah my God, by your land that you have given to listening to the entreating cry and your people as a hereditary posof plague and any sort of maladyfrom the heavens, the place of your dwelling, and you must forgive and give to each one accordin your ways all the days that they ground that you gave to our fore-

who is no part of your people Israel and who actually comes from people who have sinned against you. a distant land by reason of your great name and your strong hand and your stretched-out arm, and they actually come and pray tovourself listen from the heavens. from your established place of dwelling, and you must do according to all for which the foreigner calls to you: in order that all the peoples of the earth may know your as your people Israel do, and may know that your name has been called upon this house that I have

built.

34 "In case your people go out to the war against their enemies in the way that you send them, and they indeed pray to you in the direction of this city that you have 2 And the priests were unable to chosen and the house that I have built to your name, 35 you must also hear from the heavens their prayer and their request for favor, and you must execute judgment for them.

28 "In case a famine occurs in: 36 "In case they sin against you the land, in case a pestilence oc- (for there is no man that does not curs in case scorching and mildew, sin), and you have to be incensed locusts and cockroaches occur: in at them and abandon them to an case their enemies besiege them in enemy, and their captors actually the land of their gates—any sort carry them off captive to a land distant or nearby; 37 and they 29 whatever prayer, whatever re- indeed come to their senses in the quest for favor there may occur on land where they have been carried the part of any man or of all your off captive, and they actually repeople Israel, because they know turn and make request to you for each one his own plague and his favor in the land where they are own pain: when he actually spreads captives, saying, 'We have sinned, out his palms toward this house, we have erred and we have acted 30 then may you yourself hear wickedly': 38 and they indeed return to you with all their heart and with all their soul in the land where they are captives of those who caring to all his ways, because you ried them off captive, and they inknow his heart (for you yourself deed pray in the direction of their alone well know the heart of the land that you gave to their foresons of mankind); 31 to the end fathers and the city that you have that they may fear you by walking chosen and the house that I have built to your name: 39 you must are alive upon the surface of the also hear from the heavens, from your established place of dwelling. their prayer and their requests for 32 "And also to the foreigner favor, and you must execute judgment for them and forgive your

40 "Now, O my God, please, let your eyes prove to be opened and your ears attentive to the prayer respecting this place. 41 And now ward this house. 33 then may you do rise up. O Jehovah God, into your rest, you and the Ark of your strength. Let your priests themselves. O Jehovah God, be clothed with salvation, and let your loyal ones themselves rejoice in goodness. 42 O Jehovah God, do not turn name and may fear you the same back the face of your anointed one. O do remember the lovingkindnesses to David your servant."

> Now as soon as Sol'o mon finished praying, the fire itself came down from the heavens and proceeded to consume the burnt offering and the sacrifices, and Jehovah's glory itself filled the house. enter into the house of Jehovah because Jehovah's glory had filled the house of Jehovah. 3 And all the sons of Israel were spectators when the fire came down and the glory of Jehovah was upon the house, and they immediately bowed

low with their faces to the earth cessful. 12 Jehovah now appeared upon the pavement and prostrated themselves and thanked Jehovah, said to him: "I have heard your "for he is good, for his lovingkindness is to time indefinite."

4 And the king and all the peo-Jehovah. 5 And King Sol'o mon I command the grasshoppers to eat twenty-two thousand cattle and a lence among my people, 14 and people inaugurated the house of the and pray and seek my face and the Levites with the instruments of "for his loving-kindness is to time and my ears attentive to prayer at indefinite," when David would render praise by their hand; and the and sanctify this house that my priests were loudly sounding the name may prove to be there to trumpets in front of them, while time indefinite, and my eyes and all the Israelites were standing.

7 Then Sol'o mon sanctified the there always. middle of the courtyard that was before the house of Jehovah, beof the communion sacrifices, for the copper altar that Sol'o mon had entering in of Ha'math down to on the eighth day they held a solemn assembly, because the inaugusent the people away to their homes. toward Sol'o mon and toward Israel his people.

and his own house he proved suc- Jehovah the God of their fore-

to Sol'o mon during the night and prayer, and I have chosen this place for myself as a house of sacrifice. 13 When I shut up the heavens ple were offering sacrifice before that no rain may occur and when went on offering the sacrifice of up the land and if I send a pestihundred and twenty thousand my people upon whom my name sheep. Thus the king and all the has been called humble themselves Itruel God. 6 And the priests were turn back from their bad ways, standing at their posts of duty, and then I myself shall hear from the heavens and forgive their sin, and song to Jehovah that David the I shall heal their land. 15 Now king had made to thank Jehovah, my own eyes will prove to be opened this place. 16 And now I do choose my heart will certainly prove to be

17 "And if you yourself will walk before me, just as David your facause there he rendered up the ther walked, even by doing accordburnt offerings and the fat pieces ing to all that I have commanded you, and you will keep my regulations and my judicial decisions, made was itself not able to contain 18 I will also establish the throne the burnt offering and the grain of your kingship, just as I coveoffering and the fat pieces. 8 And nanted with David your father, Sol'o mon proceeded to hold the saying, 'There will not a man of festival at that time for seven yours be cut off from ruling over days, and all Israel with him, a Israel.' 19 But if you yourselves very great congregation from the turn back and actually leave my statutes and my commandments the torrent valley of Egypt. 9 But that I have put before you, and you actually go and serve other gods and bow down to them. 20 I will ration of the altar they had held also uproot them from off my for seven days and the festival for ground that I have given them; seven days. 10 And on the twenty- and this house that I have sanctithird day of the seventh month he fied for my name, I shall throw away from before my face, and I joyful and feeling good at heart shall make it a proverbial saying over the goodness that Jehovah and a taunt among all the peoples. had performed toward David and 21 As for this house that had become heaps of ruins, everyone passing by it will stare in amazement 11 Thus Sol'o mon finished the and be certain to say, 'For what house of Jehovah and the house of reason did Jehovah do like that to the king; and in everything that this land and to this house?' had come into Sol'o mon's heart to 22 And they will have to say, 'It do regarding the house of Jehovah was for the reason that they left

fathers who had brought them out | which the ark of Jehovah has of the land of Egypt, and they proceeded to take hold of other gods and bow down to them and serve them. That is why he brought upon them all this calamity."

8 And it came about at the end of twenty years, in which Sol'o·mon had built the house of Jehovah and his own house, 2 that the cities that Hi'ram had given to Sol'o·mon-Sol'o·mon rebuilt them and then caused the sons of Israel to dwell there. 3 Furthermore, Sol'o mon went to Ha'mathzo'bah and prevailed over it. 4 Then he rebuilt Tad'mor in the wilderness and all the storage cities that he had built in Ha'math. 5 And he went on to build Upper Beth-ho'ron and Lower Bethho'ron, fortified cities with walls. doors and bar, 6 and Ba'al ath and all the storage cities that had become Sol'o mon's and all the chariot cities and the cities for the horsemen and every desirable thing of Sol'o mon that he had desired to build in Jerusalem and in Leb'anon and in all the land of his dominion.

7 As for all the people that were left over of the Hit'tites and the Am'or ites and the Per'iz zites and the Hi'vites and the Jeb'u-sites, who were no part of Israel. 8 from their sons that had been left behind them in the land, whom the sons of Israel had not exterminated, Sol'o·mon kept levying men for forced labor until this day. 9 But there were none out of the sons of Israel that Sol'o mon constituted slaves for his work; for they were warriors and chiefs of his adjutants and chiefs of his charioteers and of his horsemen. 10 These were the chiefs of the deputies that belonged to King Sol'o mon, two \ And the queen of She'ba herhundred and fifty, the foremen over the people.

come are something holy."

12 It was then that Sol'o mon offered up burnt sacrifices to Jehovah upon the altar of Jehovah that he had built before the porch. 13 even as a daily matter of course to make offerings according to the commandment of Moses for the sabbaths and for the new moons and for the appointed festivals three times in the year, at the festival of unfermented cakes and at the festival of the weeks and at the festival of the booths. 14 Further, he set the divisions of the priests over their services according to the rule of David his father, and the Levites at their posts of duty, to praise and to minister in front of the priests as a daily matter of course, and the gatekeepers in their divisions for the different gates, for such was the commandment of David the man of the [true] God. 15 And they did not turn aside from the king's commandment to the priests and the Levites concerning any matter and concerning the supplies. 16 So Sol'o mon's work was all in a prepared state from the day of the foundation-laving of the house of Jehovah until it was finished. [So] the house of Jehovah was complete.

17 It was then that Sol'o mon went to E'zi-on-ge'ber and to E'loth upon the shore of the sea in the land of E'dom. 18 And Hi'ram regularly sent to him by means of his servants ships and servants having a knowledge of the sea, and they would come with Sol'o mon's servants to O'phir and take from there four hundred and fifty talents of gold and bring it to King Sol'omon.

self heard the report about Sol'o·mon, and she proceeded to come 11 And Phar'aoh's daughter Sol'- to test Sol'o-mon with perplexing o mon brought up out of the city questions at Jerusalem, along with of David to the house that he had a very impressive train and camels built for her, for he said: "Al- carrying balsam oil, and gold in though a wife of mine, she should great quantity, and precious stones. not dwell in the house of David the At length she came in to Sol'o mon king of Israel, for the places to and spoke with him about everything that happened to be close to | never been seen before in the land her heart, 2 Sol'o mon, in turn, of Judah. went on to tell her all her matters. and no matter was hidden from Sol'o mon that he did not tell her.

to see Sol'o mon's wisdom and the brought to the king. So she turned house that he had built, 4 and the about and went to her own land. food of his table and the sitting of she together with her servants. his servants and the table service of his waiters and their attire and that came to Sol'o-mon in one year his drinking service and their attire, and his burnt sacrifices that he six talents of gold, 14 aside from regularly offered up at the house of the men of travel and the mer-Jehovah, then there proved to be chants who were bringing in and no more spirit in her. 5 So she all the kings of the Arabs and the said to the king: "True was the word that I heard in my own land about your matters and about your wisdom. 6 And I did not put faith in their words until I had come that my own eves might see: and. look! there has not been told me the half of the abundance of your wisdom. You have surpassed the report that I have heard. 7 Happy are your men, and happy are these servants of yours who are standing before you constantly and listening to your wisdom. 8 May Jehovah your God come to be blessed, who has taken delight in you by putting you upon his throne as king for Jehovah your God: because your God loved Israel, to make it stand to time indefinite, so that he was a footstool in gold to the throne put you over them as king to execute judicial decision and righteousness."

9 Then she gave the king a hundred and twenty talents of gold. and balsam oil in very great quantity, and precious stones; and there had not come to be the like of that balsam oil which the queen of She'ba gave to King Sol'o mon.

10 And, besides, the servants of Hi'ram and the servants of Sol'omon who brought gold from O'phir brought timbers of almug trees and precious stones. 11 And the king proceeded to make out of the timbers of the almug trees stairs for Tar'shish with the servants of the house of Jehovah and for the Hi'ram. Once every three years king's house and also harps and ships of Tar'shish would come in, stringed instruments for the singers, and the like of them had apes and peacocks.

12 And King Sol'o mon himself gave the queen of She'ba all her delight for which she had asked. 3 When the gueen of She'ba got besides [the value of] what she

> 13 And the weight of the gold amounted to six hundred and sixtygovernors of the land who were bringing in gold and silver to Sol'o·mon.

> 15 And King Sol'o mon went on to make two hundred large shields of alloyed gold (six hundred [shekels1 of alloyed gold he proceeded to lay upon each large shield), 16 and three hundred bucklers of alloyed gold (three mi'nas of gold he proceeded to lay upon each buckler). Then the king put them in the House of the Forest of Leb'a · non.

17 Further, the king made a great ivory throne and overlaid it with pure gold. 18 And there were six steps to the throne, and there (they were attached), and there were armrests on this side and on that side by the place of sitting. and two lions were standing beside the armrests. 19 And there were twelve lions standing there upon the six steps on this side and on that side. No other kingdom had any made just like it. 20 And all the drinking vessels of King Sol'omon were of gold, and all the vessels of the House of the Forest of Leb'a non were of pure gold. There was nothing of silver: it was considered as nothing at all in the days of Sol'o·mon. 21 For ships belonging to the king were going to carrying gold and silver, ivory, and

were seeking the face of Sol'o mon [true] God had put in his heart. 24 And they were bringing each his gift, articles of silver and articles of gold and garments, armor and balsam oil, horses and mules as a yearly matter of course. 25 And Sol'o mon came to have four thousand stalls of horses and chariots and twelve thousand steeds, and he kept them stationed in the chariot cities and close by the king in Jerusalem. 26 And he came to be ruler over all the kings from the River down to the land of the Phi-lis'tines and down to the boundary of Egypt. 27 Furthermore, the king made the silver in Jerusalem like the stones; and cedarwood he made like the sycamore trees that are in the Shephe'lah for abundance. 28 And there were those bringing out horses to Sol'o mon from Egypt and from

all the other lands. 29 As for the rest of the affairs of Sol'o mon, the first and the last, are they not written among the words of Nathan the prophet and in the prophecy of A.hi'jah the Shi'lo nite and in the record of visions of Id'do the visionary concerning Jer.o.bo'am the son of Ne'bat? 30 And Sol'o-mon continued to reign in Jerusalem over all Israel for forty years. 31 Finally Sol'o mon lay down with his forefathers. So they buried him in the city of David his father; and Re·ho·bo'am his son began to reign

in place of him.

10 And Re-ho-bo'am proceeded to She'chem that all the Israelites came to make him king. 2 And it came about that as soon as Jer.obo'am the son of Ne'bat heard of it while he was yet in Egypt. (because he had run away on ac- bo'am on the third day, just as the count of Sol'o mon the king.) Jer- king had spoken, saving: "Return o bo'am immediately came back to me on the third day." 13 And from Egypt. 3 So they sent and the king began to answer them

22 So King Sol'o mon was great- | all Israel came and spoke to Re hoer than all the other kings of the bo'am, saying: 4 "Your father, earth in riches and wisdom, for his part, made our yoke hard; 23 And all the kings of the earth and now make the hard service of your father and the heavy voke to hear his wisdom, which the that he put upon us lighter, and we shall serve you."

5 At this he said to them: "Let there be yet three days. Then return to me." So the people went away. 6 And King Re-ho-bo'am began to take counsel with the older men that were continually attending upon Sol'o mon his father while he continued alive, saying: "How are you advising to reply to this people?" 7 Accordingly they spoke to him, saying: "If you would prove yourself good to this people and actually be pleasing to them and indeed speak good words to them, they also will certainly become your servants always."

8 However, he left the counsel of the older men with which they had advised him, and he began to take counsel with the young men that had grown up with him, who were the ones attending upon him. 9 And he went on to say to them: "What is it that you are offering in counsel that we may reply to this people who have spoken to me. saying, 'Make the yoke that your father put upon us lighter'?" 10 In turn the young men that had grown up with him spoke with him, saying: "This is what you should say to the people who have spoken to you, saying, 'Your father, for his part, made our yoke heavy, but, as for you, make it lighter upon us': this is what you should say to them, 'My own little finger will certainly be thicker than my father's hips. 11 And now my father, for his part. loaded upon you a heavy yoke, but to go to She'chem, for it was I, for my part, shall add to your yoke. My father, for his part, chastised you with whips, but I, for my part, with scourges."

12 And Jer · o · bo'am and all the people proceeded to come to Re-hocalled him, and Jerobo'am and harshly. Thus King Rehobo'am

left the counsel of the older men, this thing has been brought 14 and he went on to speak to them according to the counsel of the young men, saving: "I shall going against Jer-o-bo'am. make your voke heavier, and I, for my part, shall add to it, My father, scourges." 15 And the king did E'tam and Te-ko'a, 7 and Bethproved to be a turn of affairs from Gath and Mare'shah and Ziph, the [true] God in order that Jehovah might carry out his word A ze'kah, 10 and Zo'rah and Ai'that he had spoken by means of A hi'jah the Shi'lo nite to Jer o- which were in Judah and Benjabo'am the son of Ne'bat.

king did not listen to them, the in them and supplies of food and people now replied to the king, oil and wine, 12 and in all the saving: "What share do we have different cities large shields and in David? And there is no inheritance in the son of Jes'se. Each one them to a very great degree. And to your gods. O Israel! Now see to your own house, O David." With that all Israel began to go to its

tents.

17 As for the sons of Israel that were dwelling in the cities of Judah, Re·ho·bo'am continued to

reign over them.

18 Subsequently King Re ho bo'am sent Ha do'ram, who was over those conscripted for forced labor, but the sons of Israel pelted him with stones, so that he died. And King Re-ho-bo'am himself managed to get up into his chariot to flee to Jerusalem. 19 And the Israelites kept up their revolt against the house of David down to this day.

11 When Re ho bo'am arrived at Jerusalem, he immediately congregated the house of Judah and thousand choice men able-bodied for war, to fight against Israel so as to bring the kingdom back to Sol'o mon for three years, for they Re ho bo'am. 2 Then the word of walked in the way of David and Jehovah came to She mai'ah the man of the [true] God, saying: 3 "Say to Re ho bo'am the son of Sol'o mon the king of Judah and Jer'i moth the son of David, and to all Israel in Judah and Benja- of Ab'i ha il the daughter of E li'ab min, saying, 4 'This is what Je-hovah has said: "You must not go bore him sons, Je'ush and Shemup and fight against your broth- a ri'ah and Za'ham. 20 And after ers. Return each one to his house, her he took Ma'a cah the grandfor it is at my own instance that daughter of Ab'sa lom. In time she

about."'" So they obeyed the word of Jehovah and returned from

5 And Re-ho-bo'am continued to dwell in Jerusalem and proceeded for his part, chastised you with to build fortified cities in Judah. whips, but I, for my part, with 6 Thus he rebuilt Beth'le hem and not listen to the people; for it zur and So'co and A dul'lam, 8 and 9 and Ad·o·ra'im and La'chish and ja-lon and He'bron, fortified cities min. 11 Further, he reinforced 16 As for all Israel, because the the fortified places and put leaders lances: and he went on reinforcing Judah and Benjamin continued his.

13 And the priests and the Levites themselves that were in all Israel took their stand by him out of all their territories. 14 For the Levites left their pasture grounds and their possession and then came to Judah and Jerusalem, because Jer-o-bo'am and his sons had discharged them from acting as priests to Jehovah. 15 And he proceeded to put in office for himself priests for the high places and for the goat-shaped demons and for the calves that he had made. 16 And following them from all the tribes of Israel those that were giving their heart to seek Jehovah the God of Israel came themselves to Jerusalem to sacrifice to Jehovah the God of their forefathers. Benjamin, a hundred and eighty 17 And they kept strengthening the kingship of Judah and confirming Re-ho-bo'am the son of Sol'o mon for three years.

> 18 Then Re-ho-bo'am took as his wife Ma'ha-lath the daughter of

bore him A bi'jah and At'tai and I shall not bring them to ruin, and Zi'za and She-lo'mith. 21 And in a little while I shall certainly Re-ho-bo'am was more in love with give them an escape, and my rage Ma'a cah the granddaughter of will not pour forth upon Jerusa-Ab'sa lom than all his other wives lem by the hand of Shi'shak. and his concubines; for there were 8 But they will become servants of eighteen wives that he had taken, his, that they may know the differalso sixty concubines, so that he ence between my service and the became father to twenty-eight sons and sixty daughters. 22 Conse- lands." quently Re-ho-bo'am put A-bi'jah the son of Ma'a cah in office as came up against Jerusalem and head, as leader among his brothers, took the treasures of the house of for the thought] of making him Jehovah and the treasures of the king. 23 However, he acted under- king's house. Everything he took; standingly and distributed some out of all his sons to all the lands of Judah and of Benjamin, to all the fortified cities, and gave them food in abundance and procured a mul- he committed them to the control titude of wives [for them]. of the chiefs of the runners, the

12 And it came about that, as soon as the kingship of Re-hobo'am was firmly established and as soon as he was strong, he left the law of Jehovah, and also all Israel with him. 2 And it came about in the fifth year of King Re-ho-bo'am that Shi'shak the king of Egypt came up against Jerusalem, (for they had behaved unfaithfully toward Jehovah.) 3 with twelve hundred chariots and with sixty thousand horsemen; and there was no number to the people that came with him out of Egypt-Lib'y ans, Suk'ki im and E thi o'pi ans. 4 And he got to capture the fortified cities that belonged to years old when he began to reign, Judah and finally came as far as and for seventeen years he reigned Jerusalem.

5 Now as for She mai'ah the had chosen out of all the tribes of prophet, he came to Re-ho-bo'am and the princes of Judah who had his mother's name was Na'a mah gathered themselves at Jerusalem because of Shi'shak, and he proceeded to say to them: "This is what Jehovah has said, 'You, for Jehovah. your part, have left me, and I, too, for my part, have left you to the hand of Shi'shak.'" 6 At that the princes of Israel and the king humbled themselves and said: "Jehovah is righteous." 7 And when ment? And there were wars be-Jehovah saw that they had hum- tween Re-ho-bo'am and Jer-o-bo'bled themselves, the word of Jeho- am all the time, 16 Finally Re-hovah came to She mai'ah, saying: bo'am lay down with his forefathers

service of the kingdoms of the

9 So Shi'shak the king of Egypt and so he took the gold shields that Sol'o mon had made. 10 Consequently King Re-ho-bo'am made in their place copper shields, and guards of the entrance of the king's house. 11 And it would occur that as often as the king came to the house of Jehovah, the runners came in and carried them and returned them to the guard chamber of the runners. 12 And because he humbled himself, Jehovah's anger turned back from him, and he [did] not [think] of bringing them to ruin completely. And, besides, there happened to be good things in Judah.

13 And King Re-ho-bo'am continued to make his position strong in Jerusalem and kept reigning; for Re-ho-bo'am was forty-one in Jerusalem, the city that Jehovah Israel to put his name there. And the Am'mon it ess. 14 But he did what was bad, for he had not firmly established his heart to search for

15 As for Re-ho-bo'am's affairs. the first and the last, are they not written among the words of Shemai'ah the prophet and of Id'do the visionary by genealogical enroll-"They have humbled themselves, and was buried in the city of David: and A.bi'iah his son began | priests are ministering to Jehovah. to reign in place of him.

King Jer-o-bo'am it was that A·bi'jah began to reign over Judah. 2 Three years he reigned in and evening by evening and also Jerusalem, and his mother's name perfumed incense; and the layers was Mi-cai'ah the daughter of U·ri'el of Gib'e·ah. And war itself took place between A·bi'jah and Jer·o·bo'am.

3 So A.bi'jah engaged in the war with a military force of four hundred thousand mighty men of war, chosen men. And Jer-o-bo'am us there is at the head the [true] himself drew up in battle formation | God with his priests and the signal against him with eight hundred thousand chosen men, valiant. mighty men. 4 A·bi'jah now rose up upon Mount Zem a ra'im, which God of your forefathers, for you is in the mountainous region of E'phra·im, and said: "Hear me, O Jer·o·bo'am and all Israel. 5 Is it not for you to know that Jehovah come behind them, so that they the God of Israel himself gave a proved to be in front of Judah and kingdom to David over Israel to the ambush behind them. 14 When time indefinite, to him and to his those of Judah turned around, why, sons, by a covenant of salt? 6 And there they had the battle in front Jer · o · bo'am the son of Ne'bat, the and behind. And they began to cry servant of Sol'o mon the son of out to Jehovah, while the priests David, proceeded to rise up and were loudly sounding the trumpets. rebel against his lord. 7 And idle 15 And the men of Judah broke men. good-for-nothing fellows, kept out shouting a war cry. And it collecting themselves together by came about that, when the men him. Finally they proved superior of Judah shouted a war cry, then to Re ho bo'am the son of Sol'- the [true] God himself defeated o·mon, when Re·ho·bo'am himself Jer·o·bo'am and all Israel before happened to be young and faint- A bi'jah and Judah. 16 And the hearted, and he did not hold his sons of Israel took to flight from own against them.

ing of holding your own against A.bi'jah and his people went strikthe kingdom of Jehovah in the ing them down with a vast slaughhand of the sons of David, when ter; and the slain of Israel kept you are a large crowd and there falling down, five hundred thouare with you the golden calves that sand chosen men. 18 Thus the Jer·o·bo'am made for you as gods. 9 Have you not driven out Jeho- time, but the sons of Judah proved vah's priests, the sons of Aaron, superior because they leaned upon and the Levites, and do you not Jehovah the God of their forekeep making priests for yourselves fathers. 19 And A-bi'jah kept like the peoples of the land? As chasing after Jer-o-bo'am and got for anyone that came and filled his to capture cities from him, Beth'el hand with power by means of a and its dependent towns, and Jesh'young bull and seven rams, he be- a nah and its dependent towns, and came a priest of what are no gods. E'phra in and its dependent towns. 10 As for us, Jehovah is our God, 20 And Jer o bo'am did not retain

the sons of Aaron, and also the 13 In the eighteenth year of Levites in the work. 11 And they to Jehovah morning by morning of bread are upon the table of pure [gold], and there are the golden lampstands and its lamps to light up evening by evening; because we are keeping the obligation to Jehovah our God, but you yourselves have left him. 12 And, look! with trumpets for sounding the battle alarm against you. O sons of Israel, do not fight against Jehovah the will not prove successful."

Abijah's kingship. Wars Jeroboam

13 And Jer.o.bo'am, for his part, dispatched an ambush around to before Judah, and then God gave 8 "And now you men are think- them into their hand. 17 And sons of Israel were humbled at that and we have not left him: but any more power in the days of

A-bi'jah: but Jehovah dealt him they drew up in battle formation a blow, so that he died.

strengthen himself. In time he got call to Jehovah his God and say: fourteen wives for himself, and became father to twenty-two sons and not matter with you whether there sixteen daughters. 22 And the rest are many or [those with] no power. of A bi'jah's affairs, even his ways Help us, O Jehovah our God, for and his words, are written in the upon you we do lean, and in your exposition of the prophet Id'do.

Finally A.bi'jah lay down with his forefathers, and they buried him in the city of David: and A'sa his son began to reign in place of him. In his days the land had no disturbance for ten years.

2 And A'sa proceeded to do what was good and right in the eyes of Jehovah his God. 3 So he removed the foreign altars and the high places and broke up the sacred pillars and cut down the sacred poles. 4 Further, he said to Judah to search for Jehovah the God of their forefathers and to do the law and the commandment. 5 Accordingly he removed from all the cities of Judah the high places and the incense stands; and the kingdom continued without disturbance before him. 6 And he went on to build fortified cities in Judah, for the land had no disturbance; and there was no war against him during these years, for Jehovah gave him rest. 7 So he said to double doors and bars. For us the building and proving successful.

were valiant, mighty men.

in the valley of Zeph'a thah at 21 And A-bi'iah continued to Ma-re'shah. 11 And A'sa began to "O Jehovah, as to helping, it does name we have come against this crowd. O Jehovah, you are our God. Do not let mortal man retain

strength against you."

12 At that Jehovah defeated the E-thi-o'pi-ans before A'sa and before Judah, and the E-thi-o'pi-ans took to flight. 13 And A'sa and the people that were with him kept pursuing them as far as Ge'rar, and those of the E-thi-o'pi-ans continued falling down till there was no one alive of them; for they were broken to pieces before Jehovah and before his camp, Afterward they carried off a very great deal of spoil. 14 Further, they struck all the cities round about Ge'rar, for the dread of Jehovah had come to be upon them; and they went plundering all the cities, for there happened to be much to plunder in them. 15 And even the tents with livestock they struck so that they took captive flocks in great number and camels, after which they returned to Jerusalem.

Judah: "Let us build these cities and make walls around and towers. 15 Now for Az·a·ri'ah the son of O'ded, the spirit of God came to be upon him. 2 Consequently land is yet available, because we he went out before A'sa and said have searched for Jehovah our God. to him: "Hear me, O A'sa and all We have searched, and he gives us Judah and Benjamin! Jehovah is rest all around." And they went with you as long as you prove to be with him: and if you search for 8 And A'sa came to have a him, he will let himself be found military force bearing the large by you, but if you leave him he shield and lance, three hundred will leave you. 3 And many were thousand out of Judah. And out of the days that Israel had been with-Benjamin those bearing the buckler out a true God and without a priest and bending the bow were two hun- teaching and without Law. 4 But dred and eighty thousand. All these when in their distress they returned to Jehovah the God of Israel and 9 Later Ze'rah the E·thi·o'pi·an looked for him, then he let himself went out against them with a mili- be found by them. 5 And in those tary force of a million men and times there was no peace for one three hundred chariots, and came going out or for one coming in, as far as Ma·re'shah. 10 Then because there were many disorders A'sa went out against him and among all the inhabitants of the

lands. 6 And they were crushed A'sa cut down her horrible idol hands drop down, because there plete all his days. 18 And he proexists a reward for your activity."

8 And as soon as A'sa heard these words and the prophecy of O'ded the prophet, he took courage and proceeded to cause the disgusting things to vanish from all the land of Judah and Benjamin and from the cities that he had captured from the mountainous region of E'phra·im, and to renew Jehovah's altar that was before the porch of Jehovah. 9 And he began with them from E'phra im and Ma nas'seh and Sim'e on, for they had deserted to him from Israel in great number when they saw that Jehovah his God was with him. 10 So they were collected together at Jerusalem in the third month 11 Then they sacrificed to Jehovah Go, break your covenant with Ba'on that day from the spoil they had brought, seven hundred cattle may withdraw from me." and seven thousand sheep. 12 Furthermore, they entered into a covenant to search for Jehovah the God of their forefathers with soul; 13 that anyone that would not search for Jehovah the God of Israel should be put to death. whether small or great, whether man or woman. 14 So they swore sworn and with full pleasure on their part that they had looked for him, so that he let himself be found seer came to A'sa the king of Judah by them; and Jehovah continued and then said to him: "Because you to give them rest all around.

16 As for even Ma'a cah [his] idol for the sacred pole; and then the E-thi-o'pi ans and the Lib'y ans

to pieces, nation against nation and and pulverized it and burned it in city against city, because God him- the torrent valley of Kid'ron. self kept them in disorder with 17 And the high places themselves every sort of distress, 7 And you, did not disappear from Israel, Only be courageous and do not let your A'sa's heart itself proved to be comceeded to bring the things made holy by his father and the things made holy by himself into the house of the [true] God, silver and gold and utensils. 19 As for war, it did not occur down to the thirtyfifth year of A'sa's reign.

16 In the thirty-sixth year of the reign of A'sa, Ba'a sha the king of Israel came up against Judah and began to build Ra'mah. so as not to allow anyone to go to collect together all Judah and out or come in to A'sa the king of Benjamin and the alien residents Judah. 2 A'sa now brought out silver and gold from the treasures of Jehovah's house and the king's house and sent to Ben-ha'dad the king of Syria, who was dwelling at Damascus, saying: 3 "There is a covenant between me and you and between my father and your father. of the fifteenth year of A'sa's reign. Here I do send you silver and gold. a sha the king of Israel, that he

4 So Ben-ha'dad listened to King A'sa and sent the chiefs of the military forces that were his against the cities of Israel, so that all their heart and with all their they struck I'jon and Dan and A'bel-ma'im and all the storage places of the cities of Naph'ta·li. 5 And it came about that as soon as Ba'a sha heard of it, he immediately quit building Ra'mah and to Jehovah with a loud voice and stopped his work. 6 As for A'sa with joyful shouting and with the the king, he took all Judah, and trumpets and with horns. 15 And they proceeded to carry away the all Judah gave way to rejoicing stones of Ra'mah and its timbers over the thing sworn; for it was with which Ba'a sha had built, and with all their heart that they had he began to build with them Ge'ba and Miz'pah.

7 And at that time Ha na'ni the leaned upon the king of Syria and did not lean upon Jehovah vour grandmother, A'sa the king himself God, for that reason the military removed her from [being] lady, force of the king of Syria has esbecause she had made a horrible caped out of your hand. 8 Did not themselves happen to be a very doing of Israel, 5 And Jehovah complete toward him. You have from Judah. acted foolishly respecting this, for from now on there will exist wars reigning he sent for his princes, against you."

ed at the seer and put him in the and Mi-cai'ah, to teach in the cities house of the stocks, because he was of Judah, 8 and with them the in a rage at him over this. And Levites, She-mai'ah and Neth-a-A'sa began to crush some others ni'ah and Zeb·a·di'ah and As'a·hel of the people at that same time. 11 And, look! the affairs of A'sa, than and Ad.o.ni'jah and To.bi'jah the first and the last, there they and Tob-ad o ni jah the Levites. are written in the Book of the and with them E·lish'a·ma and Kings of Judah and of Israel.

12 And A'sa in the thirty-ninth began teaching in Judah, and with vear of his reign developed an ailment in his feet until he was very vah's law; and they kept going sick; and even in his sickness he searched not for Jehovah but for the healers. 13 Finally A'sa lay down with his forefathers and died in the forty-first year of his reigning. 14 So they buried him in his of the lands that were all around grand burial place that he had Judah, and they did not fight excavated for himself in the city against Je hosh a phat. 11 And of David; and they laid him in the bed that had been filled with balsam oil and different sorts of ointment mixed in an ointment of also were bringing to him flocks, special make. Further, they made seven thousand seven hundred rams an extraordinarily great funeral burning for him.

And Je-hosh'a phat his son and to make his position strong superior degree; and he went on over Israel, 2 And he proceeded building fortified places and storage to put military forces in all the cities in Judah. 13 And there fortified cities of Judah and to put were many interests that became garrisons in the land of Judah his in the cities of Judah; and and in the cities of E'phra im that warriors, valiant, mighty men, were A'sa his father had captured, in Jerusalem. 14 And these were 3 And Jehovah continued with their offices by the house of their Je-hosh'a phat, because he walked forefathers: Of Judah the chiefs in the former ways of David his of thousands, Ad'nah the chief, forefather and did not search for and with him there were three the Ba'als, 4 For it was for the hundred thousand valiant, mighty God of his father that he searched men. 15 And under his control and in his commandment he there was Je ho ha'nan the chief,

great military force in multitude, kept the kingdom firmly established in chariots and in horsemen; and in his hand; and all Judah conbecause of your leaning upon Jeho- tinued to give presents to Je hosh'vah did he not give them into your a phat, and he came to have riches hand? 9 For, as regards Jehovah, and glory in abundance, 6 And his his eyes are roving about through heart became bold in the ways of all the earth to show his strength Jehovah, and he even removed the in behalf of those whose heart is high places and the sacred poles

7 And in the third year of his namely, Ben-ha'il and O.ba.di'ah 10 However, A'sa became offend- and Zech-a-ri'ah and Ne-than'el and She-mir'a-moth and Je-hon'a-Je-ho'ram the priests. 9 And they them there was the book of Jehoaround through all the cities of Judah and teaching among the people.

10 And the dread of Jehovah came to be upon all the kingdoms from the Phi·lis'tines they were bringing to Je hosh'a phat presents and money as tribute. The Arabs and seven thousand seven hundred

he-goats.

12 And Je hosh'a phat continued began to reign in place of him advancing and growing great to a walked, and not according to the and with him there were two hundred and eighty thousand. 16 And However, Je hosh'a phat said: "Do under his control there was Am-asi'ah the son of Zich'ri the volunteer for Jehovah, and with him there were two hundred thousand valiant, mighty men, 17 And out of Benjamin there was the valiant, mighty man E·li'a·da, and with him there were two hundred thousand men equipped with the bow and shield. 18 And under his control there was Je-hoz'a-bad, and with him there were a hundred and eighty thousand men outfitted for the army. 19 These were the ones ministering to the king apart from those whom the king put in the fortified cities throughout all Judah.

18 And Je hosn a phat the have riches and glory in abunalliance with A'hab. 2 So years later he went down to A'hab at Sa·mar'i·a; and A'hab proceeded to sacrifice sheep and cattle in abundance for him and for the people that were with him. And he began to allure him to go up against Ra'moth-gil'e-ad. 3 And A'hab the king of Israel went on to say to Je-hosh'a phat the king of Judah: "Will you go with me to Ra'mothgil'e ad?" At this he said to him: "I am the same as you are, and my people are like your people and with you in the war."

4 However, Je hosh'a phat said to the king of Israel: "Please, inquire first of all for the word of Jehovah." 5 So the king of Israel collected the prophets together, four hundred men, and said to them: "Shall we go against Ra'moth-gil'e-ad in war, or shall I refrain?" And they began to say: "Go up, and the [true] God will give [it] into the king's hand."

6 But Je-hosh'a phat said: "Is there not here a prophet of Jehovah still? Then let us inquire through him." 7 At that the king of Israel said to Je-hosh'a-phat: whom to inquire of Jehovah, but I myself certainly hate him, for he is prophesying concerning me, not to Je hosh'a phat: "Did I not say for good, but, all his days, for bad, to you, 'He will prophesy concern-

not let the king say a thing like that."

8 Accordingly the king of Israel called a court official and said: "Bring Mi·cai'ah the son of Im'lah quickly." 9 Now the king of Israel and Je hosh'a phat the king of Judah were sitting each one on his throne, clothed in garments, and were sitting in the threshing floor at the entrance of the gate of Samar'i.a; and all the prophets were acting as prophets before them. 10 Then Zed e ki'ah the son of Che na'a nah made for himself horns of iron and said: "This is what Jehovah has said, 'With these you will push the Syrians until you exterminate them." 11 And all the other prophets were prophesying the same as that, saying: "Go up to Ra'moth-gil'e-ad and prove successful, and Jehovah will certainly give [it] into the king's hand."

12 And the messenger that went to call Mi·cai'ah spoke to him, saying: "Look! The words of the prophets are unanimously of good to the king; and let your word, please, become like one of them and you must speak good." 13 But Mi·cai'ah said: "As Jehovah is living, what my God will say, that is what I shall speak." 14 Then he came in to the king, and the king proceeded to say to him: "Mi-cai'ah, shall we go to Ra'moth-gil'e ad in war, or shall I refrain?" At once he said: "Go up and prove successful; and they will be given into your hand." 15 At that the king said to him: "For how many times am I putting you under oath that you should not speak to me anything but truth in the name of Jehovah?" 16 So he said: "I certainly see all the Israelites scattered upon the mountains, like sheep that have no shepherd. And Jehovah went on to say: 'These have no "There is still one man through masters. Let them go back each one to his house in peace."

17 Then the king of Israel said He is Mi cai'ah the son of Im'lah." ing me, not good things, but bad'?"

18 And he went on to say: | the battle [for me], but you, for "Therefore HEAR the word of Jeho- your part, put on your garments." vah: I certainly see Jehovah sitting | Accordingly the king of Israel disupon his throne and all the army guised himself, after which they of the heavens standing at his entered into the battle. 30 As for right and his left. 19 And Jehovah the king of Syria, he had comproceeded to say, 'Who will fool manded the chiefs of the chariots A'hab the king of Israel that he that were his, saving: "You must may go up and fall at Ra'moth- fight, neither with the small nor gil'e ad?' And there was talk, this with the great, but with the king of one saying something like this, and Israel alone." 31 And it came that one saving something like that, about that, as soon as the chiefs 20 Finally a spirit came out and of the chariots saw Je hosh'a phat. stood before Jehovah and said, 'I they, for their part, said to themmyself shall fool him.' At that selves: "It is the king of Israel." Jehovah said to him, 'By what So they turned around against him means?' 21 To this he said, 'I to fight; and Je hosh'a phat began shall go forth and certainly become to cry for aid, and Jehovah hima deceptive spirit in the mouth of self helped him, and God at once all his prophets.' So he said, 'You allured them away from him. will fool him, and, what is more, 32 And it came about that as soon you will come off the winner. Go as the chiefs of the chariots saw out and do that way.' 22 And that it did not prove to be the king now here Jehovah has put a deceptive spirit in the mouth of these back from following him. prophets of yours; but Jehovah himself has spoken calamity concerning you."

23 Zed·e·ki'ah the son of Chena'a nah now approached and struck Mi·cai'ah on the cheek and said: "In just which way did the spirit of Jehovah pass along from from the camp, because I have me to speak with you?" 24 At that Mi-cai'ah said: "Look! You are battle kept rising in intensity on seeing [which way] on that day when you will enter the innermost chamber to hide yourself." 25 Then ing position in the chariot facing the king of Israel said: "TAKE Mi-cai'ah and turn him back to A'mon the chief of the city and to men must say, "This is what the king has said: "Pur this fellow in his own house of determined in peace to his own house of the house of determined in peace to his own house of the house the house of detention and feed him with a reduced allowance of bread and a reduced allowance of water until I return in peace."" 27 Upon that Mi cai'ah said: "If you return at all in peace, Jehovah that you should have love? And has not spoken with me." And he for this there is indignation against added: "Hear, all you peoples."

Je hosh'a phat the king of Judah that have been found with you, proceeded to go up to Ra'mothgil'e ad. 29 The king of Israel now sacred poles from the land and you said to Je hosh'a phat: "There will have prepared your heart to search be a disguising and entering into for the [true] God."

of Israel, they immediately came

33 And there was a man that bent the bow in his innocence. but he got to strike the king of Israel between the appendages and the coat of mail, so that he said to the charioteer: "Turn your hand around, and you must take me out been badly wounded." 34 And the that day, and the king of Israel himself had to be kept in a standthe Syrians until the evening; and gradually he died at the time of

the setting of the sun.

hu the son of Ha na'ni the visionary now went out before him and said to King Je-hosh'a-phat: "Is it to the wicked that help is to be given. and is it for those hating Jehovah you from the person of Jehovah. 28 And the king of Israel and 3 Nevertheless, there are good things because you have cleared out the 4 And Je-hosh'a phat continued | 2 So people came and told Jehe proceeded to station judges fortified cities of Judah, city by city. 6 And he went on to say to the judges: "See what you are doing, because it is not for man that and he is with you in the matter of hovah. judgment. 7 And now let the dread of Jehovah come to be upon you. Be careful and act, for with Jehovah our God there is no unrighteousness or partiality or taking 6 and he proceeded to say: of a bribe."

8 And in Jerusalem also Je hosh'a phat stationed some of the Levites and the priests and some of the heads of the paternal houses of Israel for the judgment of Jehovah and for the legal cases of the inhabitants of Jerusalem. 9 Further, he laid a command upon them, saying: "This is how you should do in the fear of Jehovah with faithfulness and with a complete heart. 10 As for every legal case that will come to you of your brothers who are dwelling in their cities, involving the shedding of blood, involving law and commandment and regulations and judicial decisions. you must warn them that they may not do wrong against Jehovah and indignation may not have to take place against you and against Your brothers. This is how you should do that you may not incur guilt. 11 And here is Am·a·ri'ah the chief priest over you for every matter of Jehovah; and Zeb·a·di'ah the son of Ish'ma el the leader of the house of Judah for every matter of the king; and as officers the Levites are available for you. Be strong and act, and let Jehovah prove to

And it came about afterward some of the Am'mon im came against Je hosh'a phat in war, that is coming against us; and we

be with what is good."

dwelling in Jerusalem; and he began hosh'a phat, saying: "There has to go out again among the people come against you a large crowd from Be'er-she'ba to the mountain- from the region of the sea, from ous region of E'phra im, that he E'dom; and there they are in might bring them back to Jehovah | Haz'a-zon-ta'mar, that is to say, the God of their forefathers. 5 And En-ge'di." 3 At that Je hosh'aphat became afraid and set his throughout the land in all the face to search for Jehovah. So he proclaimed a fast for all Judah. 4 Eventually those of Judah were collected together to inquire of Jehovah. Even from all the cities of you judge but it is for Jehovah; Judah they came to consult Je-

5 Then Je hosh'a phat stood up in the congregation of Judah and of Jerusalem in the house of Jehovah before the new courtvard.

"O Jehovah the God of our forefathers, are you not God in the heavens, and are you not dominating over all the kingdoms of the nations, and are there not in your hand power and mightiness, with no one to hold his ground against you? 7 Did not you yourself, O God of ours, drive away the inhabitants of this land from before your people Israel and then give it to the seed of Abraham, your lover, to time indefinite? 8 And they took up dwelling in it, and they proceeded to build in it for you a sanctuary for your name, saying, 9 'If there should come upon us calamity. sword, adverse judgment, or pestilence or famine, let us stand before this house and before you (for your name is in this house), that we may call to you for aid out of our distress, and may you hear and save.' 10 And now here the sons of Am'mon, and Mo'ab and the mountainous region of Se'ir, whom you did not allow Israel to invade when they were coming out of the land of Egypt, but they turned away from them and did not annihilate them, 11 yes, here they are rewarding us by coming in to drive us out from your possession that you caused us to possess. 12 O that the sons of Mo'ab and the our God, will you not execute judgsons of Am'mon and with them ment upon them? For in us there is no power before this large crowd

ourselves do not know what we ought to do, but our eyes are the people and stationed singers to toward vou."

13 All the while all those of Judah were standing before Jehovah, even their little ones, their wives and their sons.

14 Now as for Ja·ha·zi'el the son of Zech-a-ri'ah the son of Benai'ah the son of Je i'el the son of Mat·ta·ni'ah the Levite of the sons of A'saph, the spirit of Jehovah came to be upon him in the middle of the congregation. 15 Consequently he said: "Pay attention, all Judah and you inhabitants of Jerusalem and King Je-hosh'a-phat! Here is what Jehovah has said to you, 'Do not you be afraid or be terrified because of this large crowd; for the battle is not yours, but God's. 16 Tomorrow go down against them. There they are coming up by the pass of Ziz; and you will be certain to find them at the end of the torrent valley in front of the wilderness of Je ru'el. 17 You will not need to fight in this instance. Take your position, stand still and see the salvation of Jehovah in your behalf. O Judah and Jerusalem, do not be afraid or be terrified. Tomorrow go out against them, and Jehovah will be with you.' "

18 At once Je hosh'a phat bowed low with his face to the earth, and all Judah and the inhabitants of Jerusalem themselves fell down before Jehovah to do obeisance to Jehovah. 19 Then the Levites of the sons of the Ko'hath ites and of the sons of the Ko'rah-ites rose up to praise Jehovah the God of Israel with an extraordinarily loud voice.

20 And they proceeded to rise early in the morning and go out to the wilderness of Te-ko'a, And as they went out, Je hosh'a phat stood up and then said: "Hear me, O Judah and you inhabitants of Jerusalem! Put faith in Jehovah Your God that you may prove vourselves of long duration, Put faith in his prophets and so prove came to be upon all the kingdoms

21 Further, he took counsel with Jehovah and those offering praise in holy adornment as they went out ahead of the armed men, and saving: "Give praise to Jehovah, for to time indefinite is his lovingkindness."

22 And at the time that they started off with the joyful cry and praise. Jehovah set men in ambush against the sons of Am'mon, Mo'ab and the mountainous region of Se'ir who were coming into Judah, and they went smiting one another. 23 And the sons of Am'mon and Mo'ab proceeded to stand up against the inhabitants of the mountainous region of Se'ir to devote them to destruction and annihilate them: and as soon as they finished with the inhabitants of Se'ir, they helped each one to bring his own fellow to ruin.

24 But as for Judah, it came to the watchtower of the wilderness. When they turned their faces toward the crowd, why, there they were, their carcasses fallen to the earth without anyone escaping. 25 So Je hosh'a phat and his people came to plunder the spoil on them, and they got to find among them in abundance both goods and clothing and desirable articles; and they went stripping them off for themselves until they could carry no more. And it came to be three days that they were plundering the spoil, for it was abundant. 26 And on the fourth day they congregated together at the low plain of Ber'acah, for there they blessed Jehovah, That is why they called the name of that place Low Plain of Ber'acah—until today.

27 Then all the men of Judah and Jerusalem returned, with Jehosh'a phat at their head, to return to Jerusalem with rejoicing. for Jehovah had made them rejoice over their enemies. 28 So they came to Jerusalem with stringed instruments and with harps and with trumpets to the house of Jehovah. 29 And the dread of God successful." of the lands when they heard that

enemies of Israel, 30 Thus the royal realm of Je hosh'a phat had for he was the first-born. no disturbance, and his God continued to give him rest all around.

reigning over Judah. Thirty-five and so he killed all his brothers years old he was when he began to with the sword and also some of the reign, and for twenty-five years he princes of Israel, 5 Thirty-two reigned in Jerusalem. And his years old was Je-ho'ram when he mother's name was A zu'bah the began to reign, and for eight years daughter of Shil'hi. 32 And he he reigned in Jerusalem. 6 And kept walking in the way of his he went on walking in the way of father A'sa, and he did not turn the kings of Israel, just as those of aside from it by doing what was the house of A'hab had done; for right in Jehovah's eyes. 33 Only A'hab's own daughter had become the high places themselves did not his wife, and he continued to do disappear; and the people them- what was bad in Jehovah's eyes. selves had not yet prepared their 7 And Jehovah did not want to heart for the God of their fore- bring the house of David to ruin, fathers.

34 As for the rest of the affairs of Je-hosh'a-phat, the first and the last, there they are written him and his sons a lamp always. among the words of Je'hu the son in the Book of the Kings of Israel. with A.ha.zi'ah the king of Israel, son of Dod.av'a.hu of Ma.re'sha spoke prophetically against Jehosh'a phat, saving: "Inasmuch as you have had partnership with A.ha.zi'ah, Jehovah will certainly break down your works." Accordingly the ships were wrecked, and to Tar'shish.

was buried with his forefathers in Judah away. the city of David; and Je-ho'ram his son began to reign in place of ing to him from E·li'jah the prophhim. 2 And he had brothers, Jehosh'a phat's sons, Az a ri'ah and the God of David your forefather Je-hi'el and Zech-a-ri'ah and Az- has said. 'Due to the fact that you a ri'ah and Mi'cha el and Sheph- have not walked in the ways of a ti'ah, all these being the sons of Je hosh'a phat your father or in Je hosh'a phat the king of Israel. the ways of A'sa the king of Judah. 3 Consequently their father gave 13 but you walk in the way of the them many gifts in silver and in kings of Israel and cause Judah and gold and in choice things along the inhabitants of Jerusalem to

Jehovah had fought against the with fortified cities in Judah: but the kingdom he gave to Je-ho'ram.

4 When Je ho'ram rose up over the kingdom of his father he pro-31 And Je hosh'a phat went on ceeded to make his position strong. for the sake of the covenant that he had concluded with David, and just as he had said he would give

8 In his days E'dom revolted of Ha na'ni, which were inserted from under the hand of Judah and then made a king to reign over 35 And after this Je hosh'a phat them. 9 So Je ho'ram together the king of Judah had partnership with his chiefs passed over and also all the chariots with him. And who acted wickedly. 36 So he it came about that he rose up by made him a partner with himself night and went striking down the in making ships to go to Tar'shish E'dom-ites that were surrounding and they made ships in E'zi on- him and also the chiefs of the ge'ber. 37 However, E·li·e'zer the chariots. 10 But E'dom kept up its revolt from under the hand of Judah down to this day. It was then that Lib'nah began to revolt at the same time from under his hand. because he had left Jehovah the God of his forefathers. 11 He himself also had made high places on they did not retain strength to go the mountains of Judah, that he might cause the inhabitants of Je-Finally Je-hosh'a-phat lay rusalem to have immoral interdown with his forefathers and course, and that he might drive

> 12 Eventually there came a writet, saying: "This is what Jehovah

have immoral intercourse the same! way that the house of A'hab caused the having of immoral intercourse. cause of the sickness day by day."

against Je ho'ram the spirit of the shooters got to strike Je ho'ram. Phi·lis'tines and the Arabs that 6 Hence he returned to get healed were by the side of the E·thi·o'pi- at Jez're·el from the wounds that ans. 17 So they came up into Ju- they had inflicted upon him at dah and forced it open and took Ra'mah when he fought Haz'a el captive all the goods that were to the king of Syria. be found in the king's house and also his sons and his wives, and ho'ram the king of Judah, he went there was not left to him a son down to see Je ho'ram the son of but Je·ho'a·haz, his youngest son. 18 And after all this Jehovah 7 But it was from God that the plagued him in his intestines with a sickness for which there was no healing. 19 And it came about that in the days to come, even when the term of two full years had expired, his intestines came out during his sickness, and he grad- 8 And it came about that as soon ually died in his bad maladies; and as Je'hu had entered into controhis people did not make a burning versy with the house of A'hab, he for him like the burning for his got to find the princes of Judah forefathers. 20 Thirty-two years and the sons of the brothers of old he happened to be when he began to reign, and for eight years ah, and he proceeded to kill them. he reigned in Jerusalem. Finally he | 9 Then he went looking for A.hawent away without being desired. So they buried him in the city of David, but not in the burial places of the kings.

no Then the inhabitants of Jerusalem made A·ha·zi'ah his youngest son king in place of him, (for the marauder band that came with the Arabs to the camp had killed all the older ones,) and A.hazi'ah the son of Je ho'ram began to reign as king of Judah. 2 Twenty-two years old was A.ha- her son had died. So she rose up zi'ah when he began to reign, and and destroyed all the royal offfor one year he reigned in Jerusa- spring of the house of Judah. lem. And his mother's name was 11 However, Je ho shab'e ath the Athali'ah the granddaughter of daughter of the king took Jeho'-Om'ri.

3 He himself also walked in the ways of the house of A'hab, for his mother herself became his counseland even your own brothers, the or in doing wickedly, 4 And he household of your father, who went on doing what was bad in were better than you, you have Jehovah's eyes, the same as the killed; 14 look! Jehovah is dealing house of A'hab, for they themselves a great blow to your people and to became counselors to him after the your sons and to your wives and death of his father, to his ruination. to all your goods. 15 And you will 5 It was also in their counsel that be with many sicknesses, with a he walked, so that he went with malady of your intestines, until Je-ho'ram the son of A'hab the your intestines have come out be- king of Israel to the war against Haz'a el the king of Syria at 16 Accordingly Jehovah aroused Ra'moth-gil'e-ad, at which the

> As for Az·a·ri'ah the son of Je-A'hab in Jez're el, for he was sick. downfall of A.ha.zi'ah occurred by [his] coming to Je-ho'ram; and when he came, he went out with Je-ho'ram to Je'hu the grandson of Nim'shi, whom Jehovah had anointed to cut off the house of A'hab. A.ha.zi'ah, ministers of A.ha.zi'zi'ah, and they finally captured him, as he was hiding in Sa·mar'i.a. and brought him to Je'hu. Then they put him to death and buried him, for they said: "He is the grandson of Je-hosh'a-phat, who searched for Jehovah with all his heart." And there was no one of the house of A.ha.zi'ah to retain

10 As regards Athali'ah the mother of A.ha.zi'ah, she saw that ash the son of A ha zi'ah and stole

power for the kingdom.

the king that were to be put to death, and put him and his nursing woman in the inner room for the couches. And Je-ho-shab'e-ath the daughter of King Je-ho'ram, the wife of Je hoi'a da the priest, (for she herself happened to be the sister of A.ha.zi'ah,) kept him concealed because of Ath-a-li'ah, and she did not put him to death. 12 And he continued with them in the house of the [true] God hidden free from duty. 9 Further, Jefor six years, while Athali'ah was ruling as queen over the land.

And in the seventh year Jehoi'a da showed himself courageous and proceeded to take the were in the house of the [true] chiefs of hundreds, namely, Az-ari'ah the son of Je·ro'ham, and Ish'ma el the son of Je ho ha nan and Az·a·ri'ah the son of O'bed and Ma·a·sei'ah the son of A·dai'ah and E·li·sha'phat the son of Zich'ri, with him into the covenant, near the king. 11 Then they 2 Afterward they went around throughout Judah and collected together the Levites from all the cities of Judah and the heads of the paternal houses of Israel. So him and said: "Let the king live!" they came to Jerusalem. 3 Then all the congregation concluded a covenant with the king in the house of the [true] God, after which he to the people at the house of Jeho-

said to them: "Look! The son of the king himpromised concerning the sons of of Jehovah but the priests and

him away from among the sons of one coming into the house, he should be put to death. And continue with the king when he comes in and when he goes out."

8 And the Levites and all Judah proceeded to do according to all that Je hoi'a da the priest had commanded. So they took each one his men that were coming in on the sabbath together with those going out on the sabbath, for Je-hoi'a da the priest had not set the divisions hoi'a da the priest gave the chiefs of hundreds the spears and the shields and the circular shields that had belonged to King David, which God. 10 And he went on to station all the people, even each one with his missile in his hand, from the right side of the house clear to the left side of the house, by the altar and by the house, all around brought the king's son out and put upon him the diadem and the Testimony and made him king, and so Je hoi'a da and his sons anointed

12 When Ath-a-li'ah heard the sound of the people running and praising the king, she at once came vah. 13 Then she saw, and there was the king standing by his pillar self will reign, just as Jehovah at the entry, and the princes and the trumpets by the king, and all David. 4 This is the thing that the people of the land were rejoicyou will do: one third of you who ing and blowing the trumpets, and are coming in on the sabbath, of the singers with the instruments the priests and of the Levites, will of song and those giving the signal be for doorkeepers; 5 and one for offering praise. Immediately third will be at the house of the Ath-a-li'ah ripped her garments king; and one third will be at the apart and said: "Conspiracy! Congate of the Foundation; and all spiracy!" 14 But Je hoi'a da the the people will be in the courtyards priest brought out the chiefs of hunof the house of Jehovah. 6 And dreds, the appointed ones of the do not let anyone enter the house military force, and said to them: "Take her out from inside the those of the Levites ministering. rows; and as for anyone coming These are the ones that will enter, after her, he should be put to death because they are a holy group, and with the sword!" For the priest all the people themselves will keep had said: "You must not put her the obligation to Jehovah. 7 And to death at the house of Jehovah." the Levites must encircle the king 15 So they laid their hands upon all around, each one with his weap- her. When she came to the entry ons in his hands; and as for any-lof the horse gate of the king's

house, they at once put her to year; and you, for your part, death there.

covenant between himself and all the people and the king that they Jehovah. 17 After that all the Mat'tan the priest of Ba'al they killed before the altars. 18 Further. Je hoi'a da put the offices of the house of Jehovah in the hand of the priests [and] the Levites, whom David had put in divisions over the house of Jehovah to offer up the burnt sacrifices of Jehovah according to what is written in the law of Moses, with rejoicing and with song by the hands of David. hovah that no one unclean in any respect might enter. 20 He now took the chiefs of hundreds and the lordly ones and the rulers over the people and all the people of the from the house of Jehovah. Then they came right through the upper gate to the king's house and seated the king upon the throne of the kingdom. 21 And all the people of the land continued to rejoice; and the city itself had no disturbance, and Ath-a-li'ah they had put to death with the sword.

Seven years old was Je-ho'ash father to sons and daughters.

should act quickly in the matter." 16 Then Je hoi'a da concluded a And the Levites did not act quickly. 6 So the king called Je hoi'a da the head and said to him: "Why is would continue as the people of it that you have not required an account of the Levites for bringing people came to the house of Ba'al in from Judah and Jerusalem the and pulled it down; and his altars sacred tax ordered by Moses the and his images they broke up, and servant of Jehovah, even that of the congregation of Israel, for the tent of the Testimony? 7 For as regards Ath.a.li'ah the wicked woman, her sons themselves had broken into the house of the [true] God, and even all the holy things of the house of Jehovah they had rendered up to the Ba'als." 8 Then the king said [the word], and so they made a chest and put it outside at the gate of the house of 19 So he stationed the gatekeepers Jehovah. 9 After that they issued by the gates of the house of Je- a call throughout Judah and Jerusalem to bring to Jehovah the sacred tax ordered by Moses the servant of the [true] God upon Israel in the wilderness. 10 And all the princes and all the people land and brought the king down began to rejoice, and they kept bringing and casting it into the chest until they all had given.

11 And it came about at the proper time he would bring the chest to the care of the king by the hand of the Levites, and, as soon as they saw that there was plenty of money, the secretary of the king and the commissioner of the chief priest came and then when he began to reign, and emptied the chest and lifted it up for forty years he reigned in Jeru- and returned it to its place. That salem. And his mother's name was was the way they did from day to Zib'i ah from Be'er-she'ba. 2 And day, so that they gathered money Je ho'ash kept doing what was in abundance. 12 Then the king right in Jehovah's eyes all the days and Je hoi'a da would give it to of Je hoi'a da the priest. 3 And the doers of the work of the serv-Je hoi'a da proceeded to get two ice of Jehovah's house, and they wives for him, and he came to be came to be hirers of the stonecutters and of the craftsmen for 4 Now it occurred afterward that renovating Jehovah's house, and it became close to the heart of also of the workers in iron and cop-Je ho'ash to renovate the house of per for repairing Jehovah's house. Jehovah. 5 Accordingly he col- 13 And the doers of the work began lected the priests and the Levites operations, and the repair work together and said to them: "Go out kept advancing by their hand, and to the cities of Judah and collect finally they made the house of the money from all Israel to repair the [true] God stand as it structurally house of your God from year to should and made it strong. 14 And People deflect, Zechariah stoned 532

as soon as they had finished they brought before the king and Jehoi'a da the rest of the money, and they proceeded to make utensils for the house of Jehovah, utensils for the ministry and for making offerings and cups and utensils of gold and of silver; and they came to be offerers of burnt sacrifices in the house of Jehovah constantly all the days of Je-hoi'a-da.

15 And Je hoi'a da got to be old and satisfied with years and gradually died, being a hundred and thirty years old at his death. 16 So they buried him in the city of David along with the kings, beand with the [true] God and His

house.

17 And after Je-hoi'a-da's death the princes of Judah came in and proceeded to bow down to the king. At that time the king listened to them. 18 And gradually they left the house of Jehovah the God of their forefathers and began serving the sacred poles and the idols, so that there came to be indignation against Judah and Jerusalem because of this guilt of theirs. 19 And he kept sending prophets among them to bring them back to Jehovah: and they kept bearing witness against them, but they did not give ear.

20 And God's spirit itself enveloped Zech a ri'ah the son of Jehoi'a da the priest, so that he stood up above the people and said to them: "This is what the [true] God has said, 'Why are you overstepping the commandments of Jehovah, so that you cannot prove successful? Because you have left Jehovah, he will, in turn, leave you.'" 21 Finally they conspired against him and pelted him with 3 And it came about that as soon stones at the king's commandment in the courtvard of Jehovah's house. 22 And Je ho'ash the king did not remember the loving-kindness that king his father. 4 And their sons Je·hoi'a·da his father had exercised toward him, so that he killed his son, who, when he was at the law, in the book of Moses, that Jepoint of dying, said: "Let Jehovah hovah commanded, saying: "Fasee to it and ask it back."

of the year a military force of Syria came up against him, and they began to invade Judah and Jerusalem. Then they brought all the princes of the people to ruin from among the people, and all their spoil they sent to the king of Damascus. 24 For it was with a small number of men that the military force of the Syrians made an invasion, and Jehovah himself gave into their hand a military force of very great number, because they had left Jehovah the God of their forefathers: and upon Je-ho'ash they executed acts of judgment. 25 And when they went away from cause he had done good in Israel him (for they left him with many diseases), his own servants conspired against him because of the blood of the sons of Je-hoi'a-da the priest: and they got to kill him upon his own couch, so that he died. Then they buried him in the city of David, but they did not bury him in the burial places of the

26 And these were the conspirators against him: Za'bad the son of Shim'e ath the Am'mon it ess and Je-hoz'a-bad the son of Shim'rith the Mo'ab·i·tess. 27 As for his sons and the abundance of the pronouncement against him and the founding of the house of the [true] God, there they are written in the exposition of the Book of the Kings. And Am·a·zi'ah his son began to reign in place of him.

25 At the age of twenty-five years Amazi'ah became king years Am·a·zi'ah became king. and for twenty-nine years he reigned in Jerusalem. And his mother's name was Je ho ad'dan of Jerusalem. 2 And he continued to do what was right in Jehovah's eyes, only not with a complete heart. as the kingdom had become strong upon him, he promptly killed his servants who had struck down the he did not put to death, but [did] according to what is written in the thers should not die for sons, nei-23 And it came about at the turn | ther should sons themselves die for

fathers; but it is each one for his making raids upon the cities of own sin that they should die."

collect Judah together and to have down three thousand of them and them stand according to the house of the forefathers, by the chiefs of thousands and by the chiefs of zi'ah came from striking down the hundreds for all Judah and Benjamin: and he went on to register them from twenty years of age upward, and finally he found them and before them he began to bow [to be] three hundred thousand down, and to them he began to choice men going out to the army. handling lance and large shield. 6 Further, he hired from Israel a hundred thousand valiant, mighty men for a hundred silver talents. 7 And a certain man of the [true] God came to him, saving: "O king, do not let the army of Israel come with you, for Jehovah is not with spoke to him that [the king] im-Israel, [that is,] all the sons of E'phra·im. 8 But come you yourself, act, be courageous for the war. The [true] God could cause you to stumble before an enemy; for there exists power with God to quit, but he said: "I certainly know help and to cause stumbling." 9 At this Am a zi'ah said to the man of the [true] God: "But what is there and you have not listened to my to do about the hundred talents counsel." that I have given to the troops of Israel?" To this the man of the [true] God said: "There exists with Jehovah the means to give you much more than this." 10 Accordingly Am·a·zi'ah separated them, namely, the troops that had come to him from E'phra·im, to go to their own place. However, their anger got very hot against Judah. so that they returned to their own place in the heat of anger.

11 And Am·a·zi'ah, for his part, took courage and proceeded to lead his own people and go to the Valley of Salt: and he went striking down the sons of Se'ir, ten thousand [of them]. 12 And there were ten thousand that the sons of Judah you up to be glorified. Now do keep captured alive. So they brought them to the top of the crag, and should you engage in strife in a proceeded to throw them from the top of the crag: and they, one and all, burst apart. 13 As for the members of the troop whom Ama zi'ah had sent back from going the purpose of giving them into his

Judah, from Sa·mar'i·a clear to 5 And Am-a-zi'ah proceeded to Beth-ho'ron, and went striking taking a great plunder.

> 14 But it occurred after Am-a-E'dom·ites that he now brought the gods of the sons of Se'ir and set them up for himself as gods. make sacrificial smoke. 15 Consequently Jehovah's anger became hot against Am·a·zi'ah, and so he sent a prophet to him and said to him: "Why have you searched for the people's gods that did not deliver their own people out of your hand?" 16 And it came about when he mediately said to him: "Was it a counselor of the king that we constituted you? Quit for your own sake. Why should they strike you down?" Accordingly the prophet that God has resolved to bring you to ruin, because you have done this

17 Then Am·a·zi'ah the king of Judah took counsel and sent to Jeho'ash the son of Je ho'a haz the son of Je'hu the king of Israel. saving: "Come! Let us look each other in the face." 18 At that Jeho'ash the king of Israel sent to Am·a·zi'ah the king of Judah, saving: "The thorny weed itself that was in Leb'a non sent to the cedar that was in Leb'a non, saying, 'Do give your daughter to my son as a wife.' However, a wild beast of the field that was in Leb'a non passed by and trampled the thorny weed down. 19 You have said to yourself, Here you have struck down E'dom. And your heart has lifted dwelling in your own house. Why bad position and have to fall, you and Judah with you?"

20 But Am·a·zi'ah did not listen: for it was from the [true] God for with him to the war, they began hand, because they had searched

ho'ash the king of Israel went up, his father had done. 5 And he and they proceeded to look each continually tended to search for other in the face, he and Am a- God in the days of Zech a ri'ah, zi'ah the king of Judah, at Beth- the instructor in the fear of the she'mesh, which belongs to Judah. 22 And Judah came to be defeated his searching for Jehovah, the before Israel, so that they took to [true] God made him prosperous. flight each one to his tent. 23 And it was Am·a·zi'ah the king of Jufrom the Gate of E'phra im clear to the Corner Gate, four hundred cubits. 24 And [he took] all the articles that were to be found in the O'bed-e'dom and the treasures of the king's house and the hostages,

25 And Am·a·zi'ah the son of Je-ho'ash the king of Judah continued to live after the death of the king of Israel fifteen years. 26 As for the rest of the affairs of Am·a·zi'ah, the first and the last, Book of the Kings of Judah and Israel? 27 And from the time that Am·a·zi'ah turned aside from following Jehovah, they proceeded to form a conspiracy against him in Jerusalem. At length he fled to La'chish; but they sent after him to La'chish and put him to death there. 28 So they carried him upon horses and buried him with his forefathers in the city of Judah.

and then returned to Sa mar'i.a.

26 Then all the people of Judah took Hz zi'ah he heing siy took Uz·zi'ah, he being sixteen years old, and they made him king in place of his father Am-azi'ah. 2 He it was that rebuilt E'loth and then restored it to Ju-

for the gods of E'dom. 21 So Je-| according to all that Am·a·zi'ah [true] God; and, in the days of

6 And he proceeded to go out and fight against the Phi-lis'tines and dah, the son of Je ho'ash the son break through the wall of Gath and of Je ho'a haz, that Je ho'ash the the wall of Jab'neh and the wall king of Israel seized at Beth- of Ash'dod, after which he built she'mesh, after which he brought cities in Ash'dod [territory] and him to Jerusalem and made a among the Phi-lis'tines. 7 And breach in the wall of Jerusalem, the [true] God continued to help him against the Phi-lis'tines and against the Arabians that were dwelling in Gur ba'al and the gold and the silver and all the Me u'nim. 8 And the Am'mon ites began to give tribute to Uz·zi'ah. house of the [true] God with Eventually his fame went even as far as Egypt, for he displayed strength to an extraordinary degree. 9 Moreover. Uz·zi'ah built towers in Jerusalem by the Corner Gate and by the Valley Gate and by the Buttress, and made them Je ho'ash the son of Je ho'a haz strong. 10 Further, he built towers in the wilderness, and hewed out many cisterns (for there was a great deal of livestock that became look! are they not written in the his), and also in the She phe'lah and on the tableland. There were farmers and vinedressers in the mountains and in Car'mel, for a lover of agriculture he proved to be.

11 Moreover. Uz·zi'ah came to have a force engaging in war, those going out on military service in troops, by the number of their registration by the hand of Je-i'el the secretary and Ma·a·sei'ah the officer under the control of Ha-nani'ah of the king's princes. 12 The entire number of the heads of the paternal houses, of the valiant, mighty men, was two thousand six hundred. 13 And under their control the army forces were three dah after the king had lain down hundred and seven thousand five with his forefathers. 3 Sixteen hundred men engaging in war with years old was Uz zi'ah when he the power of a military force to began to reign, and for fifty-two help the king against the enemy, years he reigned in Jerusalem. And 14 And Uz-zi'ah continued to prehis mother's name was Je co li'ah pare for them, for the entire army, of Jerusalem. 4 And he kept doing | shields and lances and helmets and what was right in Jehovah's eyes, coats of mail and bows and sling-

stones. 15 Further, he made in lay down with his forefathers; and Jerusalem engines of war, the in- so they buried him with his foremight come to be upon the towers that belonged to the kings, for they and upon the corners, to shoot arrows and great stones. Consequently his fame went out to a great dis- him. tance, for he was helped wonder- 77 Twenty-five years old was Jo'fully until he was strong.

strong, his heart became haughty even to the point of causing ruin, name was Je ru'shah the daughter so that he acted unfaithfully against of Za'dok. 2 And he kept doing Jehovah his God and came into what was right in Jehovah's eyes, the temple of Jehovah to burn incense upon the altar of incense. 17 Immediately Az a ri'ah the invade the temple of Jehovah. Howpriest and with him priests of Je- ever, the people were yet acting after him. 18 Then they stood up against Uz·zi'ah the king and said to him: "It is not your business, O Uz·zi'ah, to burn incense to Je- he built in the mountainous region hovah, but it is the business of of Judah, and in the woodlands he the priests the sons of Aaron, the built fortified places and towers. ones sanctified, to burn incense. 5 And he himself warred against Go out from the sanctuary; for you the king of the sons of Am'mon have acted unfaithfully, and it is and eventually proved stronger than not for any glory to you on the they were, so that the sons of Am'part of Jehovah God."

while in his hand there was a censer for burning incense, and, during his rage against the priests, leprosy before the priests in the house of the third. 6 So Jo'tham kept Jehovah beside the altar of incense. 20 When Az·a·ri'ah the chief priest pared his ways before Jehovah his and all the priests turned toward God. him, why, there he was stricken with leprosy in his forehead! So they excitedly began to remove him from there, and he himself also hastened to go out, because Jehovah had smitten him.

21 And Uz zi'ah the king continued to be a leper until the day of his death, and he kept dwelling in a house exempt from duties, as a fathers, and they buried him in the leper; for he had been severed from city of David. And A'haz his son the house of Jehovah, while Jo'- began to reign in place of him. tham his son was over the king's 28 Twenty years old was A'haz house, judging the people of the land.

vention of engineers, that they fathers, [but] in the burial field said: "He is a leper." And Jo'tham his son began to reign in place of

tham when he began to reign. 16 However, as soon as he was and for sixteen years he reigned in Jerusalem. And his mother's according to all that Uz·zi'ah his father had done. Only he did not hovah, eighty valiant men, came in ruinously. 3 He himself built the upper gate of Jehovah's house, and on the wall of O'phel he did a great deal of building. 4 And cities mon gave him in that year a hun-19 But Uz zi'ah became enraged dred silver talents and ten thousand cor measures of wheat and ten thousand of barley. This was what the sons of Am'mon paid to itself flashed up in his forehead him, also in the second year and strengthening himself, for he pre-

7 As for the rest of the affairs of Jo'tham and all his wars and his ways, there they are written in the Book of the Kings of Israel and of Judah. 8 Twenty-five years old he happened to be when he began to reign, and for sixteen years he reigned in Jerusalem. 9 Finally Jo'tham lay down with his fore-

for sixteen years he reigned in Je-22 And the rest of the affairs of rusalem, and he did not do what Uz·zi'ah, the first and the last, was right in Jehovah's eyes like Isaiah the son of A'moz the proph- David his forefather. 2 But he et has written. 23 Finally Uz zi'ah | walked in the ways of the kings of

Israel, and even molten statues he turn the captives that you have made of the Ba'als. 3 And he captured from your brothers, for the valley of the son of Hin'nom | You." and proceeded to burn up his sons in the fire, according to the detest- heads of the sons of E'phra·im, able things of the nations that Je- Az a ri'ah the son of Je ho ha'nan, hovah had driven out from before Ber e chi'ah the son of Me shil'the sons of Israel. 4 And he regu- le moth and Je hiz ki'ah the son larly sacrificed and made sacrificial of Shal'lum and A-ma'sa the son smoke on the high places and upon of Had'lai, rose up against those the hills and under every sort of coming in from the military camluxuriant tree.

5 Consequently Jehovah his God gave him into the hand of the king tives here, for it will result in of Syria, so that they struck him guilt against Jehovah on our part. and carried off from him a great You are thinking of adding to our number of captives and brought sins and to our guilt, for abundant them to Damascus. And also into is the guilt we have, and there is the hand of the king of Israel he burning anger against Israel." was given, so that he struck him 14 Accordingly the armed men left with a great slaughter. 6 Accord- the captives and the plunder beingly Pe'kah the son of Rem·a·li'ah | fore the princes and all the congrekilled in Judah a hundred and gation. 15 Then the men that twenty thousand in one day, all were designated by their names valiant men, because of their leav- rose up and took hold of the caping Jehovah the God of their fore- tives, and all their naked ones they fathers. 7 Further, Zich'ri, a clothed from the spoil. So they mighty man of E'phra-im, killed clothed them and furnished them Ma·a·sei'ah the son of the king with sandals and fed them and and Az·ri'kam the leader of the household and El-ka'nah the one next to the king. 8 Moreover, the sons of Israel took two hundred portation on the asses and brought thousand of their brothers captive. women, sons and daughters; and also a great deal of spoil they took from them as plunder, after which they brought the spoil to Sa·mar'i.a.

9 And there happened to be a name was O'ded. So he went out before the army that was coming to Sa·mar'i·a and said to them: "Look! It was because of the rage of Jehovah the God of your foreagainst Jehovah Your God? unfaithfulness toward Jehovah.

himself made sacrificial smoke in Jehovah's burning anger is against

12 At that [certain] men of the paign, 13 and they said to them: "You must not bring in the capgave them drink and greased them. Furthermore, in the case of anyone tottering, they gave them transthem to Jer'i-cho, the city of palm trees, beside their brothers. After that they returned to Sa·mar'i·a.

16 At that time King A'haz sent to the kings of As·syr'i·a for them to help him. 17 And once again prophet of Jehovah there whose the E'dom-ites themselves came in and went striking down Judah and carrying off captives. 18 As for the Phi·lis'tines, they made a raid upon the cities of the She-phe'lah and the Neg'eb of Judah and got to fathers against Judah that he gave capture Beth-she'mesh and Ai'jathem into your hand, so that you lon and Ge-de'roth and So'co and did a killing among them with a its dependent towns and Tim'nah raging that has reached clear to and its dependent towns and Gim'the heavens. 10 And now the sons zo and its dependent towns; and of Judah and of Jerusalem you they took up dwelling there. 19 For are thinking of reducing to men- Jehovah humbled Judah on account servants and maidservants for your- of A'haz the king of Israel, because selves. Nevertheless, are there not he let unrestraint grow in Judah, with you yourselves cases of guilt and there was an acting with great

11 And now listen to me and re- 20 Eventually Til'gath-pil ne'ser

the king of As·syr'i·a came against | repair them. 4 Then he brought 22 However, at the time that he was causing him distress, he acted vah, that is, King A'haz did. forefathers.

and all his ways, the first and the Israel, that his burning anger may last, there they are written in the turn back from us. 11 Now, my Book of the Kings of Judah and of sons, do not give yourselves up to Israel. 27 Finally A'haz lay down rest, for you are the ones whom with his forefathers, and they buried him in the city, in Jerusalem. for they did not bring him into the to continue as his ministers and burial places of the kings of Israel. makers of sacrificial smoke." And Hez·e·ki'ah his son began to reign in place of him.

him and caused him distress, and the priests and the Levites and did not strengthen him. 21 For gathered them to the open place A'haz stripped the house of Jeho- to the east. 5 And he proceeded vah and the house of the king to say to them: "Listen to me, and of the princes and thus made you Levites. Now sanctify youra gift to the king of As-syr'i-a; selves and sanctify the house of but it was of no assistance to him. Jehovah the God of your forefathers, and bring the impure thing out from the holy place. unfaithfully still more toward Jeho- 6 For our fathers have acted unfaithfully and have done what was 23 And he began to sacrifice to bad in the eyes of Jehovah our God, the gods of Damascus that were so that they left him and turned striking him, and he went on to around their face away from the say: "Because the gods of the kings | tabernacle of Jehovah and offered of Syria are helping them, to the back of the neck. 7 They them I shall sacrifice, that they also closed the doors of the porch may help me." And they them- and kept the lamps extinguished, selves became to him a cause for and incense they did not burn, and making him and all Israel stumble. burnt sacrifice they did not offer 24 Furthermore, A'haz gathered to- up in the holy place to the God of gether the utensils of the house of Israel. 8 And Jehovah's indignathe [true] God and cut to pieces tion came to be against Judah and the utensils of the house of the Jerusalem, so that he constituted [true] God, and closed the doors them an object at which to quake, of the house of Jehovah, and made an object of astonishment and a altars for himself at every corner cause for whistling, just as you in Jerusalem. 25 And in all cities, are seeing with your own eyes. even the cities of Judah, he made 9 And here our forefathers fell by high places for making sacrificial the sword, and our sons and our smoke to other gods, so that he daughters and our wives were in offended Jehovah the God of his captivity for this, 10 Now it is close to my heart to conclude a 26 As for the rest of his affairs covenant with Jehovah the God of Jehovah has chosen to stand before him to minister to him and

12 At that the Levites rose up. Ma'hath the son of A·ma'sai and 90 Hez·e·ki'ah himself became Joel the son of Az·a·ri'ah of the king at the age of twenty- sons of the Ko'hath-ites; and from five years, and for twenty-nine the sons of Me rar'i. Kish the son years he reigned in Jerusalem. And of Ab'di and Az-a-ri'ah the son of his mother's name was A·bi'jah Je·hal'le·lel; and from the Ger'the daughter of Zech·a·ri'ah, shon·ites. Jo'ah the son of Zim'-2 And he kept doing what was mah and E'den the son of Jo'ah: right in Jehovah's eyes, according 13 and from the sons of E·li·za'to all that David his forefather phan, Shim'ri and Je-u'el; and had done. 3 He himself, in the from the sons of A'saph, Zech-afirst year of his reigning, in the ri'ah and Mattani'ah: 14 and first month, opened the doors of from the sons of He'man, Je hi'el the house of Jehovah and began to and Shim'e-i; and from the sons fied themselves and came according to the king's commandment in the now came inside the house of Jehovah to do the cleansing and brought out all the uncleanness that they found in the temple of Jehovah stationed at the house of Jehovah, to the courtyard of the house of Jehovah. In turn the Levites received it to take it out to the torrent valley of Kid'ron outside. 17 Thus they got started on the first [day] of the first month at sanctifying, and on the eighth day of the month they came to the 26 So the Levites kept standing porch of Jehovah; so that they sanctified the house of Jehovah in eight days, and on the sixteenth day of the first month they finished.

18 After that they came inside to Hez·e·ki'ah the king and said: "We offering started, the song of Jehohave cleansed the whole house of van started and also the trumpets. Jehovah, the altar of burnt offering and all its utensils, and the instruments of David the king of table of the layer bread and all its Israel. 28 And all the congregautensils. 19 And all the utensils that King A'haz removed from song was resounding and the trumhis unfaithfulness we have prepared, and have sanctified them; and there they are before the altar

of Jehovah."

20 And Hez·e·ki'ah the king proceeded to get up early and gather the princes of the city together and go up to the house of Jehovah. 21 And they came bringing seven bulls and seven rams and seven male lambs and seven male goats as a sin offering for the kingdom and for the sanctuary and for Judah. So he said to the sons of Aaron the priests to offer them up upon the altar of Jehovah. 22 Accordingly they slaughtered the cattle and the priests received the blood and sprinkled it upon the altar; after which they slaughtered the and thanksgiving sacrifices, and rams and sprinkled the blood upon the altar, and they slaughtered the male lambs and sprinkled the blood upon the altar. 23 Then they brought the male goats of the sin seventy cattle, a hundred rams, offering near before the king and two hundred male lambs-all these

of Je-du'thun. She-mai'ah and the congregation and laid their Uz'zi el. 15 Then they gathered hands upon them. 24 The priests their brothers together and sancti- now slaughtered them and made a sin offering with their blood upon the altar, to make atonement for words of Jehovah, to cleanse the all Israel; because it was for all house of Jehovah. 16 The priests Israel that the king said the burnt offering and the sin offering Ishould bel.

25 Meantime, he had the Levites with cymbals, with stringed instruments and with harps, by the commandment of David and of Gad the king's visionary and of Nathan the prophet, for it was by the hand of Jehovah that the commandment was by means of his prophets. with the instruments of David, and also the priests with the trumpets.

27 Then Hez·e·ki'ah said to offer up the burnt sacrifice on the altar; and at the time that the burnt even under the direction of the tion were bowing down while the employment during his reign in pets were blaring-all this until the burnt offering was finished. 29 And as soon as they finished offering it up, the king and all those found with him bowed low and prostrated themselves. 30 Hez·e·ki'ah the king and the princes now said to the Levites to praise Jehovah in the words of David and of A'saph the visionary. So they began to offer praise even with rejoicing, and they kept bending down and prostrating themselves.

31 Finally Hez·e·ki'ah answered and said: "Now you have filled your hand with power for Jehovah. Approach, and bring sacrifices and thanksgiving sacrifices to the house of Jehovah." And the congregation began to bring sacrifices also every one willing of heart, burnt offerings. 32 And the number of the burnt offerings that the congregation brought came to be

as a burnt offering to Jehovah; | God of Abraham, Isaac and Israel, 33 and also the holy offerings, six of the flock. 34 Only the priests themselves happened to be too few, the burnt offerings. So their brothuntil the priests could sanctify more upright of heart for sanctifying themselves than the priests. 35 And, too, the burnt offerings were in great quantity with the fat pieces of the communion sacrifices and with the drink offerings for the burnt offerings. Thus the service of the house of Jehovah was prepared. 36 Consequently Hez·eki'ah and all the people rejoiced over the fact that the [true] God had made preparation for the people, because it was all of a sudden that the thing had occurred.

30 And Hez-e-ki'ah proceeded to send to all Israel and Judah. and even letters he wrote to E'phraim and Ma nas'seh, to come to the house of Jehovah in Jerusalem to hold the passover to Jehovah the in mockery of them and deriding God of Israel, 2 However, the king and his princes and all the Ash'er and Ma nas'seh and from congregation in Jerusalem resolved Zeb'u·lun humbled themselves so to hold the passover in the second that they came to Jerusalem. month; 3 for they had not been 12 The hand of the [true] God able to hold it at that time, because proved to be also in Judah to give not enough priests, on the one hand, had sanctified themselves commandment of the king and the and the people, on the other hand, had not gathered themselves to Jerusalem. 4 And the thing was right in the eyes of the king and in numerous people, to hold the festithe eyes of all the congregation, val of the unfermented cakes in 5 So they decided to have the call the second month, a congregation pass through all Israel, from Be'er- very multitudinous, 14 Then they she'ba to Dan, to come and hold rose up and removed the altars the passover to Jehovah the God of Israel at Jerusalem; for it was incense altars they removed and not as a multitude that they had then threw [them] into the torrent done so according to what is written. the letters from the hand of the tim on the fourteenth [day] of the king and of his princes went second month; and the priests and throughout all Israel and Judah, the Levites themselves had been even according to the command- humiliated, so that they sanctiment of the king, saying: "You sons fied themselves and brought burnt of Israel, return to Jehovah the offerings to the house of Jehovah.

that he may return to the escaped hundred cattle and three thousand ones that are left of you out of the palm of the kings of As syr'i.a. 7 And do not become like your and they were not able to skin all forefathers and like your brothers that acted unfaithfully toward Jeers the Levites helped them out hovah the God of their forefathers, until the work was finished and so that he constituted them an object of astonishment, just as you themselves, for the Levites were are seeing. 8 Now do not stiffen Your neck as your forefathers did. Give place to Jehovah and come to his sanctuary that he has sanctified to time indefinite and serve Jehovah Your God, that his burning anger may turn back from you. 9 For when you return to Jehovah, your brothers and your sons will be objects of mercy before those holding them captive, and be allowed to return to this land; for Jehovah YOUR God is gracious and merciful. and he will not turn away the face from you if you return to him."

> 10 So the runners continued on. passing along from city to city throughout the land of E'phra·im and Ma·nas'seh, even to Zeb'u·lun; but they were continually speaking them. 11 Only individuals from them one heart to perform the princes in the matter of Jehovah.

13 And they proceeded to gather themselves together at Jerusalem, a that were in Jerusalem, and all the valley of Kid'ron, 15 After that 6 Accordingly the runners with they slaughtered the passover vic-

16 And they kept standing at their | the Levites and all the congregaplace according to their rule, according to the law of Moses the alien residents that came from the man of the [true] God, the priests land of Israel and those dwelling sprinkling the blood received from the hand of the Levites. 17 For 26 And there came to be great rethere were many in the congregation that had not sanctified themselves; and the Levites were in charge of slaughtering the passover victims for all that were not the priests, the Levites, stood up clean, to sanctify them to Jehovah. 18 For there was a great number ing was granted to their voice, so of the people, many from E'phra·im and Ma·nas'seh, Is'sa·char and dwelling, the heavens. Zeb'u·lun, that had not cleansed themselves, for they did not eat the passover according to what is written: but Hez·e·ki'ah prayed for them, saying: "May the good Jehovah himself make allowance for 19 every one that has prepared his heart to search for the [true] God, Jehovah, the God of his forefathers, though without the purification for what is holy." 20 Accordingly Jehovah listened to Hez·e·ki'ah

21 So the sons of Israel that were found in Jerusalem held the festival of the unfermented cakes Levites in their divisions, each one seven days with great rejoicing; and the Levites and the priests were offering praise to Jehovah day by day with loud instruments, even to Jehovah. 22 Moreover, Hez·e·ki'ah spoke to the heart of all the Levites who were acting 3 And there was a portion of the with fine discretion toward Jehovah. And they proceeded to eat the appointed feast for seven days, sacrificing communion sacrifices and making confession to Jehovah for the sabbaths and for the new the God of their forefathers.

and healed the people.

23 Then all the congregation decided to hold it for seven more law of Jehovah. days, and so they held it for seven days with rejoicing. 24 For Hez- people, the inhabitants of Jerua thousand bulls and seven thouselves contributed for the congregation a thousand bulls and ten number. 25 And all the congrega- of the field, and the tenth of everytion of Judah and the priests and thing they brought in abundantly.

tion that came from Israel and the in Judah continued rejoicing. joicing in Jerusalem, for from the days of Sol'o mon the son of David the king of Israel there was none like this in Jerusalem. 27 Finally and blessed the people; and a hearthat their prayer came to his holy

31 And as soon as they finished all this all the Israelites that were found [there] went out to the cities of Judah, and they proceeded to break up the sacred pillars and cut down the sacred poles and pull down the high places and the altars out of all Judah and Benjamin and in E'phra·im and Ma·nas'seh until they had finished; after which all the sons of Israel returned to their cities, each one to his own possession.

2 Then Hez·e·ki'ah set the divisions of the priests and of the in accordance with its service for the priests and for the Levites as regards the burnt offering and the communion sacrifices to minister and to give thanks and praise in the gates of the camps of Jehovah. king from his own goods for the burnt offerings, for the burnt offerings of the morning and the evening, and also the burnt offerings moons and for the festival seasons. according to what is written in the

4 Furthermore, he said to the e ki'ah the king of Judah himself salem, to give the portion of the contributed for the congregation priests and of the Levites, in order that they might adhere strictly to sand sheep, and the princes them- the law of Jehovah, 5 And as soon as the word broke forth, the sons of Israel increased the first thousand sheep; and priests kept fruits of the grain, new wine, and sanctifying themselves in great oil and honey and all the produce

6 And the sons of Israel and of | brothers in the divisions, equally heaps. 7 In the third month they their divisions. started the heaps by laying the lowest layer, and in the seventh rollment of the priests by the house month they finished. 8 When Heze·ki'ah and the princes came and Levites, from the age of twenty saw the heaps, they proceeded to years upward, by their obligations bless Jehovah and his people Israel. in their divisions; 18 both for the

9 In time Hez·e·ki'ah inquired of the priests and the Levites concerning the heaps. 10 Then Az·a·ri'ah the chief priest of the house of Za'dok said to him, ves, he said: "From the time they started to bring the contribution into the house of Jehovah there has been an eating and getting satisfied and having a surplus in abundance: for Jehovah himself has blessed his people, and what has been left over

is this great plenty."

11 At this Hez·e·ki'ah said to prepare dining rooms in the house of Jehovah. Accordingly they prepared [them]. 12 And they kept bringing in the contribution and the tenth and the holy things in faithfulness: and Con·a·ni'ah the Levite was in charge of them as leader, and Shim'e-i his brother was second. 13 And Je-hi'el and Az·a·zi'ah and Na'hath and As'ahel and Jer'i moth and Jo'za bad and E'li el and Is ma chi'ah and Ma'hath and Be nai'ah were commissioners at the side of Con-ani'ah and Shim'e-i his brother, by the king of As-syr'i-a came and the order of Hezeki'ah the king. and Az-a-ri'ah was the leading one camp against the fortified cities. of the house of the [true] God. 14 And Ko're the son of Im'nah his by a break through. the Levite was the gatekeeper to the east, in charge of the voluntary offerings of the [true] God. to give Jehovah's contribution and 3 then he decided with his princes the most holy things. 15 And and his mighty men to stop up the under his control there were E'den | waters of the springs that were outand Mi·ni'a·min and Jesh'u·a and side the city; and so they helped She mai'ah, Am a ri'ah and Shec- him. 4 Accordingly many people a ni'ah, in the cities of the priests, were collected together, and they

Judah that were dwelling in the to great and small; 16 apart from cities of Judah, even they them- their genealogical enrollment of the selves [brought in] the tenth of males from three years of age upcattle and sheep and the tenth of ward, of all those coming to the the holy things, the things sancti- house of Jehovah as a daily matfied to Jehovah their God. They ter of course, for their service brought in and so gave heaps upon by their obligations according to

> 17 This is the genealogical enof their fathers and also of the genealogical enrollment among all their little ones, their wives and their sons and their daughters, for all the congregation, because in their office of trust they proceeded to sanctify themselves for what was holy: 19 and for the sons of Aaron, the priests, in the fields of pasture ground of their cities. In all the different cities there were men that had been designated by [their] names, to give portions to every male among the priests and to the entire genealogical enrollment among the Levites.

> 20 And Hez·e·ki'ah proceeded to do like this in all Judah, and he continued to do what was good and right and faithful before Jehovah his God. 21 And in every work that he started in the service of the house of the [true] God and in the law and in the commandment to search for his God. it was with all his heart that he acted, and he proved successful.

> 29 After these things and this of faithful course Sen nach'er ib proceeded to invade Judah and and kept thinking of making them

2 When Hez·e·ki'ah saw that Sen nach'er ib had come with his face set for war against Jerusalem. in office of trust, to give to their went stopping up all the fountains

the middle of the land, saving: "Why should the kings of As syr'i a that my forefathers devoted to come and actually find a great deal | destruction that proved able to of water?"

and built up all the broken-down to deliver you out of my hand? wall and raised towers upon it, and 15 And now do not let Hezecki'ah on the outside another wall, and deceive you or allure you like this repaired the Mound of the city of and do not put faith in him, for David, and made missiles in abun- no god of any nation or kingdom dance and shields. 6 And he pro- was able to deliver his people out ceeded to put military chiefs over of my hand and out of the hand the people and collect them to him of my forefathers. How much less, at the public square of the gate then, will your own God deliver of the city and speak to the heart | you out of my hand?" of them, saying: 7 "Be courageous and strong. Do not be afraid nor be terrified because of the king of As·syr'i·a and on account of all the crowd that is with him; for with us there are more than there are with him. 8 With him there is an arm of flesh, but with us there is Jehovah our God to help us and to fight our battles." And the people began to brace themselves upon of Judah.

9 It was after this that Sennach'er ib the king of As syr'i a sent his servants to Jerusalem, his imperial might with him, to Jerusalem, saying:

10 "This is what Sen nach'er ib Jerusalem? 11 Is not Hez·e·ki'ah for aid. alluring you so as to give you over to die by famine and by thirst. saving: "Jehovah our God himself not Hez·e·ki'ah himself that reyou should bow and upon it you should make sacrificial smoke"?

and the torrent that floods through | of my hand? 14 Who was there among all the gods of these nations deliver his people out of my hand, 5 Furthermore, he took courage so that your God should be able

16 And his servants spoke vet further against Jehovah the [true] God and against Hez·e·ki'ah his servant. 17 Even letters he wrote to reproach Jehovah the God of Israel and to talk against him, saying: "Like the gods of the nations of the lands who did not deliver their people out of my hand, so the God of Hez·e·ki'ah will not deliver his people out of my hand." the words of Hez·e·ki'ah the king 18 And they kept calling with a loud voice in the Jews' language to the people of Jerusalem that were upon the wall, to make them afraid and to disturb them, in while he was at La'chish and all order that they might capture the city. 19 And they went on speak-Hez·e·ki'ah the king of Judah and ing against the God of Jerusalem to all the Judeans that were in the same way as against the gods of the peoples of the earth, the work of man's hands. 20 But Hezthe king of As-syr'i a has said, 'In e-ki'ah the king and Isaiah the son what is it that you are trusting of A'moz, the prophet, kept praying while sitting quiet under siege in over this and crying to the heavens

21 And Jehovah proceeded to send an angel and efface every valiant, mighty man and leader and will deliver us out of the palm of chief in the camp of the king of the king of As·syr'i·a"? 12 Is it As·syr'i·a, so that he went back with shame of face to his own land. moved his high places and his Later on he entered the house of altars and then said to Judah and his god and there certain ones that to Jerusalem: "Before one altar had come out of his own inward parts felled him with the sword, 22 Thus Jehovah saved Hez·e·ki'ah 13 Do you not know what I myself and the inhabitants of Jerusalem and my forefathers did to all the out of the hand of Sen nach'er ib peoples of the lands? Did the gods the king of As·syr'i-a and out of of the nations of the lands at all the hand of all others and gave prove able to deliver their land out them rest all around. 23 And

there were many bringing gifts to Israel. 33 Finally Hez-e-ki'ah lay Jehovah at Jerusalem and choice down with his forefathers, and they things to Hez·e·ki'ah the king of buried him in the ascent to the Judah, and he came to be exalted burial places of the sons of David; in the eyes of all the nations after that.

Hezekiah sick. Manasseh king

sick to the point of dying, and he began to pray to Jehovah. So He talked to him, and a portent He gave him. 25 But according to the benefit rendered him Hez·e·ki'ah made no return, for his heart became haughty and there came to be indignation against him and against Judah and Jerusalem. 26 However, Hez·e·ki'ah humbled himself for the haughtiness of his heart, he and the inhabitants of Jerusalem, and Jehovah's indignation did not come upon them in the days of Hez·e·ki'ah.

27 And Hez-e-ki'ah came to have for himself for silver and for gold and for precious stones and for balsam oil and for shields and for all the desirable articles: 28 and also storage places for the produce of grain and new wine and oil, and also stalls for all the different sorts of beasts and stalls for the droves. 29 And cities he acquired for himself, and also livestock of the flock and of the herd in abundance: for God gave him very many goods. 30 And Hez·e·ki'ah was the one that stopped up the upper source of the waters of Gi'hon and kept them directed straight along down to the west to the city of David, and Hez·e·ki'ah continued to prove successful in every work of his. 31 And thus it was that by the spokesmen of the princes of Babvlon that were sent to him to inheart.

of Hez·e·ki'ah and his acts of take care to do all that I have loving-kindness, there they are commanded them concerning all written in the vision of Isaiah the the law and the regulations and Book of the Kings of Judah and of Moses." 9 And Ma:nas'seh kept

and honor was what all Judah and the inhabitants of Jerusalem ren-24 In those days Hez·e·ki'ah fell dered to him at his death. And Ma·nas'seh his son began to reign in place of him.

> 99 Twelve years old was Ma nas'seh when he began to reign, and for fifty-five years he reigned in Jerusalem.

2 And he proceeded to do what was bad in Jehovah's eyes, according to the detestable things of the nations that Jehovah had driven out from before the sons of Israel. 3 So he built again the high places that Hez·e·ki'ah his father had pulled down, and set up altars to the Ba'als and made sacred poles, and he began to bow down to all riches and glory to a very great the army of the heavens and serve amount; and storehouses he made them. 4 And he built altars in the house of Jehovah, respecting which Jehovah had said: "In Jerusalem my name will prove to be to time indefinite." 5 And he went on to build altars to all the army of the heavens in two courtvards of the house of Jehovah, 6 And he himself made his own sons pass through the fire in the valley of the son of Hin'nom, and practiced magic and used divination and practiced sorcery and made spiritistic mediums and professional foretellers of events. He did on a grand scale what was bad in the eyes of Jehovah, to offend him.

7 Furthermore, he put the carved image that he had made in the house of the [true] God, respecting which God had said to David and to Sol'o mon his son: "In this house and in Jerusalem, which I have quire about the portent that had chosen out of all the tribes of Israel, happened in the land, the [true] I shall put my name to time in-God left him to put him to the test, definite. 8 And I shall not remove to get to know everything in his the foot of Israel again from off the ground that I assigned to their 32 As for the rest of the affairs forefathers, provided only that they prophet, the son of A'moz, in the the judicial decisions by the hand

of Jerusalem to do worse than the entreaty was granted him and all nations that Jehovah had anni- his sin and his unfaithfulness and hilated from before the sons of the locations in which he built high Tsrael

10 And Jehovah kept speaking to Ma nas'seh and his people, but they paid no attention. 11 Finally written among the words of his Yeshovah brought against them the visionaries. 20 Finally Ma·nas'seh Jehovah brought against them the chiefs of the army that belonged to lay down with his forefathers, and the king of As·syr'i·a, and so they captured Ma·nas'seh in the hollows A'mon his son began to reign in and bound him with two fetters of place of him. copper and took him to Babylon. 12 And as soon as it caused him A'mon when he began to reign, and distress, he softened the face of for two years he reigned in Jeru-Jehovah his God and kept humbling salem. 22 And he proceeded to do himself greatly because of the God of his forefathers. 13 And he kept just as Ma nas'seh his father had praying to Him, so that He let himself be entreated by him and He heard his request for favor and restored him to Jerusalem to his kingship: and Ma nas'seh came to know that Jehovah is the [true] God.

14 And after this he built an outer wall for the city of David to the west of Gi'hon in the torrent valley and as far as the Fish Gate, and he ran [it] around to O'phel and proceeded to make it very high. Further, he put chiefs of the military force in all the fortified cities in Judah. 15 And he proceeded to place of him. remove the foreign gods and the idol image from the house of Jehovah and all the altars that he had built in the mountain of the house of Jehovah and in Jerusalem and then had them thrown outside the city. 16 Moreover, he prepared the his forefather; and he did not turn altar of Jehovah and began to aside to the right or to the left. sacrifice upon it communion sacrifices and thanksgiving sacrifices reigning, while he was still a boy, and went on to say to Judah to he started to search for the God serve Jehovah the God of Israel. of David his forefather; and in the 17 Nevertheless, the people were twelfth year he started to cleanse their God.

the affairs of the kings of Israel. the molten statues he broke in

seducing Judah and the inhabitants | 19 As for his prayer and how his places and set up the sacred poles and the graven images before he humbled himself, there they are they buried him at his house; and

21 Twenty-two years old was what was bad in Jehovah's eyes. done: and to all the graven images that Ma·nas'seh his father had made A'mon sacrificed, and he continued serving them. 23 And he did not humble himself because of Jehovah the same as Ma nas'seh his father humbled himself, for A'mon was one that made guiltiness increase. 24 Finally his servants conspired against him and put him to death in his own house. 25 But the people of the land struck down all the conspirators against King A'mon, and the people of the land then made Jo-si'ah his son king in

34 Eight years old was Jo·si'ah when he began to reign, and for thirty-one years he reigned in Jerusalem. 2 And he proceeded to do what was right in Jehovah's eyes and walk in the ways of David

3 And in the eighth year of his still sacrificing upon the high Judah and Jerusalem from the places; only it was to Jehovah high places and the sacred poles and the graven images and the 18 As for the rest of the affairs molten statues. 4 Further, they of Ma nas'seh and his prayer to pulled down before him the altars his God and the words of the of the Ba'als; and the incense visionaries that kept speaking to stands that were up above he cut him in the name of Jehovah the down from off them; and the sacred God of Israel, there they are among poles and the graven images and pieces and reduced to powder, and burden bearers, and the overseers face of the burial places of those different services; and from the that used to sacrifice to them. Levites there were secretaries and 5 And the bones of priests he burned upon their altars. Thus he cleansed Judah and Jerusalem.

6 Also, in the cities of Ma nas'seh and E'phra im and Sim'e on Hil ki'ah the priest found the book and clear to Naph'ta·li, in their of Jehovah's law by the hand of devastated places all around, 7 he Moses, 15 So Hil-ki'ah answered even went pulling down the altars and said to Sha'phan the secretary: and the sacred poles, and the graven images he crushed and reduced found in the house of Jehovah." to powder: and all the incense stands he cut down in all the to Sha'phan, 16 Then Sha'phan land of Israel, after which he returned to Jerusalem.

8 And in the eighteenth year of his reigning, when he had cleansed hand of your servants they are the land and the house, he sent doing. 17 And they pour out the Sha'phan the son of Az·a·li'ah and money that is found in the house Ma·a·sei'ah the chief of the city and Jo'ah the son of Jo'a haz the of the appointed men and into the recorder to repair the house of hand of the doers of the work." Jehovah his God. 9 And they pro- 18 And Sha'phan the secretary ceeded to come to Hil-ki'ah the went on to report to the king. high priest and give the money saying: "There is a book that Hil-that was being brought to the ki'ah the priest gave me." And house of God, which the Levites the Sha'phan began to read out of it doorkeepers had gathered from the before the king. hand of Ma·nas'seh and E'phra·im and from all the rest of Israel and soon as the king heard the words from all Judah and Benjamin and of the law, he immediately ripped the inhabitants of Jerusalem. his garments apart. 20 Then the 10 Then they put [it] into the king commanded Hil-ki'ah and hand of the doers of the work that A.hi'kam the son of Sha'phan and were appointed over the house of Ab'don the son of Mi'cah and Jehovah. In turn the doers of the Sha'phan the secretary and A sai'work who were active in the house ah the king's servant, saying: of Jehovah applied it to mending 21 "Go, inquire of Jehovah in my and repairing the house. 11 So own behalf and in behalf of what they gave it to the craftsmen and is left in Israel and in Judah conthe builders to buy hewn stones cerning the words of the book that and timbers for clamps and to build has been found, for great is Jehowith beams the houses that the vah's rage that must be poured out kings of Judah had brought to against us because of the fact that ruin.

12 And the men were acting in faithfulness in the work; and over ing to all that is written in this them there were appointed Ja'hath book." and O.ba.di'ah the Levites, from the sons of Me·rar'i, and Zech·ari'ah and Me-shul'lam, from the said went to Hul'dah the prophsons of the Ko'hath-ites, to act as etess, the wife of Shal'lum the son overseers. And the Levites, each of of Tik'vah the son of Har'has the whom was expert with the instru- caretaker of the garments, as she

then sprinkled [it] upon the sur- of all the doers of the work for the officers and gatekeepers.

> 14 Now while they were bringing out the money that was being brought to the house of Jehovah, "The very book of the law I have With that Hil·ki'ah gave the book brought the book to the king and replied further to the king, saying: "All that has been put in the of Jehovah and put it in the hand

19 And it came about that as our forefathers did not keep the word of Jehovah by doing accord-

22 Accordingly Hil·ki'ah along with those whom the king [had ments of song, 13 were over the was dwelling in Jerusalem in the second quarter; and they proceeded | ments and his testimonies and his to speak to her like this. 23 In turn she said to them:

"This is what Jehovah the God of Israel has said, 'Say to the man that sent you to me: 24 "This is what Jehovah has said, 'Here I am bringing calamity upon this place and its inhabitants, all the curses that are written in the book that they read before the king of Judah, 25 due to the fact that they have left me and gone making sacrificial smoke to other gods. in order to offend me with all the doings of their hands and that my rage may pour forth upon this place and not be extinguished." 26 And to the king of Judah, who is sending you to inquire of Jehohim: "This is what Jehovah the the words that you have heard, 27 for the reason that your heart was soft so that you humbled the priests over the things under vourself because of God at your place and its inhabitants, and you ripped your garments apart and Israel, those holy to Jehovah: heard, is the utterance of Jehovah. be gathered to your graveyard in peace, and your eyes will not look inhabitants.'"'"

the king. 29 And the king prothe words of the book of the cove- means of Moses." nant, which had been found at the house of Jehovah. 31 And the the sons of the people flocks, male king kept standing in his place and lambs and male kids, the whole proceeded to conclude the covenant for the passover victims for all who before Jehovah to go following Je- were to be found, to the number of

regulations with all his heart and with all his soul, to perform the words of the covenant that were written in this book. 32 Furthermore, he had all those who were found in Jerusalem and Benjamin to take their stand [to it]. And the inhabitants of Jerusalem proceeded to do according to the covenant of God, the God of their forefathers. 33 After that Jo-si'ah removed all the detestable things out of all the lands that belonged to the sons of Israel, and he had all who were found in Israel take up service, to serve Jehovah their God. All his days they did not turn aside from following Jehovah the God of their forefathers.

Then Jo·si'ah held in Jerusalem a passover to Jehovah God of Israel has said, 'As regards and they slaughtered the passover victim on the fourteenth day of the first month. 2 So he stationed their care and encouraged them in hearing his words concerning this the service of the house of Jehovah. 3 And he went on to say to the humbled yourself before me and Levites, the instructors of all went before me, I, even I, have "Put the holy Ark in the house that Sol'o mon the son of David the 28 Here I am gathering you to your king of Israel built; it is not yours forefathers, and you will certainly as a burden upon the shoulder. Now serve Jehovah your God and his people Israel. 4 And make prepaupon all the calamity that I am ration by the house of YOUR forebringing upon this place and its fathers according to your divisions, by the writing of David the king of Then they brought the reply to Israel and by the writing of Sol'omon his son. 5 And stand in the ceeded to send and gather all the holy place by the classes of the older men of Judah and of Jeru- house of the forefathers for your salem. 30 The king now went up brothers, the sons of the people, and to the house of Jehovah with all the portion of a paternal house bethe men of Judah and the inhabit- longing to the Levites. 6 And ants of Jerusalem and the priests slaughter the passover victim and and the Levites and all the people, sanctify yourselves and make prepthe great as well as the small; and aration for your brothers to do ache began to read in their ears all cording to the word of Jehovah by

7 Jo si'ah now contributed to hovah and to keep his command- thirty thousand, and cattle, three

princes themselves made a contri- ers the Levites themselves prepared the people, for the priests and for Jehovah was prepared on that day the Levites. Hil-ki'ah and Zech-aleaders of the house of the [true] God gave to the priests for the passover victims two thousand six hundred, and three hundred cattle. 9 And Con·a·ni'ah and She·mai'ah and Ne-than'el his brothers and Hash-a-bi'ah and Je-i'el and Jo'za·bad, the chiefs of the Levites, contributed to the Levites for passover victims five thousand, and five hundred cattle.

and the priests kept standing at their places, and the Levites by their divisions, according to the were to be found and the inhabitking's commandment. 11 And the ants of Jerusalem held. 19 In the priests proceeded to slaughter the passover victim and sprinkle this passover was held. the blood from their hand, while the Levites were stripping the skins | had prepared the house, Ne'cho the off. 12 Further, they prepared the burnt offerings so as to give them to the classes by the paternal house, to the sons of the people, so as to make a presentation to Jehovah according to what is written in the "What do I have to do with you, O book of Moses; and thus also with king of Judah? It is not against you the cattle. 13 And they went boiling the passover offering over the fire according to the custom; and the things made holy they boiled in cooking pots and in roundbottomed pots and in banquet bowls, after which they brought it quickly to all the sons of the people. 14 And afterward they prepared for themselves and for the priests, because the priests the sons listen to the words of Ne'cho from of Aaron were engaged in offering the mouth of God, So he came to up the burnt sacrifices and the fat fight in the valley plain of Mepieces until night, and the Levites, for their part, prepared for themselves and for the priests the sons at King Jo si'ah, so that the king of Aaron.

the different gates. There was no he died and was buried in the

thousand. These were from the need for them to turn aside from goods of the king. 8 And his their service, because their brothbution as a voluntary offering for for them. 16 And all the service of to hold the passover and to offer ri'ah and Je hi'el themselves as up the burnt offerings upon the altar of Jehovah, according to the commandment of King Jo-si'ah.

17 And the sons of Israel that were to be found proceeded to hold the passover at that time and also the festival of the unfermented cakes for seven days. 18 And there had never been held a passover like it in Israel since the days of Samuel the prophet, neither had any of the other kings of Israel themselves 10 And the service was prepared held a passover like that which Josi'ah and the priests and the Levites and all Judah and Israel that eighteenth year of Jo-si'ah's reign

20 After all this when Jo-si'ah king of Egypt came up to fight at Car'che mish by the Eu phra'tes. Then Jo-si'ah went out to an encounter with him. 21 At that he sent messengers to him, saying: that I am coming today, but it is against another house that my fight is and that God himself said that I should cause disturbance, Refrain for your own sake because of God, who is with me, and do not let him bring you to ruin." 22 And Jo si'ah did not turn his face away from him, but to fight against him he disguised himself and did not gid'do.

23 And the shooters got to shoot said to his servants: "Take me 15 And the singers the sons of down, for I have been very severe-A'saph were at their office accord- ly wounded." 24 Accordingly his ing to the commandment of David servants took him down from the and of A'saph and of He'man and chariot and had him ride in the of Je-du'thun the visionary of the second war chariot that was his king; and the gatekeepers were at and brought him to Jerusalem. Thus Jeremiah began to chant over Jo-

26 As for the rest of the affairs of Jo-si'ah and his acts of lovingkindness, according to what is written in the law of Jehovah, 27 and his affairs, the first and the last, of the Kings of Israel and Judah.

Then the people of the land took Je ho'a haz the son of Jo·si'ah and made him king in the place of his father in Jerusalem. 2 Twenty-three years old was Je ho'a haz when he began to reigned in Jerusalem. 3 However, the king of Egypt removed him in Jerusalem and fined the land a hundred silver talents and a gold talent. 4 Furthermore, the king of Egypt made E·li'a·kim his brother king over Judah and Jerusalem and changed his name to Je hoi'a kim; but his brother Je ho'a haz, Ne'cho took and brought to Egypt.

5 Twenty-five years old was Jehoi'a kim when he began to reign. and for eleven years he reigned in Jerusalem; and he continued to do what was bad in the eyes of Jehovah his God. 6 Against him Nebu·chad·nez'zar the king of Babylon came up that he might bind him with two fetters of copper to carry him off to Babylon. 7 And some people, until there was no healing. of the utensils of the house of Jehovah Neb·u·chad·nez'zar brought to Babylon and then put them in who proceeded to kill their young his palace in Babylon. 8 As for men with the sword in the house the rest of the affairs of Je hoi'a- of their sanctuary, neither did he kim and his detestable things that feel compassion for young man or he did and what was to be found virgin, old or decrepit. Everything against him, there they are written He gave into his hand. 18 And all in the Book of the Kings of Israel the utensils, great and small, of the and Judah; and Je-hoi'a-chin his house of the [true] God and the son began to reign in place of him. treasures of the house of Jehovah

hoi'a chin when he began to reign, of his princes, everything he

grayeyard of his forefathers; and he reigned in Jerusalem; and he all Judah and Jerusalem were continued to do what was bad in mourning over Jo-si'ah. 25 And Jehovah's eyes. 10 And at the return of the year King Neb·u·chadsi'ah; and all the male singers and nez'zar sent and proceeded to bring female singers keep talking about him to Babylon with desirable ar-Jo-si'ah in their dirges down till ticles of the house of Jehovah. today; and they have them set as Further, he made Zed e ki'ah his a regulation over Israel, and there [father's] brother king over Judah they are written among the dirges. and Jerusalem.

11 Twenty-one years old was Zede·ki'ah when he began to reign, and for eleven years he reigned in Jerusalem. 12 And he continued to do what was bad in the eyes of there they are written in the Book Jehovah his God. He did not humble himself on account of Jeremiah the prophet at the order of Jehovah. 13 And even against King Neb·u·chad·nez'zar he rebelled, who had made him swear by God; and he kept stiffening his neck and hardening his heart so as not to reign, and for three months he return to Jehovah the God of Israel. 14 Even all the chiefs of the priests and the people themselves committed unfaithfulness on a large scale, according to all the detestable things of the nations, so that they defiled the house of Jehovah which he had sanctified in Jerusalem.

> 15 And Jehovah the God of their forefathers kept sending against them by means of his messengers, sending again and again, because he felt compassion for his people and for his dwelling. 16 But they were continually making jest at the messengers of the [true] God and despising his words and mocking at his prophets, until the rage of Jehovah came up against his

17 So he brought up against them the king of the Chal·de'ans. 9 Eighteen years old was Je- and the treasures of the king and and for three months and ten days brought to Babylon. 19 And he

proceeded to burn the house of the the king of Persia, that Jehovah's of Jerusalem; and all its dwelling might be accomplished, Jehovah towers they burned with fire and roused the spirit of Cy'rus the king also all its desirable articles, so as of Persia, so that he caused a cry to cause ruin. 20 Furthermore, he to pass through all his kingcarried off those remaining from dom, and also in writing, saying: the sword captive to Babylon, and 23 "This is what Cy'rus the king of they came to be servants to him Persia has said, 'All the kingdoms and his sons until the royalty of of the earth Jehovah the God of the Persia began to reign; 21 to fulheavens has given me, and he himfill Jehovah's word by the mouth of Jeremiah, until the land had paid him a house in Jerusalem, which off its sabbaths. All the days of ly- is in Judah. Whoever there is ing desolated it kept sabbath, to among you of all his people, Jefulfill seventy years.

Jerusalem falls

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22 And in the first year of Cy'rus him go up."

[true] God and pull down the wall word by the mouth of Jeremiah hovah his God be with him. So let

## EZRA EZRA

And in the first year of Cy'rus | even everyone whose spirit the and also in writing, saying:

of Persia has said, 'All the kingdoms of the earth Jehovah the God of the heavens has given me, brought forth the utensils of the and he himself has commissioned house of Jehovah, which Neb-ume to build him a house in Jerusalem, which is in Judah. 3 Whoever there is among you of all his house of his god. 8 And Cy'rus people, may his God prove to be the king of Persia proceeded to with him. So let him go up to Jeru- bring them forth under the control salem, which is in Judah, and rebuild the house of Jehovah the God of Israel-he is the [true] Godwhich was in Jerusalem. 4 As for anyone that is left from all the them: thirty basket-shaped vessels places where he is residing as an of gold, a thousand basket-shaped alien, let the men of his place assist him with silver and with gold and with goods and with domestic animals along with the voluntary offering for the house of the [true] God, which was in Jerusalem."

of Judah and of Benjamin and the thing Shesh baz'zar brought up,

the king of Persia, that Jeho- [true] God had roused, to go up vah's word from the mouth of Jere- and rebuild the house of Jehovah, miah might be accomplished, Je- which was in Jerusalem. 6 As for hovah roused the spirit of Cy'rus all those round about them, they the king of Persia so that he caused strengthened their hands with utena cry to pass through all his realm, sils of silver, with gold, with goods and with domestic animals and 2 "This is what Cy'rus the king with choice things, besides all that which was voluntarily offered.

7 Also, King Cy'rus himself chad nez'zar had brought out from Jerusalem and then put in the of Mith're dath the treasurer and to number them out to Shesh baz'zar the chieftain of Judah.

9 Now these are the numbers of vessels of silver, twenty-nine replacement vessels, 10 thirty small bowls of gold, four hundred and ten small secondary bowls of silver, a thousand other utensils. 11 All the utensils of gold and of silver were 5 Then the heads of the fathers five thousand four hundred. Everypriests and the Levites rose up, along with the bringing up of the

Jerusalem.

And these were the sons of the iurisdictional district that went up out of the captivity of the exiled people whom Neb·u·chad·nez'zar the king of Babylon had taken into exile at Babylon and who later returned to Jerusalem and Judah, each one to his own city; 2 those who came with Ze-rub'ba-bel, Jesh'u·a, Ne·he·mi'ah, Se·rai'ah, Re·elai'ah, Mor'de cai, Bil'shan, Mis'par, Big'vai, Re'hum, Ba'a nah.

The number of the men of the people of Israel: 3 The sons of Pa'rosh, two thousand one hundred and seventy-two; 4 the sons of Sheph-a-ti'ah, three hundred and seventy-two; 5 the sons of A'rah, seven hundred and seventy-five; 6 the sons of Pa'hath-mo'ab, of the sons of Jesh'u·a [and] Jo'ab, two thousand eight hundred and twelve; 7 the sons of E'lam, a thousand two hundred and fiftyfour: 8 the sons of Zat'tu, nine hundred and forty-five; 9 the sons of Zac'cai, seven hundred and sixty: 10 the sons of Ba'ni, six hundred and forty-two; 11 the sons of Be'bai, six hundred and twenty-three; 12 the sons of Az'gad, a thousand two hundred and twenty-two: 13 the sons of Ad.oni'kam, six hundred and sixty-six; 14 the sons of Big'vai, two thou-A'din, four hundred and fifty-four; 16 the sons of A'ter, of Hez·e·ki'ah, ninety-eight; 17 the sons of Be'zai, three hundred and twentythree; 18 the sons of Jo'rah, a twenty-three; 20 the sons of Gib'bar, ninety-five; 21 the sons of Beth'le hem, a hundred and twentythree: 22 the men of Ne to phah, fifty-six: 23 the men of An'athoth, a hundred and twenty-eight: 24 the sons of Az'ma veth, fortytwo: 25 the sons of Kir'i athje'a·rim, Che·phi'rah and Be·er'oth, seven hundred and forty-three; 27 the men of Mich'mas, a hun- Ne zi'ah, the sons of Ha ti'pha.

exiled people out of Babylon to | dred and twenty-two; 28 the men of Beth'el and A'i, two hundred and twenty-three; 29 the sons of Ne'bo, fifty-two; 30 the sons of Mag'bish, a hundred and fifty-six; 31 the sons of the other E'lam, a thousand two hundred and fiftyfour; 32 the sons of Ha'rim, three hundred and twenty; 33 the sons of Lod, Ha'did and O'no, seven hundred and twenty-five; 34 the sons of Jer'i cho, three hundred and forty-five; 35 the sons of Sena'ah, three thousand six hundred and thirty.

36 The priests: The sons of Jeda'iah of the house of Jesh'u-a nine hundred and seventy-three; 37 the sons of Im'mer, a thousand and fifty-two; 38 the sons of Pash'hur, a thousand two hundred and forty-seven; 39 the sons of Ha'rim, a thousand and seventeen. 40 The Levites: The sons of Jesh'u·a and Kad'mi·el, of the sons of Hod.a.vi'ah, seventy-four. 41 The singers, the sons of A'saph. a hundred and twenty-eight. 42 The sons of the gatekeepers, the

sons of Shal'lum, the sons of A'ter, the sons of Tal'mon, the sons of Ak'kub, the sons of Ha·ti'ta, the sons of Sho'bai, all together, a hundred and thirty-nine.

43 The Neth'i nim: The sons of Zi'ha, the sons of Ha·su'pha, the sons of Tab ba'oth, 44 the sons of sand and fifty-six; 15 the sons of Ke'ros, the sons of Si'a-ha, the sons of Pa'don, 45 the sons of Leba'nah, the sons of Hag'a bah, the sons of Ak'kub, 46 the sons of Ha'gab, the sons of Sal'mai, the sons of Ha'nan, 47 the sons of hundred and twelve; 19 the sons Gid'del, the sons of Ga'har, the of Ha'shum, two hundred and sons of Re-a'iah, 48 the sons of Re'zin, the sons of Ne-ko'da, the sons of Gaz'zam, 49 the sons of Uz'za, the sons of Pa·se'ah, the sons of Be'sai, 50 the sons of As'nah, the sons of Me·u'nim, the sons of Ne phu'sim; 51 the sons of Bak'buk, the sons of Ha·ku'pha, the sons of Har'hur, 52 the sons of Baz'luth, the sons of Me·hi'da, the sons of Har'sha, 53 the sons 26 the sons of Ra'mah and Ge'ba, of Bar'kos, the sons of Sis'e-ra, the six hundred and twenty-one; sons of Te'mah, 54 the sons of

55 The sons of the servants of own site. 69 According to their Sol'o mon: The sons of So'tai, the power they gave gold for the worksons of So phe'reth, the sons of ing supplies, sixty-one thousand Pe·ru'da, 56 the sons of Ja'a·lah, drachmas, and silver, five thousand the sons of Dar'kon, the sons of mi'nas, and a hundred robes of Gid'del. 57 the sons of Sheph-ati'ah, the sons of Hat'til, the sons Levites and some of the people, and of Po'che reth-haz ze ba'im, the the singers and the gatekeepers and sons of A'mi.

58 All the Neth'i nim and the sons of the servants of Sol'o-mon were three hundred and ninety-two.

59 And these were the ones going up from Tel-me'lah, Tel-har'sha, Che'rub, Ad'don [and] Im'mer, and they proved unable to tell the house of their fathers and their origin, whether they were of Israel: 60 the sons of De la'iah, the sons of To·bi'ah, the sons of Ne·ko'da, six hundred and fifty-two. 61 And of the sons of the priests: the sons of Ha bai'ah, the sons of Hak'koz, the sons of Bar·zil'lai, who took a wife from the daughters of Barzil'lai the Gil'e-ad-ite and came to be called by their name. 62 These were the ones that looked for their register to establish their genealogy publicly, and they did not find themselves, so that they were barred as polluted from the priesthood. 63 Consequently the Tirsha'tha said to them that they could not eat from the most holy things until a priest stood up with U'rim and Thum'mim.

64 The entire congregation as one group was forty-two thousand three hundred and sixty. 65 apart from their men slaves and their slave girls, these being seven thousand three hundred and thirtyseven; and they had two hundred male singers and female singers. 66 Their horses were seven hundred and thirty-six, their mules two hundred and forty-five, 67 their camels four hundred and thirtyfive, [their] asses six thousand seven hundred and twenty.

68 And certain ones of the heads of the paternal houses, on coming to the house of Jehovah, which was in Jerusalem, made voluntary offerings to the house of the [true] God, to cause it to stand on its Persia to them.

priests. 70 And the priests and the the Neth'i nim took up dwelling in their cities, and all Israel in their

9 When the seventh month arorived the sons of Israel were in [their] cities. And the people began to gather themselves as one man to Jerusalem. 2 And Jesh'u-a the son of Je·hoz'a·dak and his brothers the priests and Ze·rub'ba·bel the son of She-al'ti-el and his brothers proceeded to rise up and build the altar of the God of Israel, to offer up burnt sacrifices upon it, according to what is written in the law of Moses the man of

the [true] God.

3 So they established the altar firmly upon its own site, for fright [came] upon them because of the peoples of the lands, and they began offering up burnt sacrifices to Jehovah upon it, the burnt sacrifices of the morning and of the evening. 4 Then they held the festival of booths according to what is written, with the burnt sacrifices day by day in number according to the rule of what was due each day. 5 And afterward there was the constant burnt offering and that for the new moons and for all the sanctified festival seasons of Jehovah and for everyone that willingly offered a voluntary offering to Jehovah. 6 From the first day of the seventh month on they started to offer up burnt sacrifices to Jehovah, when the foundation of Jehovah's temple itself had not yet been laid.

7 And they proceeded to give money to the cutters and to the craftsmen, and eatables and drink and oil to the Si.do'ni ans and the Tyr'i ans, to bring cedar timbers from Leb'a-non to the sea at Jop'pa, according to the permission granted by Cy'rus the king of

8 And in the second year of their | proached Ze-rub'ba-bel and the coming to the house of the [true] heads of the paternal houses and God at Jerusalem, in the second said to them: "Let us build along with you; for, just like you, we search for your God and to him we are sacrificing since the days their brothers, the priests and the of E'sar-had'don the king of As-Levites, and all those who had syr'i-a, who brought us up here." come out of the captivity to Jeru- 3 However. Ze·rub'ba·bel and Jesh'salem started; and they now put u a and the rest of the heads of in positions the Levites from twenty the paternal houses of Israel said to them: "You have nothing to do with us in building a house to our God, for we ourselves shall together build to Jehovah the God of Israel. just as King Cy'rus the king of Persia has commanded us."

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4 At that the people of the land were continually weakening the hands of the people of Judah and disheartening them from building, 5 and hiring counselors against them to frustrate their counsel all the days of Cy'rus the king of Persia down till the reign of Da ri'us the king of Persia. 6 And in the reign of A.has.u.e'rus, at the start of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem. 7 Also, in the days of Ar.ta.xerx'es, Bish'lam, Mith're dath, Tab'e el and the rest of his colleagues wrote to Ar.taxerx'es the king of Persia, and the writing of the letter was written in Ar a ma'ic characters and trans-

8 Re'hum the chief government official and Shim'shai the scribe wrote a letter against Jerusalem to Ar.ta.xerx'es the king, as follows: 9 Then Re'hum the chief government official and Shim'shai the scribe and the rest of their colleagues, the judges and the lesser governors across the River, the secretaries, the people of E'rech, the Babylonians, the inhabitants of Su'sa, that is, the E'lam·ites, 10 and the rest of the nations whom the great and honorable was heard even to a great distance. As'e nap par took into exile and settled in the cities of Sa·mar'i·a, and the rest beyond the River, -; and now 11 this is a copy temple to Jehovah the God of Is- of the letter that they sent con-

month, Ze·rub'ba·bel the son of She al'ti el and Jesh'u a the son of Je hoz'a dak and the rest of years of age upward to act as supervisors over the work of the house of Jehovah. 9 Accordingly Jesh'u a, his sons and his brothers, [and] Kad'mi el and his sons, the sons of Judah, stood up as one group to act as supervisors over the doers of the work in the house of the [true] God, [also] the sons

brothers, the Levites.

of Hen'a dad, their sons and their

10 When the builders laid the foundation of the temple of Jehovah, then the priests in official clothing, with the trumpets, and the Levites the sons of A'saph, with the cymbals, stood up to praise Jehovah according to the direction of David the king of Israel. 11 And they began to respond by praising and giving thanks to Jehovah, "for he is good, for his loving-kindness toward Israel is to time indefinite." As for all the people, they shouted with a loud shout in praising Jehovah over the laying of the founlated into the Ar.a.ma'ic language. dation of the house of Jehovah. 12 And many of the priests and the Levites and the heads of the paternal houses, the old men that had seen the former house, were weeping with a loud voice at the laying of the foundation of this house before their eyes, while many others were raising the voice in shouting for joy. 13 Hence the people were not distinguishing the sound of the shout of rejoicing from the sound of the weeping of the people, for the people were shouting with a loud shout, and the sound itself

When the adversaries of Judah and Benjamin heard that the sons of the Exile were building a rael, 2 they immediately ap- cerning it: 553 Complaint to Artaxerxes, Orders a halt

"To Ar ta xerx'es the king your order is put through by me. 22 So servants, the men beyond the Riv- be careful that there be no neglier: And now 12 let it become gence about acting in this regard, known to the king that the Jews that the harm may not increase to who came up here from you to us the injury of kings." have come to Jerusalem. They are building the rebellious and bad city. and they proceed to finish the walls and to repair the foundations. 13 Now let it become known to the and their colleagues, they went in king that, if this city should be a hurry to Jerusalem to the Jews rebuilt and its walls be finished, and stopped them by force of arms, neither tax nor tribute nor toll will 24 It was then that the work on they give, and it will cause loss the house of God, which was in to the treasuries of the kings. 14 Now inasmuch as we do eat the salt of the palace, and it is not proper for us to see the denuding king of Persia. of the king, on this account we have sent and made [it] known to the king. 15 that there may be an investigation of the book of records of your ancestors. Then you will find in the book of records and learn that that city is a city rebellious and causing loss to kings and jurisdictional districts, and within it there were movers of revolt from the days of old. For this reason that city has been laid waste. 16 We are making known to the king that, if that city should be rebuilt and its walls be finished. you also will certainly have no share beyond the River."

17 The king sent word to Re'hum the chief government official and Shim'shai the scribe and the rest of their colleagues who were dwelling in Sa mar'i a and the rest be-

vond the River:

"Greetings! And now 18 the official document that you have sent | God proved to be upon the older us has been distinctly read before men of the Jews, and they did not me. 19 So an order has been put stop them until the report could go through by me, and they have investigated and found that that city document concerning this could be has from the days of old been one sent back. rising up against kings and one in which rebellion and revolt have that Tat'te nai the governor beyond been carried on. 20 And there the River and She'thar-boz'e nai proved to be strong kings over Je- and his colleagues, the lesser govrusalem and governing all beyond ernors that were beyond the River, the River, and tax, tribute and toll sent to Da ri'us the king; 7 they were being given to them. 21 Now sent the word to him, and the writ-PUT an order through for these ing in it was in this manner: able-bodied men to stop, that that city may not be rebuilt until the

23 Now after the copy of the official document of Ar.ta.xerx'es the king had been read before Re'hum and Shim'shai the scribe Jerusalem, stopped; and it continued stopped until the second year of the reign of Da ri'us the

And Hag'gai the prophet and D Zech a ri'ah the grandson of Id'do the prophet prophesied to the Jews who were in Judah and in Jerusalem, in the name of the God of Israel [who was] over them. 2 It was then that Ze rub ba bel the son of She-al'ti-el and Jesh'u-a the son of Je·hoz'a·dak got up and started to rebuild the house of God. which was in Jerusalem; and with them there were God's prophets giving them aid. 3 At that time Tat'te-nai the governor beyond the River and She'thar-boz'e-nai and their colleagues came to them, and this is what they were saving to them: "Who put an order through to you to build this house and to finish this beam structure?" 4 Then they said to them this: "What are the names of the ablebodied men that are building this building?" 5 And the eye of their to Da·ri'us and then an official

6 [Here] is a copy of the letter

"To Da.ri'us the king:

"All peace! 8 Let it become

known to the king that we went | treasures that is there in Babylon. to the jurisdictional district of Ju- whether it is so that from Cy'rus dah to the house of the great God, the king an order was put through and it is being built with stones to rebuild that house of God in rolled [into place], and timbers are Jerusalem; and the decision of the being laid in the walls; and that king concerning this let him send work is being eagerly done and is to us." making progress in their hands. 9 Then we asked these older men. This is what we said to them: 'Who put an order through to you to build this house and to finish this beam structure?' 10 And we also asked them their names, so as to let you know, that we might write the names of the able-bodied men that are at their head.

11 "And this is the word that they gave back to us, saying: 'We are the servants of the God of the king. Cy'rus the king put an order heavens and the earth, and we are rebuilding the house that had been built many years before this, which a great king of Israel built and finished. 12 However, because our fathers irritated the God of the heavens, he gave them into the hand of Neb·u·chad·nez'zar the king of Babylon, the Chal·de'an, and he demolished this house and took the people into exile at Babylon. 13 Nevertheless, in the first year of Cy'rus the king of Babylon. Cy'rus the king put an order through to rebuild this house of God. 14 And also the gold and silver vessels of the house of God that Neb·u·chad·nez'zar had taken out of the temple, which was in Jerusalem, and brought to the temple of Babylon, these Cy'rus the beyond the River, She'thar-boz'eking took out of the temple of Babylon, and they were given to Shesh baz'zar, the name of the one whom he made governor. 15 And 7 Let the work on that house of he said to him: "Take these vessels. Go, deposit them in the temple that is in Jerusalem, and let the will rebuild that house of God upon house of God be rebuilt upon its its place. 8 And by me an order place." 16 When that Shesh-baz'zar came he laid the foundations of the house of God, which is in Jerusalem; and from then until house of God; and from the royal now it is being rebuilt but it has not been completed.'

tigation in the king's house of needed, young bulls as well as rams

Governor writes Darius I. Replies approval

It was then that Da ri'us the b king put an order through, and they made an investigation in the house of the records of the treasures deposited there in Babylon. 2 And at Ec·bat'a·na, in the fortified place that was in the jurisdictional district of Me'di-a, there was found a scroll, and the memorandum to this effect was written within it:

3 "In the first year of Cy'rus the through concerning the house of God in Jerusalem: Let the house be rebuilt as the place where they are to offer sacrifices, and its foundations are to be fixed, its height being sixty cubits, its width sixty cubits, 4 with three layers of stones rolled [into place] and one layer of timbers; and let the expense be given from the king's house. 5 And also let the gold and silver vessels of the house of God that Neb·u·chad·nez'zar took out of the temple that was in Jerusalem and brought to Babylon be returned. that they may reach the temple that is in Jerusalem at its place and be deposited in the house of God.

6 "Now Tat'te-nai the governor nai and their colleagues, the lesser governors that are beyond the River, keep your distance from there. God alone. The governor of the Jews and the older men of the Jews has been put through as to what you will do with these older men of the Jews, for rebuilding that treasury of the tax beyond the River the expense will promptly be 17 "And now if to the king it given to these able-bodied men seems good, let there be an inves- without cessation. 9 And what is

to the God of heaven, wheat, salt, Moses, wine and oil, just as the priests that are in Jerusalem say, let there be given them continually day by day without fail; 10 that they may continually be presenting soothing offerings to the God of the heavens and praying for the life of the king and his sons. II And by me an order has been put and for their brothers the priests through that, as for anybody that violates this decree, a timber will be pulled out of his house and he will from the Exile ate, and everyone be impaled upon it, and his house will be turned into a public privy on this account. 12 And may the God who has caused his name to reside there overthrow any king and people that thrusts his hand out to commit a violation and destroy that house of God, which is in Jerusalem. I, Da·ri'us, do put through an order. Let it be done promptly."

13 Then Tat'te nai the governor beyond the River, She'tharboz'e nai and their colleagues, just as Da·ri'us the king had sent [word], so they did promptly. 14 And the older men of the Jews were building and making progress under the prophesying of Hag'gai the prophet and Zech a ri'ah the grandson of Id'do, and they built and finished [it] due to the order of the God of Israel and due to the order of Cy'rus and Da·ri'us and Ar.ta.xerx'es the king of Persia. 15 And they completed this house by the third day of the lunar month A.dar', that is, in the sixth vear of the reign of Da ri'us the king.

16 And the sons of Israel, the priests and the Levites and the rest of the former exiles held the inauguration of this house of God hovah his God upon him, all his with joy. 17 And they presented request. for the inauguration of this house of God a hundred bulls, two hundred rams, four hundred lambs, and as a sin offering for all Israel twelve male goats, according to the number of the tribes of Israel. 18 And they appointed the priests in their | 8 At length he came to Jerusalem classes and the Levites in their in the fifth month, that is, in the divisions, for the service of God seventh year of the king, 9 For which is in Jerusalem, according on the first [day] of the first month

and lambs for the burnt offerings to the prescription of the book of

19 And the former exiles proceeded to hold the passover on the fourteenth [day] of the first month. 20 As the priests and the Levites had cleansed themselves as one group, they were all of them clean, and so they slaughtered the passover victim for all the former exiles and for themselves. 21 Then the sons of Israel that had returned that had separated himself to them from the uncleanness of the nations of the land, to search for Jehovah the God of Israel. 22 And they went on to hold the festival of unfermented cakes seven days with rejoicing; for Jehovah caused them to rejoice, and he had turned the heart of the king of As syr'i a around toward them to strengthen their hands in the work of the house of the [true] God, the God of Israel.

77 And after these things in the reign of Ar·ta·xerx'es the king of Persia. Ez'ra the son of Se rai'ah the son of Az·a·ri'ah the son of Hil·ki'ah 2 the son of Shal'lum the son of Za'dok the son of A.hi'tub 3 the son of Am·a·ri'ah the son of Az-a-ri'ah the son of Mera'ioth 4 the son of Zer a hi'ah the son of Uz'zi the son of Buk'ki 5 the son of Ab·i·shu'a the son of Phin'e-has the son of E-le-a'zar the son of Aaron the chief priest-6 the said Ez'ra himself went up from Babylon; and he was a skilled copyist in the law of Moses, which Jehovah the God of Israel had given, so that the king granted him, according to the hand of Je-

7 Consequently some of the sons of Israel and of the priests and the Levites and the singers and the gatekeepers and the Neth'i.nim went up to Jerusalem in the seventh year of Ar.ta.xerx'es the king.

from Babylon, and on the first give, you will give out of the king's [day] of the fifth month he came house of treasures. to Jerusalem, according to the good hand of his God upon him. 10 For Ez'ra himself had prepared his heart to consult the law of Jehovah and to do [it] and to teach in Israel regulation and justice.

11 And this is a copy of the letter that King Ar.ta.xerx'es gave Ez'ra the priest the copyist, a copyist of the words of the commandments of Jehovah and of his regulations toward Israel:

12 "Ar·ta·xerx'es, the king of kings, to Ez'ra the priest, the copyist of the law of the God of the with zeal for the house of the God heavens: [Peace] be perfected. And of the heavens, that there may now 13 by me an order has been put through that everyone in my realm of the people of Israel and their priests and Levites that is willing to go to Jerusalem with you should go. 14 Inasmuch as from before the king and his seven counselors [an order] was sent to investigate concerning Judah and be imposed upon them. Jerusalem in the law of your God that is in your hand, 15 and to bring the silver and the gold that the king and his counselors have voluntarily given to the God of Israel, whose residence is in Jerusalem, 16 with all the silver and the gold that you find in all the jurisdictional district of Babylon along with the gift of the people and the priests who are voluntarily giving to the house of their God, which is in Jerusalem; 17 accordingly you will promptly buy with this money bulls, rams, lambs and their grain offerings and their drink offerings and you will present them upon the altar of the house of YOUR God, which is in Jerusalem.

18 "And whatever it seems good to you and to your brothers to do with the rest of the silver and gold, according to the will of Your God, you men will do. 19 And the vessels that are being given to you for the service of the house of your God deliver in full before God at Jerusalem. 20 And the rest of the

he himself appointed the going up | God that it devolves upon you to

21 "And by me myself. Ar-taxerx'es the king, an order has been put through to all the treasurers that are beyond the River, that everything that Ez'ra the priest. the copyist of the law of the God of the heavens, requests of you men it will be done promptly, 22 even to a hundred talents of silver and a hundred cor measures of wheat and a hundred bath measures of wine and a hundred bath measures of oil, and salt without limit. 23 Let all that is by the order of the God of the heavens be done occur no wrath against the king's realm and his sons. 24 And to you men it is being made known that, as respects any of the priests and the Levites, the musicians, the doorkeepers, the Neth'i nim, and the workers of this house of God. no tax, tribute or toll is allowed to

25 "And you, Ez'ra, according to the wisdom of your God that is in your hand appoint magistrates and judges that they may continually judge all the people that are beyond the River, even all those knowing the laws of your God; and anyone that has not known [them] you men will instruct. 26 And as for everyone that does not become a doer of the law of your God and the law of the king, let judgment be promptly executed upon him. whether for death or for banishment, or for money fine or for imprisonment."

27 Blessed be Jehovah the God of our forefathers, who has put such a thing into the heart of the king, to beautify the house of Jehovah, which is in Jerusalem! 28 And toward me he has extended loving-kindness before the king and his counselors and as respects all the mighty princes of the king. And I, for my part, strengthened myself according to the hand of Jehovah necessities of the house of your my God upon me, and I proceeded

to collect out of Israel the head | ri'ah and Me-shul'lam, head ones, ones to go up with me.

Now these were the heads of their paternal houses and the genealogical enrollment of those going up with me during the reign of Ar·ta·xerx'es the king out of Babylon: 2 Of the sons of Phin'ehas. Ger'shom: of the sons of Ith'amar. Daniel: of the sons of David. Hat'tush; 3 of the sons of Sheca·ni'ah, of the sons of Pa'rosh. Zech·a·ri'ah, and with him there was an enrollment of a hundred and fifty males; 4 of the sons of Pa'hath-mo'ab, El'ie-ho-e'nai the son of Zer·a·hi'ah, and with him two hundred males; 5 of the sons [of Zat'tul. Shec a ni'ah the son of Ja·ha·zi'el, and with him three hundred males: 6 and of the sons of A'din, E'bed the son of Jon'athan, and with him fifty males; 7 and of the sons of E'lam, Je-sha'iah the son of Athali'ah, and nated by [their] names. with him seventy males: 8 and of the sons of Sheph-a-ti'ah, Zeb-adi'ah the son of Mi'cha·el, and with him eighty males: 9 of the sons seek from him the right way for us of Jo'ab, O.ba.di'ah the son of Je·hi'el, and with him two hundred and eighteen males: 10 and of the sons of [Ba'ni], She lo'mith the men from the king to help us son of Jo·si·phi'ah, and with him a hundred and sixty males; 11 and cause we had said to the king: "The of the sons of Be'bai, Zech a ri'ah hand of our God is over all those the son of Be'bai, and with him twenty-eight males: 12 and of the sons of Az'gad, Jo-ha'nan the son of Hak'ka tan, and with him a hundred and ten males; 13 and our God concerning this, so that of the sons of A.do.ni'kam, those he let himself be entreated by us. who were the last, and these were their names: E·liph'e·let, Je·i'el and She-mai'ah, and with them sixty males: 14 and of the sons with them seventy males.

there three days, that I might all the Israelites who were to be scrutinize the people and the priests, found had contributed. 26 Thus I but none of the sons of Le'vi did weighed out into their hand six I find there, 16 Accordingly I sent hundred and fifty talents of silver and El·na'than and Ja'rib and El- [two] talents, [and] gold a hunna'than and Nathan and Zech-a-dred talents. 27 and twenty small

and for Joi'a rib and El na'than. instructors. 17 Then I gave them a command concerning Id'do the head one in the place Ca·si·phi'a, and I put in their mouth words to speak to Id'do [and] his brothers the Neth'i nim in the place Ca siphi'a, to bring to us ministers for the house of our God. 18 So they brought to us, according to the good hand of our God upon us, a man of discretion from the sons of Mah'li the grandson of Le'vi the son of Israel, namely, She-re-bi'ah and his sons and his brothers, eighteen: 19 and Hash-a-bi'ah and with him Je-sha'iah from the sons of Merar'i, his brothers, and their sons, twenty. 20 And from the Neth'inim, whom David and the princes gave to the service of the Levites. two hundred and twenty Neth'inim, all of whom had been desig-

21 Then I proclaimed a fast there at the river A.ha'va, to humble ourselves before our God, to and for our little ones and for all our goods. 22 For I felt ashamed to ask a military force and horseagainst the enemy in the way, beseeking him for good, but his strength and his anger are against all those leaving him." 23 Therefore we fasted and made request of

24 I now separated from the chiefs of the priests twelve, namely, She-re-bi'ah, Hash-a-bi'ah, and with them ten of their brothers. of Big'vai, U'thai and Zab'bud, and 25 And I proceeded to weigh out to them the silver and the gold and 15 And I proceeded to collect the utensils, the contribution to the them at the river that comes to house of our God that the king and A ha'va; and we kept encamped his counselors and his princes and for E·li·e'zer, Ar'i·el, She·mai'ah and a hundred silver utensils worth

Remnant leave Babylon, Confession of guilt

and two utensils of good copper. Levites have not separated them-

are something holy to Jehovah, and namely, the Ca'naan ites, the the utensils are something hely. Hit'tites the Per'iz zites the Jeb'uand the silver and the gold are a sites, the Am'mon ites, the Mo'abvoluntary offering to Jehovah the ites, the Egyptians and the Am'or-God of Your forefathers. 29 Keep ites. 2 For they have accepted awake and be on guard until you some of their daughters for themweigh [them] out before the chiefs selves and for their sons; and they, of the priests and the Levites and the holy seed, have become mingled the princes of the fathers of Israel in Jerusalem, in the dining halls of the house of Jehovah." 30 And the priests and the Levites received the weight of the silver and the gold and the utensils, to bring [them] to Jerusalem to the house of our God.

the river A.ha'va on the twelfth [day] of the first month to go to Jerusalem, and the very hand of our God proved to be over us, so that he delivered us out of the palm of the enemy and the ambush by the way. 32 So we came to Jerusalem and dwelt there three days. 33 And on the fourth day we proceeded to weigh out the silver and the gold and the utensils in the house of our God into the hand of Mer'e-moth the son of U-ri'jah the priest and with him E-le-a'zar the son of Phin'e has and with them Jo'za bad the son of Jesh'u a and No-a-di'ah the son of Bin'nu-i the Levites, 34 by number [and] by weight for everything, after which all the weight was written down at that time. 35 Those coming out of the captivity, the former exiles, themselves presented burnt sacrifices to the God of Israel, twelve bulls for all Israel, ninety-six rams, seventy-seven male lambs, twelve he-goats as a sin offering, everything as a burnt offering to Jehovah.

36 Then we gave the laws of the king to the satraps of the king and the governors beyond the River. and they assisted the people and the house of the [true] God.

And as soon as these things

gold bowls worth a thousand daries of Israel and the priests and the gleaming red, as desirable as gold, selves from the peoples of the lands 28 Then I said to them: "You as regards their detestable things. with the peoples of the lands, and the hand of the princes and the deputy rulers has proved to be foremost in this unfaithfulness."

3 Now as soon as I heard of this thing I ripped apart my garment and my sleeveless coat, and I began to pull out some of the hair of my 31 Finally we pulled away from head and of my beard, and I kept sitting stunned. 4 Also to me they came gathering themselves, everyone trembling because of the words of the God of Israel against the unfaithfulness of the exiled people. while I was sitting stunned until the grain offering of the evening.

5 And at the grain offering of the evening I stood up from my humiliation, with my garment and my sleeveless coat torn apart, and I proceeded to kneel upon my knees and spread out my palms to Jehovah my God. 6 And I went on to say: "O my God, I do feel ashamed and embarrassed to raise my face to you, O my God, for our errors themselves have multiplied over our head and our guiltiness has grown great even to the heavens. 7 From the days of our forefathers we have been in great guiltiness until this day; and because of our errors we have been given, we ourselves, our kings, our priests, into the hand of the kings of the lands with the sword, with the captivity and with the plunder and with shame of face, just as this day. 8 And now for a little moment favor from Jehovah our God has come by leaving over for us those who escape and by giving us a peg in his holy place, to make our eyes shine. O our God, and to give us a little reviving were finished, the princes ap- in our servitude. 9 For we are proached me, saying: "The people servants; and in our servitude our

God has not left us, but he extends | ni'ah the son of Je hi'el of the sons toward us loving-kindness before of E'lam answered and said to the kings of Persia, to give us a Ez'ra: "We-we have acted unreviving so as to raise up the house faithfully against our God, so that of our God and to restore its we gave a dwelling to foreign wives desolated places and to give us a from the peoples of the land. Yet stone wall in Judah and in Jeru- now there exists a hope for Israel salem.

O our God, after this? For we have to put away all the wives and those left your commandments. 11 which born from them according to the you commanded by means of your counsel of Jehovah and of those land that you people are going in our God, that it may be done acto take possession of is an impure cording to the law. 4 Get up, for land because of the impurity of the the matter devolves upon you, and peoples of the lands, because of their detestable things with which they have filled it from end to end by their uncleanness. 12 And now Your daughters do not you people give to their sons, neither their daughters do you accept for your sons: and to time indefinite you must not work for their peace and their prosperity, in order that you may grow strong and certainly eat the good of the land and indeed take possession [of it] for your sons to time indefinite.' 13 And after all that has come upon us for our bad deeds and our great guiltiness-for you yourself. O our God. have underestimated our error, and you have given us those who have escaped such as these- 14 shall we go breaking your commandments again and forming marriage alliances with the peoples of these detestable things? Will you not get incensed at us to the limit so that there will be none remaining and none escaping? 15 O Jehovah the God of Israel, you are righteous, because we have been left over as an escaped people as at this day. Here we are before you in our guiltiness. for it is impossible to stand before you on account of this."

Now as soon as Ez'ra had prayed and he had made con- of rain. fession while weeping and lying prostrate before the house of the [true] God, those of Israel collected | yourselves have acted unfaithfully themselves together to him, a very in that you gave a dwelling to large congregation, men and women foreign wives so as to add to the and children, for the people had guiltiness of Israel. 11 And now wept profusely. 2 Then Shec a- make confession to Jehovah the

concerning this. 3 And now let us 10 "And now what shall we say, conclude a covenant with our God servants the prophets, saying, 'The trembling at the commandment of we are with you. Be strong and act."

5 At that Ez'ra rose and had the chiefs of the priests, the Levites and all Israel take an oath to do according to this word, Accordingly they took an oath. 6 Ez'ra now rose from before the house of the [true] God and went to the dining hall of Je-ho-ha'nan the son of E·li'a·shib. Although he went there, he ate no bread and drank no water, for he was mourning over the unfaithfulness of the exiled people.

7 Then they caused a call to pass throughout Judah and Jerusalem for all the former exiles to collect themselves together at Jerusalem: 8 and anyone that did not come in three days' time according to the counsel of the princes and the older men-all his goods would be put under a ban and he himself be separated from the congregation of the exiled people. 9 So all the men of Judah and Benjamin collected themselves together at Jerusalem within three days, that is, in the ninth month on the twentieth [day] of the month, and all the people kept sitting in the open place of the house of the [true] God, shivering because of the matter and on account of the showers

10 At length Ez'ra the priest rose and said to them: "You

God of your forefathers and do his | rim, Ma·a·sei'ah and E·li'jah and pleasure and separate yourselves She mai'ah and Je hi'el and Uzfrom the peoples of the land and zi'ah; 22 and of the sons of Pash'from the foreign wives." 12 To hur, E-li-o-e'nai, Ma-a-sei'ah, Ish'this all the congregation answered and said with a loud voice: "Exactly according to your word it devolves Jo'za bad and Shim'e-i and Keupon us to do. 13 However, the lai'ah (that is, Ke·li'ta), Peth·apeople are many, and it is the hi'ah, Judah and E·li·e'zer; season of showers of rain, and it 24 and of the singers, E-li'a-shib; is not possible to stand outside; and of the gatekeepers, Shal'lum and the business will not take and Te'lem and U'ri. one day or two, for we have rebelled to a great extent in this matter. 14 So, please, let our princes act representatively for all the congregation; and, as for all in our cities who have given a dwelling to foreign wives, let them come at the times appointed and along with them the older men of each individual city and its judges, until we have turned back the burning anger of our God from us, on account of this matter."

15 (However, Jon'a than the son of As'a hel and Jah zei'ah the son of Tik'vah themselves stood up against this, and Me-shul'lam and Shab'be that the Levites were the ones that helped them.) 16 And the former exiles proceeded to do that way; and Ez'ra the priest [and] the men that were the heads of the fathers for their paternal Mal·chi'jah, She·mai'ah, Shim'ehouse, even all of them by [their] on, 32 Benjamin, Mal'luch [and] names, now separated themselves Shem a ri'ah; 33 of the sons of and began sitting on the first day Ha'shum, Mat-te'nai, Mat'tat-tah, of the tenth month to inquire into Za'bad, E-liph'e-let, Jer'e-mai, Mathe matter; 17 and gradually they finished with all the men that had given a dwelling to foreign wives by the first day of the first ah, Chel'u·hi, 36 Va·ni'ah, Mer'month. 18 And some of the sons e-moth, E-li'a-shib, 37 Mat-ta-of the priests came to be found ni'ah, Mat-te'nai and Ja'a-su; that had given a dwelling to for- 38 and of the sons of Bin'nu-i, eign wives; of the sons of Jesh'u·a Shim'e·i 39 and Shel·e·mi'ah and the son of Je hoz'a dak and his Nathan and A dai'ah, 40 Machbrothers, Ma·a·sei'ah and E·li·e'zer nad'e·bai, Sha'shai, Sha'rai, and Ja'rib and Ged a · li'ah. 19 But they promised by shaking Shem a ri'ah, 42 Shal'lum, Amhands to put their wives away, and that, they being guilty, there should Ne'bo, Je i'el, Mat ti thi'ah, Za'be a ram of the flock for their bad, Ze bi'na, Jad'dai and Joel guiltiness.

there were Ha·na'ni and Zeb·a-di'ah; 21 and of the sons of Ha'-along with sons.

25 And of Israel, of the sons of Pa'rosh there were Ra·mi'ah and Iz-zi'ah and Mal-chi'iah and Mii'a·min and E·le·a'zer and Mal·chi'jah and Be-nai'ah: 26 and of the sons of E'lam, Mat-ta-ni'ah, Zecha·ri'ah and Je·hi'el and Ab'di and Jer'e-moth and E-li'jah: 27 and of the sons of Zat'tu, E·li·o·e'nai, E·li'a·shib, Mat·ta·ni'ah and Jer'e-moth and Za'bad and A-zi'za; 28 and of the sons of Be'bai, Jeho·ha'nan, Han·a·ni'ah, Zab'bai, Ath'lai; 29 and of the sons of Ba'ni, Me-shul'lam, Mal'luch and A dai'ah, Ja'shub and She'al [and] Jer'e moth; 30 and of the sons of Pa'hath-mo'ab, Ad'na and Che'lal, Be·nai'ah, Ma·a·sei'ah, Mat·ta·ni'ah, Bez'a·lel and Bin'nu·i and Ma·nas'seh; 31 and [of] the sons of Ha'rim, E·li·e'zer, Is·shi'jah, nas'seh [and] Shim'e-i; 34 of the sons of Ba'ni, Ma·a·da'i, Am'ram and U'el, 35 Be nai'ah, Be dei'-41 Az'ar el and Shel e mi'ah, a ri'ah, Joseph; 43 of the sons of [and] Be-nai'ah, 44 These all 20 And of the sons of Im'mer had accepted foreign wives, and

## NEHEMIAH

son of Hac·a·li'ah: Now it came commandments and done them, about in the month Chis'lev, in the though your dispersed people twentieth year, that I myself happened to be in Shu'shan the castle, the heavens, from there I shall 2 Then Ha na'ni, one of my broth- collect them and certainly bring ers, came in, he and other men them to the place that I have from Judah, and I proceeded to chosen to have my name reside ask about the Jews, those who had there.' 10 And they are your servescaped, who had been left over of ants and your people, whom you the captivity, and also about Jeru-redeemed by your great power and salem. 3 Accordingly they said to by your strong hand. 11 Ah, Jeme: "Those left over, who have hovah, please, let your ear become been left over from the captivity, attentive to the prayer of your there in the jurisdictional district, servant and to the prayer of your are in a very bad plight and in servants who take delight in fearreproach; and the wall of Jeru- ing your name; and, please, do grant salem is broken down, and its very gates have been burned with fire."

4 And it came about that, as soon as I heard these words, I sat down and began to weep and mourn for days, and I was continually fasting and praying before the God of the heavens. 5 And I went on to say: "Ah, Jehovah the was before him, and I as usual God of the heavens, the God great took up the wine and gave it to and fear-inspiring, keeping the covenant and loving-kindness toward those loving him and keeping his king said to me: "Why is your commandments, 6 please, let your face gloomy when you yourself are ear become attentive and your eyes not sick? This is nothing but a opened, to listen to the prayer of gloominess of heart." At this I your servant, which I am praying before you today, day and night, concerning the sons of Israel your the king himself live to time indefservants, all the while making confession concerning the sins of the become gloomy when the city, the sons of Israel with which we have house of the burial places of my sinned against you. We have sinned. both I and the house of my father. 7 We have unquestionably acted with fire?" 4 In turn the king corruptly against you and have not said to me: "What is this that you kept the commandments and the are seeking to secure?" At once regulations and the judicial deci- I prayed to the God of the heavsions that you gave in command ens. 5 After that I said to the to Moses your servant.

that you commanded Moses your good before you, that you would servant, saying, 'Should you, for send me to Judah, to the city of Your part, act unfaithfully, I, for the burial places of my forefathers. my part, shall scatter you among that I may rebuild it." 6 At this the peoples. 9 When you will the king said to me, as his queenly

The words of Ne·he·mi'ah the have returned to me and kept my should happen to be at the end of success to your servant today and make him an object of pity before this man."

Now I myself happened to be

cupbearer to the king.

And it came about in the month Ni'san, in the twentieth year of Ar·ta·xerx'es the king, that wine the king. But never had I happened to be gloomy before him. 2 So the became very much afraid.

3 Then I said to the king: "Let inite! Why should not my face forefathers, is devastated, and its very gates have been eaten un king: "If to the king it does seem 8 "Remember, please, the word good, and if your servant seems "How long will your journey come I came back and entered by the to be and when will you return?" So it seemed good before the king that he should send me, when I gave him the appointed time.

7 And I went on to say to the king: "If to the king it does seem good, let letters be given me to the governors beyond the River, that they may let me pass until I come to Judah; 8 also a letter to A'saph the keeper of the park that belongs to the king, that he may give me trees to build with timber the gates of the Castle that belongs to the house, and for the wall of the city and for the house into which I am to enter." So the king gave [them] to me, according to the good hand of my God upon me.

9 Eventually I came to the governors beyond the River and gave them the letters of the king. Moreover, the king sent with me chiefs of the military force and horsemen. 10 When San-bal'lat the Hor'o-nite and To-bi'ah the servant, the Am'mon-ite, got to hear [of it], then it seemed to them something very bad that a man had come to seek something good for the sons of Israel.

11 At length I came to Jerusalem, and I continued there for three days. 12 Then I rose up by night, I and a few men with me, and I did not tell a man what my God was putting into my heart to do for Jerusalem, and there was no domestic animal with me except the domestic animal on which I Jerusalem, how they were broken eaten up by fire. 14 And I went the son of Im'ri did building. passing along to the Fountain Gate and to the King's Pool, and there the sons of Has se na'ah built: was no place for the domestic they themselves timbered it and animal under me to pass along, then set up its doors, its bolts and 15 But I kept on ascending in the its bars. 4 And at their side Mer'torrent valley by night, and I kept e-moth the son of U-ri'jah the son

consort was sitting beside him: on examining the wall; after which Valley Gate, and so got back,

16 And the deputy rulers themselves did not know where I had gone and what I was doing; and to the Jews and the priests and the nobles and the deputy rulers and the rest of the doers of the work I had not yet told anything. 17 Finally I said to them: "You are seeing the bad plight in which we are, how Jerusalem is devastated and its gates have been burned with fire. Come and let us rebuild the wall of Jerusalem, that we may no longer continue to be a reproach." 18 And I went on to tell them of the hand of my God. how it was good upon me, and also of the king's words that he had said to me. At this they said: "Let us get up, and we must build." So they strengthened their hands for the good work.

19 Now when San bal'lat the Hor'o nite and To bi'ah the servant, the Am'mon ite, and Ge'shem the Arabian heard of it, they began to deride us and look on us despisingly and say: "What is this thing that you are doing? Is it against the king that you are rebelling?" 20 However, I replied to them and said to them: "The God of the heavens is the One that will grant us success, and we ourselves, his servants, shall get up, and we must build; but you yourselves have no share, nor just claim, nor memorial

in Jerusalem."

2 And E·li'a·shib the high priest and his brothers, the priests, was riding. 13 And I proceeded proceeded to get up and build the to go out by the Valley Gate by Sheep Gate. They themselves sancnight and in front of the Fountain tified it and went setting up its of the Big Snake and to the Gate doors; and as far as the Tower of of the Ash-heaps, and I was con- Me'ah they sanctified it, as far as stantly examining the walls of the Tower of Ha nan'el. 2 And at their side the men of Jer'i cho did down and the gates of it had been building. And at their side Zac'cur

3 And the Fish Gate was what

of Hak'koz did repair work, and himself went building it and setting at their side Me shul'lam the son up its doors, its bolts and its bars. of Ber e chi'ah the son of Meshez'a bel did repair work; and at what Shal'lun the son of Col·ho'their side Za'dok the son of Ba'a na zeh, a prince of the district of did repair work. 5 And at their Miz'pah, repaired: he himself proside the Te-ko'ites did repair work: ceeded to build it and to roof it but their majestic ones themselves over and to set up its doors, its did not bring the back of their bolts and its bars, and also the neck into the service of their masters.

6 And the Gate of the Old [City] was what Joi'a da the son of Pase'ah and Me-shul'lam the son of Bes·o·dei'ah repaired: they themselves timbered it and then set up its doors and its bolts and its bars. 7 And at their side Mel·a·ti'ah the Gib'e-on-ite and Ja'don the Meron'o-thite, did repair work, men of Gib'e on and Miz'pah, belonging to the throne of the governor beyond the River. 8 At his side Uz'zi·el the son of Har·hai'ah, goldsmiths, did repair work; and at his side Han·a·ni'ah a member of the ointment mixers did repair work: and they proceeded to flagstone Jerusalem as far as the Broad Wall. 9 And at their side Re-pha'iah the son of Hur, a prince of half the district of Jerusalem, did repair work. 10 And at their side Je-da'iah the son of Ha-ru'maph did repair work in front of his own house; and at his side Hat'tush the son of Hash-ab-nei'ah did repair work.

11 Another measured section was what Mal·chi'jah the son of Ha'rim and Has'shub the son of Pa'hathmo'ab repaired, and also the Tower of the Bake Ovens, 12 And at his side Shal'lum the son of Haland his daughters.

13 The Valley Gate was what Ha'nun and the inhabitants of men of the [Jordan] District, did Za-no'ah repaired; they themselves repair work. 23 After them Benbuilt it and then set up its doors, jamin and Has'shub did repair its bolts and its bars, also a thou- work in front of their own house. sand cubits in the wall as far After them Az·a·ri'ah the son of as the Gate of the Ash-heaps. Ma.a.sei'ah the son of A.na.ni'ah 14 And the Gate of the Ash-heaps did repair work close by his own was what Mal chi'jah the son of house. 24 After him Bin'nu i the Re'chab, a prince of the district son of Hen'a dad repaired another

15 And the Fountain Gate was

wall of the Pool of the Canal to the King's Garden and as far as the Stairway that goes down from the City of David.

16 After him Ne he mi'ah the son of Az'buk, a prince of half the district of Beth-zur, did repair work as far as in front of the Burial Places of David and as far as the pool that had been made and as far as the House of the Mighty Ones.

17 After him the Levites did repair work, Re'hum the son of Ba'ni: at his side Hash-a-bi'ah, a prince of half the district of Kei'lah, did repair work for his district. 18 After him their brothers did repair work, Bay'vai the son of Hen'a dad, a prince of half the district of Kei'lah.

19 And E'zer the son of Jesh'u.a. a prince of Miz'pah, proceeded at his side to repair another measured section in front of the going up to the Armory at the Buttress.

20 After him Bar'uch the son of Zab'bai worked with fervor [and] repaired another measured section. from the Buttress as far as the entrance of the house of E·li'a·shib the high priest.

21 After him Mer'e-moth the son of U-ri'jah the son of Hak'koz repaired another measured section. lo'hesh, a prince of half the district from the entrance of the house of of Jerusalem, did repair work, he E-li'a-shib as far as the end of E·li'a·shib's house.

22 And after him the priests, of Beth-hac che'rem, repaired; he measured section, from the house and as far as the corner.

U'zai [did repair work] in front of the heaps of dusty rubbish of the Buttress and the tower that when they are burned?" goes out from the King's House, Courtvard of the Guard. After him there was Pe-dai'ah the son of Pa'rosh.

26 And the Neth'i-nim themselves happened to be dwellers in O'phel: [they did repair work] as far as in front of the Water Gate on the east and the protruding tower.

27 After them the Te-ko'ites repaired another measured section. from in front of the great protruding tower as far as the wall of O'phel.

28 Above the Horse Gate the priests did repair work, each one in front of his own house.

29 After them Za'dok the son of Im'mer did repair work in front of his own house.

And after him She-mai'ah the son of Shec·a·ni'ah, the keeper of the East Gate, did repair work.

30 After him Han a ni'ah the son of Shel·e·mi'ah and Ha'nun the sixth son of Za'laph repaired another measured section.

After him Me-shul'lam the son of Ber·e·chi'ah did repair work in

front of his own hall.

31 After him Mal·chi'jah, a member of the goldsmith guild, did repair work as far as the house of the Neth'i nim and the traders. in front of the Inspection Gate account of them. and as far as the roof chamber of the corner.

32 And between the roof chamber of the corner and the Sheep Gate the goldsmiths and the trad- are not able to build on the wall."

ers did repair work.

4 Now it came about that, as soon were rebuilding the wall, he became angry and highly offended, we shall certainly kill them and and he kept deriding the Jews. put a stop to the work." 2 And he began to say before his brothers and the military force whenever the Jews dwelling close of Sa·mar'i·a, yes, he began to by them came in, they proceeded say: "What are the feeble Jews to say to us ten times: "[They doing? Will they depend upon will come up] from all the places

of Az-a-ri'ah as far as the Buttress | themselves? Will they sacrifice? Will they finish up in a day? Will 25 [After him] Pa'lal the son of they bring the stones to life out

3 Now To bi'ah the Am'mon ite the upper one that belongs to the was alongside him, and he went on to say: "Even what they are building, if a fox went up [against it], he would certainly break down

their wall of stones."

Wall sections, Opposition of enemies

4 Hear, O our God, for we have become an object of contempt; and make their reproach return upon their own head, and give them to the plunder in the land of captivity. 5 And do not cover over their error and their sin from before you. Let it not be wiped out, for they have committed offense against the builders.

6 So we kept building the wall, and the entire wall came to be joined together clear to half its height], and the people continued to have a heart for working.

7 Now it came about that, as soon as San·bal'lat and To·bi'ah and the Arabians and the Am'mon·ites and the Ash'dod·ites heard that the repairing of the walls of Jerusalem had gone forward, for the gaps had started to be stopped up, they became very angry. 8 And all of them began to conspire together to come and fight against Jerusalem and cause me disturbance. 9 But we prayed to our God and kept a guard posted against them day and night on

10 And Judah began to say: "The power of the burden bearer has stumbled, and there is a great deal of rubbish; and we ourselves

11 Moreover, our adversaries kept saying: "They will not know as San bal'lat heard that we and they will not see until we come right in among them, and

12 And it came about that,

where you people will return to | that time I said to the people: us."

the lowest parts of the place be- the midst of Jerusalem, and they hind the wall at the open places, must become for us a guard by and I kept the people posted by night and workers by day." 23 As families with their swords, their for me and my brothers and my lances and their bows. 14 When attendants and the men of the I saw [their fear] I immediately guard who were behind me, we rose and said to the nobles and the deputy rulers and the rest of the people: "Do not be afraid on their account. Jehovah the great and the fear-inspiring One keep in your mind; and fight for your brothers, your sons and your daughters, your wives and your homes."

15 Now it came about that as soon as our enemies heard that it had become known to us, so that the [true] God had frustrated their counsel and we had all of us gone back to the wall, each one to his work, 16 yes, it came about that from that day forward half of my young men were active in the work and half of them were holding the lances, the shields and the bows and the coats of mail; and the princes were behind the whole house of Judah. 17 As for the builders on the wall and those who were carrying the burden of load bearers, [each] one was active in the work with his one hand while the other [hand] was holding the missile. 18 And the builders were girded, each one with his sword upon his hip, while building; and the one to blow the horn was alongside me.

19 And I proceeded to say to the nobles and the deputy rulers and the rest of the people: "The work is large and extensive, and we are spread about upon the wall far apart from one another. 20 In the place where you hear the sound of the horn, there is where I proceeded to say to them: "We you will collect yourselves together to us. Our God himself will fight own Jewish brothers who were sold

for us."

work, the other half of them also

"Let the men spend the night, 13 So I kept [men] posted at each one with his attendant, in were not taking off our garments. each one [having] his missile in his right hand.

> 5 However, there came to be a great outcry of the people and their wives against their Jewish brothers. 2 And there were those who were saying: "Our sons and our daughters we are giving as security that we may get grain and eat and keep alive." 3 And there were those who were saying: "Our fields and our vineyards and our houses we are giving as security that we may get grain during the food shortage." 4 And there were those who were saving: "We have borrowed money for the king's tribute on our fields and our vineyards. 5 And now our flesh is the same as the flesh of our brothers; our sons are the same as their sons, but here we are reducing our sons and our daughters to slaves, and there are some of our daughters already reduced; and there is no power in our hands while our fields and our vineyards belong to others."

> 6 Now I became very angry as soon as I heard their outcry and these words. 7 So my heart took consideration within me, and I began finding fault with the nobles and the deputy rulers, and went on to say to them: "Usury is what you are exacting, each one from

his own brother.

Further, I arranged a great assembly on their account. 8 And ourselves have bought back our to the nations, as far as it was in 21 While we were active in the our power; and at the same time will you yourselves sell your own were holding the lances, from the brothers, and must they be sold ascending of the dawn until the to us?" At this they became speechstars came out. 22 Besides, at less, and they did not find a word.

9 And I went on to say: "The | 17 And the Jews and the deputy thing that you are doing is not rulers, a hundred and fifty men, good. Is it not in the fear of our and those coming in to us from the God that you should walk because of the reproach of the nations, our enemies? 10 And also happened to be made ready daily. I. my brothers and my attendants one bull, six select sheep and birds are giving money and grain on were made ready for me, and once loan among them. Let us, please, every ten days every sort of wine leave off this lending on interest. in abundance. And along with this 11 Please, restore to them on this the bread due the governor I did day their fields, their vineyards, not demand, because the service their olive groves and their houses, upon this people was heavy. 19 Do and the hundredth of the money remember for me, O my God, for and the grain, the new wine and good, all that I have done in behalf the oil that you are exacting as of this people. interest from them."

12 To this they said: "We shall 0 shall do precisely as you are say-I shook out and then said: "In shake out from his house and from his acquired property every man that does not carry out this word: and in this manner may he become shaken out and empty." To this all the congregation said: "Amen!" And they began to praise Jehovah. according to this word.

14 Another thing: From the day that he commissioned me to beto the thirty-second year of Ar-ta- them with the same word. xerx'es the king, twelve years, I 5 Finally San bal'lat sent his atmyself and my brothers did not tendant to me with the same word of God.

lected together there for the work. let us consult together."

nations that were around us were at my table. 18 As for that which

Now it came about that, as soon as it was told to Sanmake restoration, and from them ballat and To-bi'ah and to Ge'we shall ask nothing back. We shem the Arabian and to the rest of our enemies that I had rebuilt ing," So I called the priests and the wall and there had not been made them swear to do according left in it a gap (although up to to this word. 13 Also, my bosom that time the doors themselves I had not set up in the gates), this manner may the [true] God 2 San ballat and Ge'shem immediately sent to me, saving: "Do come, and let us meet together by appointment in the villages of the valley plain of O'no." But they were scheming to do me harm. 3 So I sent messengers to them. saying: "It is a great work that And the people proceeded to do I am doing, and I am not able to go down. Why should the work cease while I take off from it and have to go down to you?" 4 Howcome their governor in the land ever, they sent me the same word of Judah, from the twentieth year four times, and I kept replying to

eat the bread due the governor, a fifth time, with an open letter 15 As for the former governors in his hand. 6 There was written that were prior to me, they had in it: "Among the nations it has made it heavy upon the people, and been heard, and Ge'shem is saying they kept taking from them for [it], that you and the Jews are bread and wine daily forty silver scheming to rebel. That is why you shekels. Also, their attendants are building the wall; and you are themselves domineered over the becoming a king to them, accordpeople. As for me, I did not do ing to these words. 7 And there that way on account of the fear are even prophets that you have appointed to call out concerning 16 And, what is more, in the you throughout Jerusalem, saying, work of this wall I took a hand, "There is a king in Judah!' And and not a field did we acquire: now things like these will be told and all my attendants were col- to the king. So now do come, and

8 However, I sent to him, saving: | them. 18 For many in Judah "Things such as you are saying have not been brought about, but it he was to Shec a ni'ah the son of is out of your own heart that you A'rah; and Je ho ha'nan his son are inventing them." 9 For all of had himself taken the daughter of them were trying to make us afraid. Me-shul'lam the son of Ber-e-chi'saying: "Their hands will drop ah, 19 Also, good things about down from the work so that it will him they were continually saying not be done." But now strengthen my hands.

10 And I myself entered the house of She-mai'ah the son of Dela'iah the son of Me·het'a·bel while he was shut up. And he proceeded to say: "Let us meet by appointment at the house of the [true] God, within the temple, and let us close the doors of the temple: for they are coming in to kill you. even by night they are coming in to kill you." 11 But I said: "Should a man like me run away? And who is there like me that could enter into the temple and live? I shall not enter!" 12 So I investigated, and here it was not God that had sent him, but he had spoken this prophecy against me as To·bi'ah and San·bal'lat themselves had hired him. 13 For this reason he had been hired in order that I might be afraid and do that way, and I should certainly sin and it should certainly become in their possession a bad reputation, in order that they might reproach me.

14 Do remember, O my God, To·bi'ah and San·bal'lat, according to these deeds of [each] one, and also No·a·di'ah the prophetess and the rest of the prophets that were continually trying to make me afraid.

15 At length the wall came to completion on the twenty-fifth [day] of E'lul, in fifty-two days.

soon as all our enemies heard [of king of Babylon had taken into it] and all the nations that were exile and who later returned to around us got to see it, they at Jerusalem and to Judah, each to once fell very much in their own his own city; 7 those who came eyes, and they got to know that it in with Ze·rub'ba·bel, Jesh'u·a, was from our God that this work Ne he mi'ah, Az a ri'ah, Ra a mi'had been done. 17 In those days ah, Na ham'a ni, Mor'de cai, Bil'also the nobles of Judah were mak- shan, Mis'pe-reth, Big'vai, Ne'hum, ing numerous their letters that Ba'a nah. were going to To-bi'ah and those The number of the men of the

were sworn to him, for a son-in-law before me. And my own words they were continually taking out to him. There were letters that To-bi'ah sent to make me afraid

And it came about that, as soon as the wall had been rebuilt, I at once set up the doors. Then there were appointed the gatekeepers and the singers and the Levites. 2 And I went on to put in command of Jerusalem Ha na'ni my brother and Han a ni'ah the prince of the Castle, for he was such a trustworthy man and feared the truel God more than many others. 3 So I said to them: "The gates of Jerusalem should not be opened until the sun gets hot; and while they are standing by they should shut the doors and bolt [them]. And station guards of the inhabitants of Jerusalem, each one at his own guardpost and each one in front of his own house." 4 Now the city was wide and great. and there were few people inside it. and there were no houses built.

5 But my God put [it] into my heart that I should collect together the nobles and the deputy rulers and the people to get themselves enrolled genealogically. Then I found the book of genealogical enrollment of those who came up at the first, and found written in it:

6 These are the sons of the jurisdictional district who came up out of the captivity of the exiled peo-16 And it came about that, as ple whom Neb·u·chad·nez'zar the

of To bi'ah that were coming in to people of Israel: 8 The sons of

the sons of Jesh'u·a and Jo'ab. hundred and forty-five; 14 the sons of Be'bai, six hundred and hundred and thirty-eight, twenty-eight; 17 the sons of Az'- 46 The Neth'i-nim: The e·ki'ah, ninety-eight; 22 the sons twenty-eight; 23 the sons of Be'zai, three hundred and twenty-four: and twelve: 25 the sons of Gib'e-29 the men of Kir'i-ath-je'a-rim. Che phi'rah and Be er'oth, seven Ne zi'ah, the sons of Ha ti'pha. hundred and forty-three; 30 the men of Ra'mah and Ge'ba, six Sol'o mon: The sons of So'tai, the hundred and twenty-one; 31 the men of Mich'mas, a hundred and twenty-two; 32 the men of Beth'el and A'i, a hundred and twentythree: 33 the men of the other Ne'bo. fifty-two; 34 the sons of Po'che reth-haz ze ba'im, the sons the other E'lam, a thousand two of A'mon, 60 All the Neth'i nim hundred and fifty-four; 35 the sons of Ha'rim, three hundred and twenty: 36 the sons of Jer'i-cho. three hundred and forty-five: 37 the sons of Lod, Ha'did and O'no, seven hundred and twentyone: 38 the sons of Se na'ah. three thousand nine hundred and thirty.

da'iah of the house of Jesh'u.a, of To.bi'ah, the sons of Ne.ko'da.

Pa'rosh, two thousand one hun-Inine hundred and seventy-three: dred and seventy-two: 9 the sons 40 the sons of Im'mer, a thousand of Sheph a ti'ah, three hundred and fifty-two: 41 the sons of and seventy-two: 10 the sons of Pash'hur, a thousand two hundred A'rah, six hundred and fifty-two; and forty-seven; 42 the sons of 11 the sons of Pa'hath-mo'ab, of Ha'rim, a thousand and seventeen.

43 The Levites: The sons of two thousand eight hundred and Jesh'u·a, of Kad'mi·el, of the eighteen; 12 the sons of E'lam, a sons of Ho'de vah, seventy-four, thousand two hundred and fifty- 44 The singers, the sons of A'saph, four: 13 the sons of Zat'tu, eight a hundred and forty-eight. 45 The gatekeepers, the sons of Shal'lum, sons of Zac'cai, seven hundred and the sons of A'ter, the sons of Tal'sixty: 15 the sons of Bin'nu i, six mon. the sons of Ak'kub, the sons hundred and forty-eight: 16 the of Ha-ti'ta, the sons of Sho'bai, a

46 The Neth'i nim: The sons of gad, two thousand three hundred Zi'ha, the sons of Ha-su'pha, the and twenty-two; 18 the sons of sons of Tab ba'oth, 47 the sons Ad·o·ni'kam. six hundred and sixty- of Ke'ros, the sons of Si'a, the sons seven: 19 the sons of Big'vai, two of Pa'don, 48 the sons of Le ba'thousand and sixty-seven; 20 the nah, the sons of Hag'a bah, the sons of A'din, six hundred and fifty- sons of Sal'mai, 49 the sons of five; 21 the sons of A'ter, of Hez- Ha'nan, the sons of Gid'del, the sons of Ga'har, 50 the sons of of Ha'shum, three hundred and Re-a'iah, the sons of Re'zin, the sons of Ne-ko'da, 51 the sons of Gaz'zam, the sons of Uz'za, the sons 24 the sons of Ha'riph, a hundred of Pa·se'ah. 52 the sons of Be'sai, the sons of Me·u'nim, the sons of on, ninety-five; 26 the men of Ne-phush'e-sim, 53 the sons of Beth'le hem and Ne to'phah, a Bak'buk, the sons of Ha ku'pha, hundred and eighty-eight; 27 the the sons of Har'hur, 54 the sons men of An'a thoth, a hundred of Baz'lith, the sons of Me hi'da, and twenty-eight; 28 the men the sons of Har'sha, 55 the sons of Beth-az'ma veth, forty-two; of Bar'kos, the sons of Sis'e-ra the of Bar'kos, the sons of Sis'e ra, the sons of Te'mah, 56 the sons of

57 The sons of the servants of sons of So phe'reth, the sons of Peri'da. 58 the sons of Ja'a la, the sons of Dar'kon, the sons of Gid'del, 59 the sons of Sheph-a-ti'ah. the sons of Hat'til, the sons of and the sons of the servants of Sol'o mon were three hundred and ninety-two.

61 And these were the ones going up from Tel-me'lah, Tel-har'sha, Che'rub, Ad'don and Im'mer, and they were not able to tell the house of their fathers and their origin, whether they were of Israel: 39 The priests: The sons of Je- 62 the sons of De-la'iah, the sons six hundred and forty-two. 63 And the Water Gate Then they said to of the priests: the sons of Ha bai'- Ez'ra the copyist to bring the book ah, the sons of Hak'koz, the sons of the law of Moses, which Jehoof Bar zil'lai, who took a wife vah had commanded Israel, 2 Acfrom the daughters of Bar·zil'lai cordingly Ez'ra the priest brought the Gil'e ad ite and came to be the law before the congregation of called by their name. 64 These men as well as of women and of were the ones that looked for their all intelligent enough to listen, on register, to establish their geneal- the first day of the seventh month. ogy publicly, and it was not found, 3 And he continued to read aloud so that they were barred as pol- from it before the public square luted from the priesthood. 65 Con- that is before the Water Gate, from sequently the Tir-sha'tha said to daybreak till midday, in front of priest with U'rim and Thum'mim ears of all the people were [atstood up.

one group was forty-two thou- ing upon a wooden podium, which sand three hundred and sixty, they had made for the occasion: 67 apart from their men slaves and there were standing alongside and their slave girls, these being him Mat·ti·thi'ah and She'ma and seven thousand three hundred and thirty-seven: and they had two and Ma:a:sei'ah to his right hand. hundred and forty-five male singers and female singers. [68 Their Mish'a el and Mal chi'iah and Ha'horses were seven hundred and shum and Hash-bad'da:nah, Zechthirty-six, their mules two hundred a ri'ah [and] Me shul'lam. and forty-five.] 69 The camels were four hundred and thirty-five. The asses were six thousand seven hundred and twenty.

70 And there was a part of the heads of the paternal houses that gave to the work. The Tir-sha'tha himself gave to the treasure a thousand gold drachmas, fifty bowls, five hundred and thirty priests' robes. 71 And there were some of the heads of the paternal houses that gave to the treasure for the work twenty thousand gold drachmas and two thousand two hundred silver mi'nas. 72 And what the rest of the people gave was twenty thousand gold drachmas and two thousand silver mi'nas and sixty-seven priests' robes.

73 And the priests and the Levites and the gatekeepers and the singers and some of the people and the Neth'i nim and all Israel took up dwelling in their cities. When the seventh month arrived, the sons of Israel were then in their cities.

And all the people proceeded to the public square that was before were instructing the people pro-

them that they should not eat from the men and the women and the the most holy things until the other intelligent ones; and the tentive ] to the book of the law. 66 The entire congregation as 4 And Ez'ra the copyist kept stand-A-nai'ah and U-ri'ah and Hil-ki'ah and at his left Pe dai'ah and

5 And Ez'ra proceeded to open the book before the eyes of all the people, for he happened to be above all the people; and as he opened it all the people stood up. 6 Then Ez'ra blessed Jehovah the [true] God, the great One, at which all the people answered, "Amen! Amen!" with the lifting up of their hands. They then bowed low and prostrated themselves to Jehovah with [their] faces to the earth. 7 And Jesh'u-a and Ba'ni and Shere·bi'ah, Ja'min, Ak'kub, Shab'bethai, Ho di'ah, Ma a sei'ah, Ke li'ta, Az·a·ri'ah, Jo'za·bad, Ha'nan, Pe·la'iah, even the Levites, were explaining the law to the people, while the people were in a standing position. 8 And they continued reading aloud from the book, from the law of the [true] God, it being expounded, and there being a putting of meaning [into it]; and they continued giving understanding in the reading.

9 And Ne·he·mi'ah, that is, the Tir·sha'tha, and Ez'ra the priest, gather themselves as one man at the copyist, and the Levites who

ceeded to say to all the people: | until that day, so that there came "This very day is holy to Jehovah to be very great rejoicing. 18 And Your God. Do not mourn or ween." For all the people were weeping as book of the law of the [true] God they were hearing the words of the day by day, from the first day until law. 10 And he went on to say to the last day; and they went on them: "Go, eat the fatty things holding the festival seven days, and and drink the sweet things, and send portions to the one for whom nothing has been prepared; for this rule. day is holy to our Lord, and do not feel hurt, for the joy of Jehovah is Your stronghold." 11 And the Levites were ordering all the people to be silent, saving: "Keep quiet! for this day is holy; and do not feel hurt." 12 So all the people went away to eat and drink and to send out portions and to carry on a great rejoicing, for they had understood the words that had been made known to them.

13 And on the second day the heads of the fathers of all the people, the priests and the Levites. gathered themselves together to Ez'ra the copyist, even to gain insight into the words of the law. 14 Then they found written in the law that Jehovah had commanded by means of Moses that the sons of Israel should dwell in booths during the festival in the seventh month. 15 and that they should make Kad'mi el, Ba'ni, Hash ab nei'ah, proclamation and cause a call to pass throughout all their cities and throughout Jerusalem, saving: "Go out to the mountainous region and bring in olive leaves and the leaves of oil trees and myrtle leaves and palm leaves and the leaves of branchy trees to make booths, according to what is written."

16 And the people proceeded to go out and bring [them] in and and all their army, the earth and make booths for themselves, each all that is upon it, the seas and one upon his own roof and in their all that is in them; and you are courtyards and in the courtyards preserving all of them alive; and of the house of the [true] God and the army of the heavens are bowin the public square of the Water ing down to you. 7 You are Je-Gate and in the public square of hovah the [true] God, who chose the Gate of E'phra im. 17 Thus A'bram and brought him out of Ur all the congregation of those who of the Chal-de'ans and constituted had come back from the captivity his name Abraham. 8 And you made booths and took up dwelling found his heart faithful before you; in the booths; for the sons of Israel so there was a contracting of the had not done that way from the covenant with him to give [him]

there was a reading aloud of the on the eighth day there was a solemn assembly according to the

And on the twenty-fourth day of this month the sons of Israel gathered themselves together with fasting and with sackcloth and dirt upon themselves. 2 And the seed of Israel proceeded to separate themselves from all the foreigners. and to stand and make confession of their own sins and the errors of their fathers. 3 Then they rose up at their place and they read aloud from the book of the law of Jehovah their God a fourth part of the day; and a fourth part they were making confession and bowing down to Jehovah their God

4 And Jesh'u·a and Ba'ni, Kad'mi·el. Sheb·a·ni'ah, Bun'ni, Shere-bi'ah, Ba'ni [and] Che-na'ni proceeded to rise on the platform of the Levites and cry out with a loud voice to Jehovah their God. 5 And the Levites Jesh'u-a and She·re·bi'ah, Ho·di'ah, Sheb·a·ni'ah [and] Peth a hi'ah went on to say: "Rise, bless Jehovah your God from time indefinite to time indefinite. And let them bless your glorious name, which is exalted above all blessing and praise.

6 "You are Jehovah alone: you yourself have made the heavens. [even] the heaven of the heavens. days of Joshua the son of Nun the land of the Ca'naan-ites, the Hit'tites, the Am'or ites and the leave them. 18 Yes, when they Per'iz zites and the Jeb'u sites and had made for themselves a molten the Gir'ga-shites, to give [it] to his seed; and you proceeded to carry out your words, because you are righteous.

9 "So you saw the affliction of our forefathers in Egypt, and their outcry at the Red Sea you heard. 10 Then you gave signs and miracles against Phar'aoh and all his servants and all the people of his land, for you knew that they acted presumptuously against them: and you proceeded to make a name for yourself as at this day. 11 And the sea you split before them, so that they crossed over through the midst of the sea on the dry land; and their pursuers you hurled into the depths like a stone in the strong waters. 12 And by a pillar of cloud you led them by day, and by a pillar of fire by night, to light up for them the way in which they should go. 13 And upon Mount Si'nai you came down and spoke with them out of heaven and went on to give them upright judicial decisions and laws of truth, good regulations and commandments. 14 And your holy sabbath you made known to them, and commandments and regulations and a law you commanded them by means of Moses your servant, 15 And bread from heaven you gave them for their hunger, and waters out of the crag you brought forth to them for their thirst, and you went on to say to them to enter and possess the land that you had lifted your hand [in an oath] to give to them.

16 "And they themselves, even our forefathers, acted presumptuously and proceeded to harden their neck, and they did not listen to your commandments. 17 So they refused to listen, and they did not remember your wonderful acts that you performed with them, but they hardened their neck and appointed a head to return to their servitude in Egypt. But you are a God of acts of forgiveness, gracious and merci-

statue of a calf and began to say. 'This is your God who led you up out of Egypt,' and they went on to commit great acts of disrespect. 19 you, even you, in your abundant mercy did not leave them in the wilderness. The pillar of cloud itself did not depart from over them by day to lead them in the way, nor the pillar of fire by night to light up for them the way in which they should go. 20 And your good spirit you gave to make them prudent, and your manna you did not hold back from their mouth, and water you gave them for their thirst. 21 And for forty years you provided them with food in the wilderness. They lacked nothing, Their very garments did not wear out, and their feet themselves did not become swollen.

22 "And you proceeded to give them kingdoms and peoples, and to apportion them piece by piece; so that they took possession of the land of Si'hon, even the land of the king of Hesh'bon, and the land of Og the king of Ba'shan, 23 And their sons you made as many as the stars of the heavens. Then you brought them into the land that you had promised to their forefathers that [they] should enter to take possession. 24 So their sons came in and took the land in possession, and you proceeded to subdue before them the inhabitants of the land, the Ca'naan-ites, and to give them into their hand, even their kings and the peoples of the land, to do with them according to their liking, 25 And they went capturing fortified cities and a fat soil and taking in possession houses full of all good things, cisterns hewn out, vineyards and olive groves and trees for food in abundance, and they began to eat and to be satisfied and to grow fat and to luxuriate in your great goodness.

26 "However, they became disobedient and rebelled against you and kept casting your law behind ful, slow to anger and abundant in their back, and your own prophets loving-kindness, and you did not they killed, who bore witness against them to bring them back to you; for faithfully is how you have mercy you would give them saviors who would save them out of the hand of their adversaries.

down. Then they would return and call to you for aid, and you yourheavens and deliver them in accord with your abundant mercy. to bring them back to your law. they themselves even acted presumptuously and did not listen to your commandments; and against your own judicial decisions they sinned, which, if a man will do, he must also live by means of them. vites [and] our priests." And they kept giving a stubborn shoulder, and their neck they hardened, and they did not listen. 30 But you were indulgent with them for many years and kept bearing witness against them by your spirit by means of your prophets, and they did not give ear. Finally you gave them into the hand of the peoples of the lands. 31 And in your abundant mercy you did not make an extermination of them or leave them; for you are a God gracious and merciful.

God great, mighty and fearand our prophets and our forefathers and all your people from the days of the kings of As·syr'i·a down to this day, seem little before Pa'rosh, Pa'hath-mo'ab, E'lam, you. 33 And you are righteous as Zat'tu, Ba'ni, 15 Bun'ni, Az'gad, regards all that has come upon us. Be'bai. 16 Ad.o.ni'jah. Big'vai.

and they went on committing acts acted, but we are the ones that of great disrespect. 27 For this have done wickedly. 34 As for our you gave them into the hand of kings, our princes, our priests and their adversaries, who kept causing our forefathers, they have not perthem distress; but in the time of formed your law, nor paid attentheir distress they would cry out tion to your commandments or to to you, and you yourself would your testimonies with which you hear from the very heavens; and bore witness against them. 35 And in accord with your abundant they themselves-during their kingdom and amid your abundant good things that you gave to them and in the broad and fat land that you 28 "But as soon as they were at made available for them, they did rest, they would again do what is not serve you and did not turn bad before you, and you would back from their bad practices. leave them to the hand of their 36 Look! We are today slaves; and enemies, who would tread them as for the land that you gave to our forefathers to eat its fruitage and its good things, look! we are slaves self would hear from the very upon it, 37 and its produce is abounding for the kings that you have put over us because of our time and again. 29 Although you sins, and over our bodies they are would bear witness against them ruling and over our domestic animals, according to their liking, and we are in great distress.

38 "So in view of all this we are contracting a trustworthy arrangement, both in writing and attested by the seal of our princes, our Le-

10 Now attesting it by seal there were:

Ne-he-mi'ah the Tir-sha'tha, the

son of Hac·a·li'ah.

And Zed e ki'ah. 2 Se rai'ah. Az·a·ri'ah, Jeremiah, 3 Pash'hur, Am·a·ri'ah, Mal·chi'jah, 4 Hat'tush, Sheb · a · ni'ah, Mal'luch, 5 Ha'rim, Mer'e moth, O ba di'ah, 6 Daniel, Gin'ne-thon, Bar'uch, 7 Me·shul'lam, A·bi'jah, Mij'a·min, 8 Ma·a·zi'ah, Bil'gai [and] Shemai'ah, these being the priests.

9 Also the Levites: Jesh'u·a the 32 "And now, O our God, the son of Az·a·ni'ah, Bin'nu·i of the sons of Hen'a dad, Kad'mi el inspiring, keeping the covenant and | 10 and their brothers Sheb·a·ni'ah, loving-kindness, do not let all the Ho di'ah, Ke li'ta, Pe la'iah, Ha'hardship that has found us. our nan. 11 Mi'ca. Re'hob. Hash akings, our princes and our priests bi'ah, 12 Zac'cur, She re bi'ah, Sheb·a·ni'ah, 13 Ho·di'ah, Ba'ni [and] Be·ni'nu.

14 The heads of the people:

A'din, 17 A'ter, Hez-e-ki'ah, Az'-| the people should bring to the zur, 18 Ho·di'ah, Ha'shum, Be'zai, house of our God, by the house of 19 Ha'riph, An'a thoth, Ne'bai, our forefathers, at the appointed 20 Mag'pi ash. Me shul'lam, He'- times, year by year, to burn upon zir, 21 Me·shez'a·bel, Za'dok, the altar of Jehovah our God, ac-Jad'du a, 22 Pe·la·ti'ah, Ha'nan, cording to what is written in the A·nai'ah, 23 Ho·she'a, Han·a·ni'- law; 35 and to bring the first ah, Has'shub, 24 Hal·lo'hesh, Pil'- ripe fruits of our ground and the ha, Sho'bek, 25 Re'hum, Ha- first ripe fruits of all the fruitage shab'nah, Ma·a·sei'ah, 26 and of every sort of tree, year by year, A·hi'jah, Ha'nan, A'nan, 27 Mal'- to the house of Jehovah; 36 and luch. Ha'rim. Ba'a nah.

the priests, the Levites, the gate- what is written in the law, and the keepers, the singers, the Neth'i nim first-born of our herds and of our and everyone separating himself flocks, to bring [them] to the house from the peoples of the lands to of our God, to the priests that were the law of the [true] God, their ministering in the house of our wives, their sons and their daughinto [liability to] a curse and into halls of the house of our God, also an oath, to walk in the law of the the tenth from our soil to the Leby the hand of Moses the servant ones receiving a tenth in all our of the [true] God, and to keep and agricultural cities. to perform all the commandments of Jehovah our Lord and his ju- Aaron, must prove to be with the dicial decisions and his regula- Levites when the Levites receive a tions: 30 and that we should not tenth; and the Levites themselves give our daughters to the peoples should offer up a tenth of the tenth of the land, and their daughters we to the house of our God to the should not take for our sons.

31 As for the peoples of the land who were bringing in wares and every kind of cereal on the sabbath day to sell, we should take tribution of the grain, the new wine nothing from them on the sabbath and the oil, and there is where the or on a holy day, and we should utensils of the sanctuary and the forego the seventh year and the priests that were ministering, and debt of every hand.

32 Also, we imposed upon ourselves commandments to give, each house of our God. of us, a third of a shekel yearly for the service of the house of our God, 33 for the layer bread and Jerusalem; but as for the rest of the constant grain offering and the the people, they cast lots to bring constant burnt offering of the sabbaths, the new moons, for the appointed feasts and for the holy things and for the sin offerings to make atonement for Israel and all the work of the house of our God. in Jerusalem.

34 Also, the lots we cast conthat the priests, the Levites and Jerusalem; but in the cities of Ju-

the first-born of our sons and of 28 As for the rest of the people, our domestic animals, according to God. 37 Also, the first fruits of ters, everyone having knowledge our coarse meal and our contribu-[and] understanding, 29 they tions and the fruitage of every sort were adhering to their brothers, of tree, new wine and oil we should their majestic ones, and coming bring to the priests to the dining [true] God, which had been given vites, as they, the Levites, are the

> 38 And the priest, the son of dining halls of the supply house. 39 For it is to the dining halls that the sons of Israel and the sons of the Levites should bring the conthe gatekeepers and the singers are: and we should not neglect the

11 Now the princes of the peo-ple had their dwelling in in one out of every ten to dwell in Jerusalem the holy city, and the nine other parts in the other cities. 2 Moreover, the people blessed all the men who volunteered to dwell

3 And these are the heads of the cerning the supply of the wood jurisdictional district who dwelt in dah there dwelt, each one in his mai'ah the son of Has'shub the son own possession, in their cities, Is- of Az·ri'kam the son of Hash-arael, the priests and the Levites, bi'ah the son of Bun'ni, 16 and and the Neth'i nim and the sons Shab'be that and Jo'za bad, of the of the servants of Sol'o-mon.

some of the sons of Judah and some sons of Judah there were A.thai'ah the son of Uz·zi'ah the son of conductor of the praise [singing], Zech-a-ri'ah the son of Am-a-ri'ah of Ma·hal'a·lel of the sons of Pe'rez: 5 and Ma·a·sei'ah the son of Bar'uch the son of Col·ho'zeh A dai'ah the son of Joi'a rib the hundred and eighty-four. son of Zech-a-ri'ah the son of the She-la'nite. 6 All the sons of Pe'rez who were dwelling in Jerusalem who were keeping guard in the were four hundred and sixty-eight. capable men.

7 And these were the sons of Benjamin: Sal'lu the son of Meshul'lam the son of Jo'ed the son of Pe-dai'ah the son of Ko-lai'ah Ith'i el the son of Je sha'iah: 8 and after him Gab·ba'i [and] Sal·la'i, nine hundred and twentyeight: 9 and Joel the son of Zich'ri, an overseer over them, and Ju-

the city as second.

of Je ro'ham the son of Pel a li'ah the people. the son of Am'zi the son of Zecha·ri'ah the son of Pash'hur the in their fields, there were some of son of Mal·chi'jah, 13 and his the sons of Judah that dwelt in brothers, heads of paternal houses, Kir'i-ath-ar'ba and its dependent two hundred and forty-two, and towns and in Di'bon and its depend-A mash'sai the son of Az'ar el the ent towns and in Je kab'ze el and son of Ah'zai the son of Me shil'le- its settlements. 26 and in Jesh'moth the son of Im'mer, 14 and u.a and in Mola'dah and in Beththeir brothers, mighty men of valor, pel'et 27 and in Ha'zar-shu'al a hundred and twenty-eight, and in Be'er-she'ba and its dependthere was an overseer over them, ent towns 28 and in Zik'lag and Zab'di el the son of the great ones. in Me co'nah and its dependent 15 And of the Levites: She- towns 29 and in En-rim'mon and

heads of the Levites, over the out-4 Also, in Jerusalem there dwelt side business of the house of the [true] God: 17 and Mat-ta-ni'ah of the sons of Benjamin. Of the himself, the son of Mi'cah the son of Zab'di the son of A'saph, the did the lauding at prayer, and the son of Sheph-a-ti'ah the son Bak-bu-ki'ah was second of his brothers, and Ab'da the son of Sham mu'a the son of Ga'lal the son of Je-du'thun, 18 All the the son of Ha-zai'ah the son of Levites in the holy city were two

> 19 And the gatekeepers were Ak'kub, Tal'mon and their brothers gates, a hundred and seventy-two.

20 And the rest of Israel, of the priests [and] of the Levites, were in all the other cities of Judah. each one in his own hereditary possession. 21 And the Neth'i-nim the son of Ma.a. sei'ah the son of were dwelling in O'phel; and Zi'ha and Gish'pa were over the Neth'i · nim.

22 And the overseer of the Levites in Jerusalem was Uz'zi the son of Ba'ni the son of Hash adah the son of Has-se-nu'ah over bi'ah the son of Mat-ta-ni'ah the son of Mi'ca of the sons of A'saph, 10 Of the priests: Je da'iah the the singers, concerning the work son of Joi'a rib, Ja'chin, 11 Se- of the house of the [true] God. rai'ah the son of Hil·ki'ah the son 23 For there was a commandment of Me-shul'lam the son of Za'dok of the king in behalf of them. the son of Me ra'ioth the son of and there was a fixed provision for A.hi'tub, a leader of the house of the singers as each day required. the [true] God; 12 and their 24 And Peth a hi'ah the son of brothers the doers of the work of Me·shez'a bel of the sons of Ze'rah the house, eight hundred and the son of Judah was at the side twenty-two; and A dai'ah the son of the king for every matter of

25 And as regards the settlements

in Zo'rah and in Jar'muth, 30 Za- | Pil'tai: 18 for Bil'gah, Sham mu'a: no'ah, A dul'lam and their settle- for She mai'ah, Je hon'a than; ments, La'chish and its fields, 19 and for Joi'a·rib, Mat·te'nai; A·ze'kah and its dependent towns. for Je·da'iah, Uz'zi; 20 for Sal-And they took up camping from la'i, Kal'lai; for A'mok, E'ber; Be'er-she'ba clear to the valley of 21 for Hil·ki'ah, Hash·a·bi'ah; Hin'nom.

31 And the sons of Benjamin were from Ge'ba. Mich'mash and E-li'a-shib. Joi'a-da and Jo-ha'nan Ai'ja and Beth'el and its dependent towns, 32 An'a thoth, Nob, A·na·ni'ah, 33 Ha'zor, Ra'mah. Git'ta·im. 34 Ha'did, Ze·bo'im, Da·ri'us the Persian. Ne bal'lat, 35 Lod and O'no, the valley of the craftsmen. 36 And the paternal houses were recorded of the Levites there were divisions in the book of the affairs of the of Judah for Benjamin.

12 And these were the priests and the Levites that went up and the Levites that went up with Ze·rub'ba·bel the son of Sheal'ti·el and Jesh'u·a: Se·rai'ah. Jeremiah, Ez'ra, 2 Am·a·ri'ah, Mal'luch, Hat'tush, 3 Shec·a·ni'ah, Re'hum, Mer'e moth, 4 Id'do, Gin'ne thoi, A bi'jah, 5 Mij'a min, Ma·a·di'ah, Bil'gah, 6 She·mai'ah. and Joi'a rib, Je da'iah, 7 Sal'lu, A'mok, Hil·ki'ah, Je·da'iah. These were the heads of the priests and their brothers in the days of Jesh'u·a.

8 And the Levites were Jesh'u.a. Bin'nu·i, Kad'mi·el, She·re·bi'ah, Judah, Mat·ta·ni'ah, over the giving of thanks, he and his brothers. 9 And Bak bu ki'ah and Un'ni and Ez'ra the priest, the copyist. their brothers were opposite them for guard duties. 10 Jesh'u-a himself became father to Joi'a kim, for the Levites, to bring them out and Joi'a kim himself became fa- of all their places to Jerusalem to ther to E·li'a·shib, and E·li'a·shib carry on an inauguration and a to Joi'a da. 11 And Joi'a da him- rejoicing even with thanksgivings self became father to Jon'a than, and with song, cymbals [and] and Jon'a than himself became stringed instruments and with

father to Jad'du·a.

there happened to be priests, the selves even from the District, from heads of the paternal houses: for all around Jerusalem and from the Se rai'ah, Me rai'ah; for Jeremiah, settlements of the Ne toph'a thites, Han a ni'ah; 13 for Ez'ra, Me- 29 and from Beth-gil'gal and from shul'lam; for Am·a·ri'ah, Je·ho- the fields of Ge'ba and Az'ma·veth. ha'nan; 14 for Mal'lu-chi, Jon'a-for there were settlements that the than; for Sheb-a-ni'ah, Joseph; singers had built for themselves 15 for Ha'rim, Ad'na; for Me ra'- all around Jerusalem. 30 And the ioth, Hel'kai: 16 for Id'do, Zech- priests and the Levites proceeded a ri'ah; for Gin'ne thon, Me shul'- to cleanse themselves and cleanse lam; 17 for A.bi'jah, Zich'ri; for the people and the gates and the Mi-ni'a-min, ---; for Mo-a-di'ah, wall.

for Je-da'iah, Ne-than'el.

22 The Levites in the days of and Jad'du·a were recorded as heads of paternal houses, also the priests, down till the kingship of

times, even down till the days of Jo ha'nan the son of E li'a shib. 24 And the heads of the Levites were Hash a bi'ah, She re bi'ah and Jesh'u-a the son of Kad'mi-el and their brothers opposite them to offer praise [and] give thanks according to the commandment of David the man of the [true] God, guard group corresponding with guard group. 25 Mat·ta-ni'ah and Bak·bu·ki'ah, O·ba·di'ah, Me·shul'lam, Tal'mon, Ak'kub were keeping guard as gatekeepers, a guard group by the stores of the gates. 26 These were in the days of Joi'a kim the son of Jesh'u a the son of Jo'za dak and in the days of Ne-he-mi'ah the governor

27 And at the inauguration of the wall of Jerusalem they looked harps. 28 And the sons of the 12 And in the days of Joi'a kim singers proceeded to gather them-

NEHEMIAH 12: 31-13: 5 Inaugural march. Foreigners ousted

31 Then I brought up the princes | fice on that day great sacrifices and of Judah upon the wall. Further, to rejoice, for the [true] God him-I appointed two large thanksgiving choirs and processions, [and the great joy. And also the women one was walking to the right upon the wall to the Gate of the Ashheaps. 32 And Ho-shai'ah and half of the princes of Judah began to walk behind them, 33 also Az·a·ri'ah, Ez'ra and Me·shul'lam, 34 Judah and Benjamin and Shemai'ah and Jeremiah; 35 also of the sons of the priests with the trumpets Zech·a·ri'ah the son of Jon'a than the son of She mai'ah the son of Mat-ta-ni'ah the son of Mi-cai'ah the son of Zac'cur the son of A'saph, 36 and his brothers She mai'ah and Az'ar el. Mil'a·lai, Gil'a·lai, Ma'ai, Ne·than'el and Judah, Ha·na'ni, with the the purification, also the singers instruments of song of David the man of the [true] God; and Ez'ra the copyist before them. 37 And at the Fountain Gate and straight ahead of them they went up on time there were heads of the singthe Stairway of the City of David by the ascent of the wall above the House of David and clear to the Water Gate to the east.

38 And the other thanksgiving choir was walking in front, and I after it, also half of the people, upon the wall up over the Tower of the Bake Ovens and on to the Broad Wall, 39 and up over the Gate of E'phra im and on to the Gate of the Old [City] and clear to the Fish Gate and the Tower of Ha nan'el and the Tower of Me'ah and on to the Sheep Gate: and they came to a stand at the Gate of the Guard.

40 At length the two thanksgiving choirs came to a stand at the house of the [true] God, also I and half of the deputy rulers with me, 41 and the priests E·li'a·kim. Ma·a·sei'ah, Mi·ni'a·min, Mi·cai'ah, E·li·o·e'nai, Zech·a·ri'ah, Hana·ni'ah with the trumpets, 42 and Ma·a·sei'ah and She·mai'ah, and E·le·a'zar and Uz'zi and Je·ho·ha'nan and Mal·chi'jah and E'lam and E'zer. And the singers with Iz·ra·hi'ah the overseer kept making themselves heard.

43 And they proceeded to sacri- to make for him a large dining

self caused them to rejoice with and the children themselves rejoiced, so that the rejoicing of Jerusalem could be heard far away.

44 Further, there were appointed on that day men over the halls for the stores, for the contributions, for the first fruits and for the tenths, to gather into them out of the fields of the cities the portions [called for by] the law for the priests and the Levites; for the rejoicing of Judah was because of the priests and of the Levites who were in attendance. 45 And they began taking care of the obligation of their God and the obligation of and the gatekeepers, according to the commandment of David [and] Sol'o mon his son. 46 For in the days of David and A'saph in bygone ers and the song of praise and thanksgivings to God. 47 And all Israel during the days of Ze rub'ba bel and during the days of Nehe mi'ah were giving the portions of the singers and of the gatekeepers according to the daily need and were sanctifying [them] to the Levites: and the Levites were sanctifying [them] to the sons of Aaron.

13 On that day there was a reading from the book of Moses in the ears of the people: and there was found written in it that the Am'mon-ite and the Mo'ab-ite should not come into the congregation of the [true] God to time indefinite. 2 for they had not met the sons of Israel with bread and with water, but went hiring against them Ba'laam to call down evil upon them. However, our God changed the malediction into a benediction, 3 So it came about that, as soon as they heard the law. they began to separate all the mixed company from Israel.

4 Now before this, E-li'a-shib the priest in charge of a dining hall of the house of our God was a relative of To·bi'ah; 5 and he proceeded hall, where previously they were with the house of my God and regularly putting the grain offering, the frankincense and the utensils and the tenth of the grain, the new wine and the oil, to which the Levites and the singers and the gatekeepers are entitled, and the contribution for the priests.

6 And during all this [time] I did not happen to be in Jerusalem. for in the thirty-second year of Ar·ta·xerx'es the king of Babylon I came to the king, and some time later I asked leave of absence from the king. 7 Then I came to Jerusalem and got to notice the badness that E·li'a·shib had committed for To·bi'ah by making for him a hall in the courtvard of the house of the [true] God. 8 And it seemed very bad to me. So I threw all the furniture of To.bi'ah's house outside the dining hall. 9 After that I said [the word] and they cleansed the dining halls; and I proceeded to put back there the utensils of the house of the [true] God, with the grain offering profaning the sabbath." and the frankincense.

10 And I got to find out that the very portions of the Levites had not been given [them], so that the Levites and the singers doing the work went running off, each one to his own field. 11 And I began to find fault with the deputy rulers and say: "Why has the house of the [true] God been neglected?" Consequently I collected them together and stationed them at their standing place. 12 And all Judah, for their part, brought in the tenth of the grain and of the new wine and of the oil to the stores. 13 Then I put Shel-e-mi'ah the priest and Za'dok the copyist and Pe dai'ah of the Levites in charge of the stores; and under their control there was Ha'nan the son of Zac'cur the son of Mat-ta-ni'ah. for they were considered faithful; and upon them it devolved to do larly purifying themselves and comthe distributing to their brothers.

14 Do remember me, O my God, concerning this, and do not wipe out my acts of loving-kindness that me according to the abundance of I have performed in connection your loving-kindness.

the guardianship of it.

15 In those days I saw in Judah people treading wine presses on the sabbath and bringing in grain heaps and loading [them] upon asses. and also wine, grapes and figs and every sort of burden, and bringing [them] into Jerusalem on the sabbath day; and I proceeded to bear witness [against them] on the day of their selling provisions. 16 And the Tyr'i ans themselves dwelt in [the city], bringing in fish and every sort of merchandise and making sales on the sabbath to the sons of Judah and in Jerusalem. 17 So I began to find fault with the nobles of Judah and say to them: "What is this bad thing that you are doing, even profaning the sabbath day? 18 Was it not this way that your forefathers did. so that our God brought upon us all this calamity, and also upon this city? Yet you are adding to the burning anger against Israel by

19 And it came about that, as soon as the gates of Jerusalem had grown shadowy before the sabbath. I immediately said [the word] and the doors began to be closed. I said further that they should not open them until after the sabbath; and some of my own attendants I stationed at the gates that no burden might come in on the sabbath day. 20 Consequently the traders and the sellers of every sort of merchandise spent the night outside Jerusalem once and a second time. 21 Then I proceeded to bear witness against them and say to them: "Why are you spending the night in front of the wall? If you do it again, a hand I shall lay on you," From that time on they did not come on the sabbath.

22 And I went on to say to the Levites that they should be reguing in, keeping guard of the gates to sanctify the sabbath day. This, also, do remember to my account, O my God, and do feel sorry for

23 Also, in those days I saw the the foreign wives caused to sin. Mo'ab ite wives, 24 And as for their sons, half were speaking Ash'dod-ite, and there were none of dwelling to foreign wives?" them knowing how to speak Jewish. but in the tongue of the different da the son of E·li'a·shib the high peoples. 25 And I began to find fault with them and call down evil upon them and strike some men of him away from me. them and pull out their hair and make them swear by God: "You God, on account of the defilement cent any of their daughters for loved of his God he happened to for the first ripe fruits. be, so that God constituted him Do remember me, O my God, for king over all Israel. Even him good. the proceeded that dining raths the miner state of the proceeded to be a state of the proceeded to the proceeded to the proceeded to the proceeded to the process of the pr

Jews that had given a dwelling to 27 And is it not something un-Ash'dod ite. Am'mon ite [and] heard of for you to commit all this great badness in acting unfaithfully against our God by giving a

28 And one of the sons of Joi'apriest was a son-in-law of Sanbal'lat the Hor'o-nite. So I chased

29 Do remember them, O my should not give your daughters to of the priesthood and the covenant their sons, and you should not ac- of the priesthood and of the Levites.

30 And I purified them from YOUR sons or yourselves. 26 Was it everything foreign and proceeded not because of these that Sol'o mon to assign duties to the priests and the king of Israel sinned? And to the Levites, each one in his own among the many nations there work, 31 even for the supply of proved to be no king like him; and the wood at appointed times and

# ESTHER

Now it came about in the days were linen, fine cotton and blue 1 of A has u e'rus, that is, the held fast in ropes of fine fabric, A.has·u·e'rus who was ruling as and wool dyed reddish purple in king from In'di a to E-thi-o'pi-a, silver rings and pillars of marble, [over] a hundred and twenty-seven | couches of gold and silver upon a jurisdictional districts, 2 [that] in pavement of porphyry and marble those days as King A.has.u.erus and pearl and black marble. was sitting upon his royal throne, which was in Shu'shan the castle, wine to drink in gold vessels; and 3 in the third year of his reigning the vessels were different from one he held a banquet for all his princes another, and the royal wine was and his servants, the military force in great quantity, according to the of Persia and Me'di a, the nobles means of the king. 8 As regards and the princes of the jurisdiction- the time of drinking according to al districts before himself. 4 when the law, there was no one compelhe showed the riches of his glorious ling, for that was the way the king kingdom and the honor [and] the had arranged for every great man beauty of his greatness for many of his household, to do according to days, a hundred and eighty days, the liking of each and every one. 5 And when these days had come to the full, the king held a banquet held a banquet for the women at for seven days for all the people the royal house that belonged to that were found in Shu'shan the King A.has·u·e'rus. castle, for the great as well as the small, in the courtyard of the gar- king's heart was in a merry mood

7 And there was a passing of

9 Also, Vash'ti the queen herself

10 On the seventh day, when the den of the king's palace. 6 There with wine, he said to Me hu'man,

she was beautiful in appearance, great as well as the small." 12 But Queen Vash'ti kept refusing to come at the king's word that was [conveyed] by means of the court officials. At this the king grew highly indignant and his very rage flared up within him.

13 And the king proceeded to say to the wise men having knowledge of the times (for in this way the king's matter [came] before all those versed in law and legal cases. 14 and those closest to him were Car she'na. She'thar. Ad ma'tha. Tar'shish. Me'res. Mar·se'na. [and] Me·mu'can, seven princes of Persia and Me'di a, having access to the king. [and] who were sitting first in the kingdom): 15 "Ac- had been decided against her. cording to law what is to be done 2 Then the king's attendants, his with Queen Vash'ti because she has not performed the saving of King A.has.u.e'rus by means of the court officials?"

the king and the princes: "It is not his realm, and let them collect toagainst the king alone that Vash'ti the queen has done wrong, but against all the princes and against Shu'shan the castle, at the house of all the peoples that are in all the the women in charge of Heg'a.i the jurisdictional districts of King A has u e'rus. 17 For the affair of women; and let there be a giving the queen will go out to all the of their massages. 4 And that wives so that they will despise their young woman who seems pleasing owners in their own eyes, when in the king's eyes will be queen they say, 'King A.has.u.e'rus himself said to bring in Vash'ti the was pleasing in the king's eyes, and queen before him, and she did not he proceeded to do that way. come in.' 18 And this day the princesses of Persia and Me'dia, pened to be in Shu'shan the castle, who have heard the affair of the and his name was Mor'de cai the queen, will talk to all the princes son of Ja'ir the son of Shim'e-i the of the king, and there will be son of Kish a Ben'ja min ite, plenty of contempt and indignation. 6 who had been taken into exile 19 If to the king it does seem good, from Jerusalem with the deported let a royal word go out from his people who were taken into exile person, and let it be written among the laws of Persia and Me'dia, that it may not pass away, that Vash'ti of Babylon took into exile. 7 And

Biz'tha, Har-bo'na, Big'tha and A-has-u-e'rus; and her royal dig-A bag'tha, Ze'thar and Car'kas, the nity let the king give to a companseven court officials that were min- ion of hers, a woman better than istering to the person of King she is 20 And the decree of the A.has.u.e'rus. 11 to bring Vash'ti king that he will make must be the queen in the royal headdress heard in all his realm (for it is before the king, to show the peoples vast), and all the wives themselves and the princes her loveliness; for will give honor to their owners, the

21 And the thing was pleasing in the eyes of the king and the princes. and the king proceeded to do according to the word of Me-mu'can. 22 So he sent written documents to all the king's jurisdictional districts, to each jurisdictional district in its own style of writing and to each people in its own tongue. for every husband to be continually acting as prince in his own house and speaking in the tongue of his own people.

2 After these things, when the rage of King A.has.u.e'rus had subsided, he remembered Vash'ti and what she had done and what ministers, said: "Let them seek young women, virgins, beautiful in appearance, for the king, 3 and let the king appoint commissioners 16 To this Me·mu'can said before in all the jurisdictional districts of gether all the young women, virgins, beautiful in appearance, at king's eunuch, the guardian of the instead of Vash'ti." And the thing

5 A certain man, a Jew, hapwith Jec.o.ni'ah the king of Judah whom Neb·u·chad·nez'zar the king may not come in before King he came to be the caretaker of

Ha das'sah, that is, Esther, the more to the king unless the king had taken delight in her and she had been called by name.

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daughter of his father's brother, for she had neither father nor mother: and the young woman was pretty in form and beautiful in appearance. and at the death of her father and her mother Mor'de cai took her about that, when the king's word and his law were heard, and when many young women were collected charge of Heg'a · i, then Esther was taken to the king's house in charge of Heg'a i the guardian of the women. 9 Now the young woman was

pleasing in his eyes, so that she seventh year of his reign. 17 And gained loving-kindness before him the king came to love Esther more and he made haste to give her her than all the other women, so that massages and her appropriate food. and to give her seven selected young kindness before him than all the women from the king's house, and he proceeded to transfer her and her young women to the best place of the house of the women. 10 Esther had not told about her people on to hold a great banquet for all or about her relatives, for Mor'decai himself had laid the command banquet of Esther; and an amnesty upon her that she should not tell. for the jurisdictional districts he 11 And day after day Mor'de cai was walking before the courtyard of the house of the women to know of Esther's welfare and what was being done with her.

12 And when the turn of each young woman arrived to go in to King A.has.u.e'rus after it had happened to her according to the women's regulation for twelve months, for that was the way the of Mor'de cai Esther was performwere gradually fulfilled, six months be under care by him. with oil of myrrh and six months with balsam oil and with the massages of the women; 13 then on these conditions the young woman herself came in to the king. Everything that she would mention would be given her, to come with her from the house of the women to the king's house. 14 In the evening she herself came in, and in the morning she herself returned to the second house of the women in charge of Sha·ash'gaz the king's eunuch, the guardian of the con-

15 And when the turn of Esther the daughter of Ab'i·ha·il the uncle of Mor'de cai, whom he had taken as his daughter, arrived to come in as his daughter. 8 And it came to the king, she did not request anything except what Heg'a i the king's eunuch, the guardian of the women, proceeded to mention (all together at Shu'shan the castle in the while Esther was continually gaining favor in the eves of everyone seeing her). 16 Then Esther was taken to King A.has.u.e'rus at his royal house in the tenth month, that is, the month Te'beth, in the she gained more favor and lovingother virgins. And he proceeded to put the royal headdress upon her head and make her queen instead of Vash'ti. 18 And the king went his princes and his servants, the granted, and he kept giving presents according to the means of the king.

19 Now when virgins were collected together a second time, Mor'de cai was sitting in the king's gate. 20 Esther was not telling about her relatives and her people. just as Mor'de cai had laid the command upon her; and the saving days of their massage procedure ing, just as when she happened to

21 In those days while Mor'decai was sitting in the king's gate, Big'than and Te'resh, two court officials of the king, doorkeepers, became indignant and kept seeking to lay hand on King A.has.u.e'rus. 22 And the thing came to be known to Mor'de cai, and he immediately told Esther the queen. In turn Esther talked to the king in Mor'decai's name. 23 So the matter was sought out and eventually found out, and both of them got to be cubines. She would not come in any hanged on a stake; after which it

was written in the book of the affairs of the days before the king.

3 After these things King A hasu e'rus magnified Ha'man the son of Ham · me · da'tha the Ag'agite and proceeded to exalt him and to put his throne above all the other princes that were with him. 2 And all the king's servants that were in the king's gate were bowing low and prostrating themselves to Ha'man, for so the king had commanded respecting him. But as for Mor'de cai, he would neither bow low nor prostrate himself. 3 And the king's servants who were in the king's gate began to say to Mor'decai: "Why are you side-stepping the king's commandment?" 4 And it came about that, as they talked to him day by day, and he did not listen to them, then they told Ha'man to see whether Mor'decai's affairs would stand: for he had told them that he was a Jew.

5 Now Ha'man kept seeing that Mor'de-cai was not bowing low and prostrating himself to him, and Ha'man became filled with rage. 6 But it was despicable in his eyes to lay hand upon Mor'de cai alone. for they had told him about Mor'de cai's people; and Ha'man began seeking to annihilate all the Jews who were in all the realm of A.hasu·e'rus, Mor'de·cai's people.

7 In the first month, that is, the month Ni'san, in the twelfth year of King A.has.u.e'rus, someone cast Pur, that is, the Lot, before Ha'man from day to day and from month to month, [to] the twelfth, that is, the month A.dar'. 8 And Ha'man proceeded to say to King A.has·u·e'rus: "There is one certain people scattered and separated to drink; but as for the city of among the peoples in all the jurisdictional districts of your realm; and their laws are different from all other people's, and the king's own laws they are not performing, and for the king it is not appropriate to let them alone. 9 If to the king it does seem good, let there be a writing that they be destroyed; and ten thousand silver talents I shall in front of the king's gate, for no pay into the hands of those doing one was to come into the king's

the work by bringing [it] into the king's treasury."

10 At that the king removed his signet ring from his own hand and gave it to Ha'man the son of Hamme da'tha the Ag'ag ite, the one showing hostility to the Jews. 11 And the king went on to say to Ha'man: "The silver is given to you, also the people, to do with them according to what is good in your own eyes." 12 The king's secretaries were then called in the first month on the thirteenth day of it, and writing went on according to all that Ha'man commanded the king's satraps and the governors who were over the different jurisdictional districts, and the princes of the different peoples, of each jurisdictional district, in its own style of writing, and each people in its own tongue; in the name of King A.has.u.e'rus it was written and it was sealed with the king's signet ring.

13 And there was a sending of the letters by means of couriers to all the king's jurisdictional districts. to annihilate, to kill and to destroy all the Jews, young man as well as old man, little ones and women, on one day, on the thirteenth [day] of the twelfth month, that is, the month A.dar', and to plunder the spoil of them. 14 A copy of the writing to be given as law in all the different jurisdictional districts was being published to all the peoples. [for them] to become ready for this day. 15 The couriers themselves went out, being moved to speed because of the king's word. and the law itself was given in Shu'shan the castle. As for the king and Ha'man, they sat down Shu'shan, it was in confusion.

And Mor'de cai himself got 4 knowledge of everything that had been done; and Mor'de cai proceeded to rip his garments apart and put on sackcloth and ashes and go out into the middle of the city and cry out with a loud and bitter outcry. 2 Finally he came as far as

gate in clothing of sackcloth. | 12 And they proceeded to tell 3 And in all the different juris- Mor'de cal the words of Esther. dictional districts, wherever the 13 Then Mor'de cai said to reply to king's word and his law were reaching, there was great mourning your own soul that the king's among the Jews, and fasting and household will escape any more weeping and wailing. Sackcloth and than all the other Jews. 14 For ashes themselves came to be spread if you are altogether silent at this out as a couch for many. 4 And time, relief and deliverance them-Esther's young women and her eunuchs began to come in and tell from another place; but as for you her. And the gueen was very much pained. Then she sent garments ple will perish. And who is there to clothe Mor'de cai and to remove his sackcloth off him. And he did like this that you have attained to not accept [them]. 5 At this Esther called Ha'thach, one of the king's eunuchs, whom he had made to attend upon her, and she proceeded to give him a command concerning Mor'de-cai, to know what this meant and what this was all about.

6 So Ha'thach went out to Mor'de cai into the public square of the city that was before the king's gate. 7 Then Mor'de cai told him I must perish." 17 At this Mor'about all the things that had befallen him and the exact statement of the money that Ha'man had said to pay to the king's treasury against the Jews, to destroy them. 8 And a copy of the writing of the law that had been given in Shu'shan to have them annihilated he gave him to show Esther and to tell her and to lay the command upon her to come in to the king and implore favor of him and make request directly before him for her own people.

9 Ha'thach now came in and told Esther Mor'de cai's words. 10 Then Esther said to Ha'thach and commanded him concerning Mor'de-cai: 11 "All the king's servants and the people of the king's jurisdictional districts are aware that, as regards any man or woman that comes in to the king at the inner courtvard who is not called, his one law is to have [him] put to death: only in case the king holds out to him the golden scepter, he will also certainly stay alive. As for me, I have not been called to come in to the king now for thirty days."

Esther: "Do not imagine within selves will stand up for the Jews and your father's house, you peoknowing whether it is for a time royal dignity?"

15 Accordingly Esther said to reply to Mor'de cai: 16 "Go, gather all the Jews that are to be found in Shu'shan and fast in my behalf and neither eat nor drink for three days, night and day. I too with my young women, I shall fast likewise, and upon that I shall come in to the king, which is not according to the law; and in case I must perish. de-cai passed along and proceeded to do according to all that Esther had laid in command upon him.

5 And it came about on the third day that Esther went dressing up royally, after which she took her stand in the inner courtyard of the king's house opposite the king's house, while the king was sitting on his royal throne in the royal house opposite the entrance of the house. 2 And it came about that, as soon as the king saw Esther the queen standing in the courtyard, she gained favor in his eyes, so that the king held out to Esther the golden scepter that was in his hand. Esther now came near and touched the top of the scepter.

3 Then the king said to her: "What do you have, O Esther the queen, and what is your request? To the half of the kingship-let it even be given to you!" 4 In turn Esther said: "If to the king it does seem good, let the king with Ha'man come today to the banquet that I have made for him." 5 Accordingly the king said: "You men, have Ha'man act quickly on the word of Esther." Later the king and Ha'man came to the banquet that Esther had made.

6 In time the king said to Esther during the banquet of wine: "What is your petition? Let it even be granted you! And what is your request? To the half of the kingship-let it even be done!" 7 To this Esther answered and said: "My petition and my request is, 8 If I have found favor in the king's eves and if to the king it does seem good to grant my petition and to act on my request, let the king and Ha'man come to the banquet that I shall hold for them [tomorrow], and tomorrow I shall do according to the king's word."

9 Consequently Ha'man went out on that day joyful and merry of heart; but as soon as Ha'man saw Mor'de cai in the king's gate and that he did not rise and did not quake on account of him, Ha'man was immediately filled with rage against Mor'de cai. 10 However, Ha'man kept control of himself and came into his house. Then he sent and had his friends and Ze'resh his wife brought in; 11 and Ha'man proceeded to declare to them the glory of his riches and the large number of his sons and everything with which the king had magnified him and how he had exalted him over the princes and the servants of the king.

12 And Ha'man went on to say: "What is more, Esther the queen brought in with the king to the banquet that she had made no one but me, and tomorrow also I am invited to her with the king. 13 But all this-none of it suits me as long as I am seeing Mor'decai the Jew sitting in the king's gate." 14 At that Ze'resh his wife and all his friends said to him: "Let them make a stake fifty cubits high. Then in the morning say to the king that they should hang Mor'de cai on it. Then go in with the king to the banguet joyful." So the thing seemed good before Ha'man, and he proceeded to have man: "Quickly, take the apparel

6 During that night the king's sleep fled. Therefore he said to bring the book of the records of the affairs of the times. Thus there came to be a reading of them before the king. 2 At length there was found written what Mor'de cai had reported concerning Big·tha'na and Te'resh, two court officials of the king, doorkeepers, who had sought to lay hand on King A.hasu·e'rus. 3 Then the king said: "What honor and great thing has been done to Mor'de-cai for this?" To this the king's attendants, his ministers, said: "Nothing has been done with him."

4 Later the king said: "Who is in the courtyard?" Now Ha'man himself had come into the outer courtvard of the king's house to say to the king to hang Mor'de cai on the stake that he had prepared for him. 5 Accordingly the king's attendants said to him: "Here is Ha'man standing in the courtyard." So the king said: "Let him come in."

6 When Ha'man came in, the king proceeded to say to him: "What is to be done to the man in whose honor the king himself has taken a delight?" At this Ha'man said in his heart: "To whom would the king take delight in rendering an honor more than me?" 7 So Ha'man said to the king: "As for the man in whose honor the king himself has taken a delight, 8 let them bring royal apparel with which the king does clothe himself and a horse upon which the king does ride and on the head of which the royal headdress has been put. 9 And let there be a putting of the apparel and the horse into the charge of one of the king's noble princes; and they must clothe the man in whose honor the king himself has taken a delight. and they must make him ride on the horse in the public square of the city, and they must call out before him, 'This is how it is done to the man in whose honor the king himself has taken a delight." 10 At once the king said to Ha'the stake made. and the horse, just as you have

said, and do that way to Mor'de- | the queen: "Who is this, and just cai the Jew who is sitting in the where is the one who has emboldking's gate. Do not let anything ened himself to do that way?" go unfulfilled of all that you have 6 Then Esther said: "The man, the spoken."

11 And Ha'man proceeded to take Ha'man." the apparel and the horse and before him."

14 While they were yet speaking banquet that Esther had made.

Then the king and Ha'man came in to banquet with Esther the queen. 2 The king now said to Esther also on the second day during the banquet of wine: "What is your petition. O Esther the queen? Let it even be given to you, And what is your request? To the half of the kingship—let it even be house of Ha'man, the one showing done!" 3 At this Esther the queen hostility to the Jews; and Mor'deanswered and said: "If I have cai himself came in before the king, found favor in your eyes, O king, because Esther had told what he and if to the king it does seem was to her. 2 Then the king regood, let there be given me my own soul at my petition and my taken away from Ha'man and gave people at my request. 4 For we it to Mor'de cai; and Esther went have been sold, I and my people, on to place Mor'de cai over the to be annihilated, killed and de- house of Ha'man. stroyed. Now if we had been sold for mere men slaves and for mere before the king and fell down bemaidservants, I should have kept fore his feet and wept and imsilent. But the distress is not ap- plored favor of him to turn away propriate when with damage to the the badness of Ha'man the Ag'agking."

yes, he went on to say to Esther the king held the golden scepter out

adversary and enemy, is this bad

As for Ha'man, he became terriclothe Mor'de cai and make him fied because of the king and the ride in the public square of the queen. 7 As for the king, he rose city and call out before him: "This up in his rage from the banquet of is how it is done to the man in wine [to go] to the garden of the whose honor the king himself has palace; and Ha'man himself stood taken a delight." 12 Afterward up to make request for his soul Mor'de cai returned to the king's from Esther the queen, for he saw gate. As for Ha'man, he hurried to that bad had been determined his house, mourning and with his against him by the king. 8 And head covered. 13 And Ha'man the king himself returned from the went on to relate to Ze'resh his garden of the palace to the house wife and to all his friends every- of the wine banquet; and Ha'man thing that had befallen him. At was fallen upon the couch on which that his wise men and Ze'resh his Esther was. Consequently the king wife said to him: "If it is from the said: "Is there also to be a raping seed of the Jews that Mor'de cai is of the queen, with me in the before whom you have started to house?" The word itself went out of fall, you will not prevail against the king's mouth, and Ha'man's him, but you will without fail fall face they covered. 9 Har bo'na, one of the court officials before the king, now said: "Also, there is the with him the king's court officials stake that Ha'man made for Mor'themselves arrived and proceeded de-cai, who had spoken good conhastily to bring Ha'man to the cerning the king, standing in Ha'man's house-fifty cubits high." At that the king said: "You men, hang him on it." 10 And they proceeded to hang Ha'man on the stake that he had prepared for Mor'de cai: and the king's rage itself subsided.

> 8 On that day King A has u e'rus gave to Esther the queen the moved his signet ring that he had

3 Moreover, Esther spoke again ite and his scheme that he had 5 King A has · u · e'rus now said, schemed against the Jews. 4 Then

to Esther, at which Esther rose and ferent cities to congregate themstood before the king. 5 She now selves and stand for their souls, to said: "If to the king it does seem annihilate and kill and destroy all good, and if I have found favor before him and the thing is proper before the king and I am good in hostility to them, little ones and his eyes, let it be written to undo the written documents, the scheme of Ha'man the son of Ham·me·da'tha the Ag'ag-ite, which he wrote e'rus, on the thirteenth [day] of to destroy the Jews that are in all the king's jurisdictional districts. 6 For how can I [bear it] when I must look upon the calamity that will find my people, and how can I [bear it] when I must look upon the destruction of my relatives?"

7 So King A.has.u.e'rus said to Esther the queen and to Mor'de cai the Jew: "Look! The house of Ha'man I have given to Esther, and him they have hanged on the stake, for the reason that he thrust out his hand against the Jews. 8 And you yourselves write in behalf of the Jews according to what is good in your own eyes in the king's name and seal [it] with the king's signet ring; for a writing that is written in the king's name and sealed with the king's signet ring

it is not possible to undo."

9 Accordingly the secretaries of the king were called at that time in the third month, that is, the month of Si'van, on the twentythird [day] of it; and writing went on according to all that Mor'de cai commanded to the Jews and to the satraps and the governors and the princes of the jurisdictional districts that were from In'dia to E.thi.o'pi.a. a hundred and twentyseven jurisdictional districts, [to] each jurisdictional district in its own style of writing and [to] each people in its own tongue, and to the Jews in their own style of writing and in their own tongue.

10 And he proceeded to write in the name of King A.has.u.e'rus and do the sealing with the king's signet ring and send written documents by the hand of the couriers that the Jews themselves domion horses, riding post horses used neered over those hating them. in the royal service, sons of speedy 2 The Jews congregated themselves mares, 11 that the king granted in their cities in all the jurisdic-

the force of the people and jurisdictional district that were showing women, and to plunder their spoil, 12 on the one day in all the jurisdictional districts of King A.has-uthe twelfth month, that is, the month of A.dar'. 13 A copy of the writing was to be given as law throughout all the different jurisdictional districts, published to all the peoples, that the Jews should become ready for this day to avenge themselves upon their enemies. 14 The couriers themselves, riding post horses used in the royal service, went forth, being urged forward and being moved with speed by the king's word; and the law itself was given out in Shu'shan the

15 As for Mor'de cai, he went forth from before the king in royal apparel of blue and linen, with a great crown of gold, and a finefabric cloak, even of wool dyed reddish purple. And the city of Shu'shan itself cried out shrilly and was joyful. 16 For the Jews there occurred light and rejoicing and exultation and honor. 17 And in all the different jurisdictional districts and in all the different cities wherever the word of the king and his law were reaching there were rejoicing and exultation for the Jews, a banquet and a good day; and many of the peoples of the land were declaring themselves Jews, for the dread of the Jews had

fallen upon them.

And in the twelfth month, that is, the month of A.dar', on the thirteenth day of it, when the king's word and his law came due to be performed, on the day for which the enemies of the Jews had waited to domineer over them, there was even a turning to the contrary, in to the Jews that were in all the dif-tional districts of King A.has.ue'rus to lay hand on those seeking in Shu'shan, and the ten sons of their injury, and not a man stood Ha'man were hanged. his ground before them, for the 15 And the Jews that were in dread of them had fallen upon all Shu'shan proceeded to congregate the peoples. 3 And all the princes themselves also on the fourteenth of the jurisdictional districts and day of the month A-dar', and they the satraps and the governors and got to kill in Shu'shan three hunthe doers of the business that be- dred men; but on the plunder they longed to the king were assisting did not lay their hand. the Jews, for the dread of Mor'decai had fallen upon them. 4 For Mor'de cai was great in the king's house and his fame was traveling throughout all the jurisdictional

districts, because the man Mor'de-

cai was steadily growing greater.

went doing to those hating them according to their liking. 6 And killed and there was a destroying of five hundred men. 7 Also, Par-shan-da'tha and Dal'phon and As pa'tha 8 and Porra'tha and A.da'li a and A.ri da'tha 9 and it and on the fourteenth [day] of Par·mash'ta and Ar'i·sai and Ar'i- it, and there was a rest on the fifdai and Vai za'tha, 10 the ten teenth [day] of it, and there was sons of Ha'man the son of Hamme da'tha, the one showing hostility to the Jews, they killed; but the country Jews, inhabiting the on the plunder they did not lay cities of the outlying districts, were their hand.

came before the king.

12 And the king proceeded to say to Esther the queen: "In Shu'shan the castle the Jews have killed. and there has been a destroying of jurisdictional districts of the king what have they done? And what is your petition? Let it even be given to you. And what is your further request? Let it even be done." 13 Accordingly Esther said: "If to the king it does seem good, let it Jews that are in Shu'shan to do let the ten sons of Ha'man be

Jews destroy enemies, also in Shushan

16 As for the rest of the Jews that were in the jurisdictional districts of the king, they congregated themselves, and there was a stand for their souls, and there was an avenging of themselves upon their enemies and a killing among those 5 And the Jews went striking hating them of seventy-five thoudown all their enemies with a sand; but on the plunder they did slaughter by the sword and with a not lay their hand, 17 on the killing and destruction, and they thirteenth day of the month A dar'; and there was a rest on the fourteenth [day] of it, and there was in Shu'shan the castle the Jews a making of it a day of banqueting and of rejoicing.

18 As for the Jews that were in Shu'shan, they congregated themselves on the thirteenth [day] of a making of it a day of banqueting and of rejoicing. 19 That is why making the fourteenth day of the 11 On that day the number of month A dar' a rejoicing and a those killed in Shu'shan the castle banqueting and a good day and a sending of portions to one another.

20 And Mor'de cai proceeded to write these things and send written documents to all the Jews that were in all the jurisdictional districts of five hundred men and the ten sons King A-has-u-e'rus, the nearby and of Ha'man. In the rest of the the distant ones, 21 to impose upon them the obligation to be regularly holding the fourteenth day of the month A.dar' and the fifteenth day of it in each and every year, 22 according to the days on which the Jews had rested from their enemies and the month be granted tomorrow also to the that was changed for them from grief to rejoicing and from mournaccording to the law of today; and ing to a good day, to hold them as days of banqueting and rejoicing hanged upon the stake." 14 So and sending of portions to one the king said for it to be done another and of gifts to the poor that way. Then a law was given out people.

23 And the Jews accepted what come to an end among their offthey had started to do and what spring. Mor'de-cai had written to them. 24 For Ha'man the son of Ham- daughter of Ab'i-ha-il, and Mor'deme da'tha, the Ag'ag ite, the one cai the Jew proceeded to write with showing hostility to all the Jews, all forcefulness to confirm this had himself schemed against the second letter concerning Pu'rim. Jews to destroy them, and he had 30 Then he sent written documents had Pur, that is, the Lot, cast, to to all the Jews in the one hundred disquiet them and destroy them, and twenty-seven jurisdictional scheme that he has schemed against Pu'rim at their appointed times, the Jews come back upon his own head"; and they hanged him and his sons upon the stake. 26 That them, and just as they had imposed is why they called these days Pu'rim, by the name of the Pur. That offspring, the matters of the fasts is why, according to all the words and their cry for aid. 32 And the of this letter and what they had very saying of Esther confirmed seen as to this and what had come these matters of Pu'rim, and it was upon them, 27 the Jews imposed and accepted upon themselves and upon their offspring and upon all those joining themselves to them, that it should not pass away, the obligation to be regularly holding these two days according to what was written concerning them and according to their appointed time in each and every year. 28 And these days were to be remembered and held in each and every generation, each family, each jurisdictional district and each city. and these days of Pu'rim themselves should not pass away from

29 And Esther the queen, the 25 But when Esther came in be- districts, the realm of A has ufore the king he said with the e'rus, [in] words of peace and written document: "Let his bad truth, 31 to confirm these days of just as Mor'de cai the Jew and Esther the queen had imposed upon upon their own soul and upon their

> And King A has u erus proceeded to lay forced labor upon the land and the isles of the

written down in a book.

2 As for all his energetic work and his mightiness and the exact statement of Mor'de cai's greatness with which the king magnified him. are they not written in the Book of the affairs of the times of the kings of Me'di-a and Persia? 3 For Mor'de cai the Jew was second to King A.has.u.e'rus and was great among the Jews and approved by the multitude of his brothers, workthe midst of the Jews and the ing for the good of his people and commemoration itself of them not speaking peace to all their offspring. and your hand! So sayan went out. I see the mann of Jehovah con-away from the person of Jenoval.

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1 There happened to be a man in along with a very large body of Job; and that man proved to be the greatest of all the Orientals. blameless and upright, and fearing God and turning aside from bad, banquet at the house of each one 2 And seven sons and three daughters came to be born to him. 3 And invited their three sisters to eat and his livestock got to be seven thou- drink with them. 5 And it would sand sheep and three thousand occur that when the banquet days camels and five hundred spans of had gone round the circuit, Job cattle and five hundred she-asses, would send and sanctify them: and

the land of Uz whose name was servants; and that man came to be

4 And his sons went and held a on his own day; and they sent and he got up early in the morning and offered up burnt sacrifices according to the number of all of them: for, said Job, "maybe my sons have sinned and have cursed God in their heart." That is the way Job would do always.

6 Now it came to be the day entered to take their station before Jehovah, and even Satan proceeded to enter right among them.

7 Then Jehovah said to Satan: "Where do you come from?" At that Satan answered Jehovah and said: "From roving about in the earth and from walking about in it." 8 And Jehovah went on to say to Satan: "Have you set your heart upon my servant Job, that there is and your daughters were eating and no one like him in the earth, a man blameless and upright, fearing God and turning aside from bad?" 9 At that Satan answered Jehovah and said: "Is it for nothing that Job has feared God? 10 Have not you yourself put up a hedge about him and about his house and about everything that he has all around? The work of his hands you have blessed, and his livestock itself has spread abroad in the earth. 11 But, for a change, thrust out your hand, please, and touch everything he has [and see] whether he will not curse you to your very face." 12 Accordingly Jehovah said to Satan: "Look! Everything that he has is in your hand. Only against him himself do not thrust out your hand!" So Satan went out away from the person of Jehovah.

13 Now it came to be the day when his sons and his daughters were eating and drinking wine in the house of their brother the firstborn. 14 And there came a messenger to Job, and he proceeded to say: "The cattle themselves happened to be plowing and the them to take his station before she-asses were grazing at the side Jehovah. of them 15 when the Sabe'ans came making a raid and taking them, and the attendants they struck down with the edge of the and said: "From roving about in sword; and I got to escape, only I the earth and from walking about by myself, to tell you."

16 While this one was yet speaking that one came and proceeded to say: "The very fire of God fell from the heavens and went blazing among the sheep and the attendants and eating them up; and I got to escape, only I by myself, to tell vou."

17 While that one was yet speakwhen the sons of the [true] God ing another one came and proceeded to say: "The Chal-de'ans made up three bands and went dashing against the camels and taking them, and the attendants they struck down with the edge of the sword; and I got to escape, only I by

myself, to tell you."

18 While this other one was yet speaking, still another one came and proceeded to say: "Your sons drinking wine in the house of their brother the first-born, 19 And, look! there came a great wind from the region of the wilderness, and it went striking the four corners of the house, so that it fell upon the young people and they died. And I got to escape, only I by myself, to tell you."

20 And Job proceeded to get up and rip his sleeveless coat apart and cut the hair off his head and fall to the earth and bow down

21 and say:

"Naked I came out of my mother's

belly.

And naked shall I return there. Jehovah himself has given, and Jehovah himself has taken away.

Let the name of Jehovah continue to be blessed."

22 In all this Job did not sin or ascribe anything improper to God.

2 Afterward it came to be the day when the sons of the [true] God entered to take their station before Jehovah, and Satan also proceeded to enter right among

2 Then Jehovah said to Satan: "Just where do you come from?" At that Satan answered Jehovah in it." 3 And Jehovah went on to say to Satan: "Have you set | and seven nights, and there was the earth, a man blameless and very great. upright, fearing God and turning aside from bad? Even yet he is holding fast his integrity, although you incite me against him to swallow him up without cause." 4 But Satan answered Jehovah and said: "Skin in behalf of skin, and everything that a man has he will give in behalf of his soul. 5 For a change, thrust out your hand, please, and touch as far as his bone and his flesh [and see] whether he will not curse you to your very face."

6 Accordingly Jehovah said to Satan: "There he is in your hand! Only watch out for his soul itself!" 7 So Satan went out away from the person of Jehovah and struck Job with a malignant boil from the sole of his foot to the crown of his head. 8 And he proceeded to take for himself a fragment of earthenware with which to scrape himself: and he was sitting in among the

ashes.

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9 Finally his wife said to him: "Are you yet holding fast your integrity? Curse God and die!" 10 But he said to her: "As one of the senseless women speaks, you speak also. Shall we accept merely what is good from the [true] God and not accept also what is bad?" In all this Job did not sin with his lips.

Job got to hear of all this calamity that had come upon him, and they 10 For it did not close the doors proceeded to come, each one from his own place, El'i phaz the Te'man-ite and Bil'dad the Shu'hite and Zo'phar the Na'a ma thite. So 11 Why from the womb did I not they met together by appointment to come and sympathize with him and comfort him. 12 When they raised their eyes from far off they did not then recognize him. And they proceeded to raise their voice and weep and rip each one his sleeveless coat apart and toss dust

heads. 13 And they kept sitting

11 And three companions of

your heart upon my servant Job, no one speaking a word to him, that there is no one like him in for they saw that the pain was

3 It was after this that Job opened his mouth and began to call down evil upon his day. 2 Job now answered and said:

3 "Let the day perish on which I came to be born.

> Also the night that someone said, 'An able-bodied man has been conceived!'

4 As for that day, let it become darkness.

Let not God look for it from above.

Nor let daylight beam upon it. 5 Let darkness and deep shadow reclaim it.

Let a rain cloud reside over it. Let the things that darken a day terrorize it.

6 That night-let gloom take it; Let it not feel glad among the days of a year:

Among the number of the lunar months let it not enter.

7 Look! That night—let it become sterile:

Let no joyful cry come in it. 8 Let curses of the day execrate it.

Those ready to awaken Levi'a·than.

9 Let the stars of its twilight grow dark:

Let it wait for the light and there be none;

And let it not see the beams of dawn.

of my mother's belly.

And so conceal trouble from my eyes.

proceed to die?

Why did I not ] come forth from the belly itself and then expire?

12 Why was it that knees confronted me.

And why breasts that I should take suck?

toward the heavens upon their 13 For by now I should have lain down that I might be unwith him on the earth seven days disturbed;

I should have slept then; I 2 "If one does try out a word to should be at rest

14 With kings and counselors of the earth.

> Those building desolate places for themselves.

15 Or with princes who have gold, Those who fill their houses with silver: 16 Or, like a hidden miscarriage, I

should not come to be. Like children that have seen no light.

17 There the wicked themselves have ceased from agitation. And there those weary in power are at rest.

18 Together prisoners themselves are at ease:

They actually do not hear the voice of one driving them to 19V0 work.

19 Small and great are there the same.

And the slave is set free from his master.

20 Why does he give light to one having trouble.

And life to those bitter of soul? 21 Why are there those waiting for death, and it is not.

Although they keep digging for it more than for hidden treasures?

22 Those who are rejoicing to gleefulness. They exult because they find

a burial place.

23 [Why does he give light] to able-bodied man, whose way has been concealed.

And whom God hedges in? 24 For before my food my sighing comes.

And like waters my roaring cries pour forth;

25 Because a dreadful thing I have dreaded, and it comes upon

And what I have been scared of comes to me.

26 I have not been carefree, nor have I been undisturbed. Nor been at rest, and yet agitation comes."

And El'i-phaz the Te'man-ite proceeded to reply and say:

you, will you become weary? But to put a restraint on words who is able?

Job's 1st speech-bewails his birth. Eliphaz' 1st

3 Look! You have corrected many. And the weak hands you used to strengthen.

4 Anyone stumbling, your words would raise up: And knees giving way you

would make firm.

5 But this time it comes to you. and you become weary; It touches even you, and you get disturbed.

6 Is not your reverence [the basis of 1 your confidence?

Is not your hope even the integrity of your ways?

7 Remember, please: Who that is innocent has ever perished? And where have the upright ever been effaced?

8 According to what I have seen. those devising what is hurtful

And those sowing trouble will themselves reap it.

9 Through the breath of God they perish,

And through the spirit of his anger they come to an end.

10 There is the roaring of a lion, and the voice of a young But the teeth of maned young lions do get broken down.

11 A lion is perishing from there being no prev.

And the cubs of a lion are separated from one another.

12 Now to me a word was stealthily brought.

And my ear proceeded to get a whisper of it,

13 In disquieting thoughts from visions of the night. When deep sleep falls upon

14 A dread came over me, and a trembling,

And the multitude of my bones it filled with dread. 15 And a spirit itself went passing

over my face; The hair of my flesh began to bristle.

16 It began to stand still. But I did not recognize its appearance;

A form was in front of my eyes; There was a calm, and I now heard a voice:

17 Mortal man-can he be more just than God himself?

be cleaner than his own Maker?' odd no

18 Look! In his servants he has no

And his messengers he charges with faultiness.

19 How much more so with those dwelling in houses of clay, Whose foundation is in the dust! One crushes them more quickly

than a moth. 20 From morning to evening they

are crushed to pieces; Without anyone's taking [it to heart] they perish forever.

21 Has not their tent cord within them been pulled out? They die for lack of wisdom.

"Call, please! Is there anyone answering you? And to which one of the holy

ones will you turn? 2 For the foolish one vexation

will kill. And the one easily enticed envying will put to death. 3 I myself have seen the foolish

one taking root. But suddenly I began to exe-

crate his abiding place. 4 His sons remain far from salvation.

And they are crushed in the gate without a deliverer. 5 What he harvests the hungry

one eats; And even from butcher hooks one takes it.

And a snare actually snaps at their means of maintenance.

6 For not from mere dust does what is hurtful go forth, And from mere ground trouble does not spring up.

7 For man himself is born for trouble. As the very sparks fly upward.

8 However, I myself would apply to God.

And to God I would submit my cause.

9 [To the] One doing great things unsearchable.

Wonderful things without number:

Or can able-bodied man 10 [To] the One giving rain upon the surface of the earth And sending waters upon the open fields:

11 [To] the One putting those who are low on a high place, So that those who are sad are high up in salvation;

12 [To the] One frustrating the schemes of the shrewd, So that their hands do not

work with effect; 13 [To the] One catching the wise

in their own cunning. So that the counsel of astute ones is carried headlong;

14 They encounter darkness even by day. And they grope about at mid-

day as if at night;

15 And [to the] One saving from the sword out of their mouth. And from the hand of the

strong one, a poor one, 16 So that for the lowly one there

comes to be hope. But unrighteousness actually shuts its mouth.

17 Look! Happy is the man whom God reproves:

And the discipline of the Almighty do not you reject! 18 For he himself causes pain, but

binds up [the wound]: He breaks to pieces, but his own hands do the healing.

19 In six distresses he will deliver you,

And in seven nothing injurious will touch you.

20 During famine he will certainly redeem you from death, And during war from the

power of a sword. 21 From the whip of a tongue you

will be hidden. And you will not be afraid of despoiling when it comes.

22 At despoiling and hunger you will laugh.

And of the wild beast of the earth you need not be afraid.

23 For with the stones of the field your covenant will be.

And the wild beast of the field himself will be made to live at peace with you.

24 And you will certainly know that peace itself is your tent. And you will be bound to go

and see your pasture ground, and you will miss nothing. 25 And you will certainly know

that your offspring are many And your descendants like the vegetation of the earth.

26 You will come in vigor to the burial place.

As when sheaves pile up in their time.

27 Look! This is what we have investigated. So is it. Hear it, and you-know it for yourself."

And Job proceeded to answer and sav:

2 "O that my vexation were al-

together weighed, And that at the same time my adversity they would put on scales themselves!

3 For now it is heavier even than 16 They are dark from ice. the sands of the seas.

That is why my own words have been wild talk.

4 For the arrows of the Almighty are with me. The venom of which my spirit

is drinking;

The terrors from God range themselves up against me. 5 Will a zebra cry out over grass,

Or a bull low over its fodder? 6 Will tasteless things be eaten without salt.

Or is there any taste in the slimy juice of marsh mallow? 7 My soul has refused to touch

[anything]. They are like disease in my

food.

8 O that my request would come And that God would grant 21 For now you men have even my hope!

9 And that God would go ahead and crush me. That he would release his hand and cut me off!

10 Even it would still be my comfort;

And I should leap [for joy] at [my] labor pains,

[Though] he would have no compassion, for I have not hidden the savings of the Holy One.

11 What is my power, that I should keep waiting?

And what is my end, that I should keep prolonging my soul?

12 Is my power the power of stones? Or is my flesh of copper?

13 Is it that self-assistance is not in me. And effectual working itself

has been chased away from me?

14 As regards anyone who withholds loving-kindness from his own fellow.

He will also leave off even the fear of the Almighty.

15 My own brothers have dealt treacherously, like a winter torrent.

Like the channel of winter torrents that keep passing away.

Upon them snow hides itself. 17 In due season they become waterless, they have been silenced:

When it grows hot they are dried up from their place.

18 The paths of their way are turned aside:

They go up into the empty place and perish.

19 The caravans of Te'ma have looked,

> The traveling company of Sa·be'ans have waited for them.

20 They certainly are ashamed because they had trusted:

They have come clear to the place and they get disappointed.

amounted to nothing:

You see terror, and you become afraid.

22 Is it because I have said, 'Give me [something],

Or from some of the power of you men make a present in my behalf:

23 And rescue me out of the hand of an adversary.

And out of the hand of tyrants you men should redeem me'?

24 Instruct me, and I, for my part, shall be silent:

And what mistake I have committed make me understand.

25 The sayings of uprightness have been-O not painful!

But what does reproving on the part of you men reprove?

26 Is it to reprove words that you men scheme,

When the sayings of one in despair are for mere wind?

27 How much more will you cast lots even over someone fatherless.

And barter over your companion!

28 And now go ahead, pay attention to me, [And see] whether I shall lie

to your very faces. 29 Return, please-let no unright-

eousness arise-Yes, return-my righteousness

is vet in it. 30 Is there unrighteousness on my

tongue,

Or does my own palate not discern adversity?

for mortal man on earth. And are not his days like the days of a hired laborer?

2 Like a slave he pants for the 15 So that my soul chooses suffoshadow,

And like a hired laborer he waits for his wages.

3 Thus I have been made to possess worthless lunar months. And nights of trouble they have counted out to me.

4 When I have lain down I have also said, 'When shall I get up?'

And [when] evening actually goes its measure, I have also been glutted with restlessness until morning twilight.

5 My flesh has become clothed with maggots and lumps of

My skin itself has formed crusts and dissolves.

6 My days themselves have become swifter than a weaver's shuttle.

And they come to an end in hopelessness.

7 Remember that my life is wind; That my eye will not see good again.

8 The eve of him that sees me will not behold me:

Your eyes will be upon me, but I shall not be.

9 The cloud certainly comes to its end and goes away; So he that is going down to

She'ol will not come up. 10 He will not return any more to his house.

And his place will not acknowledge him any more.

11 I, also, I shall not hold back my mouth.

I will speak in the distress of my spirit;

I will be concerned with the bitterness of my soul!

12 Am I a sea or a sea monster, That you should set a guard over me?

13 When I said, 'My divan will comfort me,

> My bed will help carry my concern.'

"Is there not a compulsory labor | 14 You even have terrified me with dreams. And by visions you make me

start up in fright.

cation. Death rather than my bones.

16 I have rejected [it]: to time indefinite I would not live. Cease from me, for my days are an exhalation.

17 What is mortal man that you should rear him.

And that you should set your heart upon him.

- 18 And that you should pay atten- Because our days on earth are tion to him every morning,
- test him? 19 Why will you not turn your gaze from me,

Nor let me alone until I swallow my saliva?

20 If I have sinned, what can I accomplish against you, the Observer of mankind?

Why is it that you have set me as your target, so that I should become a burden to you?

21 And why do you not pardon my boom as transgression

And overlook my error?

For now in dust I shall lie down:

And you will certainly look for me, and I shall not be."

And Bil'dad the Shu'hite proceeded to answer and say: 2 "How long will you keep utter-

ing these things. When the savings of your

mouth are but a powerful wind?

3 Will God himself pervert judgment.

Or will the Almighty himself pervert righteousness?

4 If your own sons have sinned against him, So that he lets them go into

the hand of their revolt, 5 If you yourself will look for

God. And [if] of the Almighty you

will implore favor, 6 If you are pure and upright,

By now he would awake for And he would certainly restore

your righteous abiding place. 7 Also, your beginning may have proved to be a small thing, But your own end afterward would grow very great.

8 Indeed, ask, please, of the former generation,

And direct [your attention] to the things searched out by their fathers.

9 For we were only yesterday, and 2 "For a fact I do know that it is we know nothing,

a shadow.

That every moment you should 10 Will not they themselves instruct you, tell you,

Bildad's 1st speech-righteous ones favored

And from their heart will they not bring forth words?

11 Will a papyrus plant grow tall without a swampy place? Will a reed grow big without water?

12 While it is yet in its bud, not plucked off. Even ahead of all other grass

it will dry up.

13 Thus are the pathways of all those forgetting God. And the very hope of an apostate will perish,

14 Whose confidence is cut off, And whose trust is a spider's house.

15 He will lean upon his house, but it will not keep standing; He will take hold of it, but it will not last.

16 He is full of sap before the sun. And in his garden his own twig goes forth.

17 In a stone heap his roots become interwoven,

A house of stones he beholds. 18 If one swallows him up from his place.

It will also certainly deny him, [saying,] 'I have not seen you.'

19 Look! That is the dissolving of his way: And from the dust others

spring up. 20 Look! God himself will not re-

ject anyone blameless. Neither will he take hold of the hand of evildoers,

21 Until he fills your mouth with laughter, And your lips with joyful shouting.

22 The very ones hating you will be clothed with shame. And the tent of wicked ones will not be."

9 And Job proceeded to answer and say:

SO.

in the right in a case with God?

Job's 3rd speech-God's ways noticed

3 If he should find delight in contending with him. He cannot answer him once

out of a thousand.

4 He is wise in heart and strong in power.

Who can show stubbornness to him and come off uninjured?

5 He is moving mountains away. so that people do not even know [of them],

He who has overthrown them in his anger.

6 He is making the earth go quaking from its place. So that its very pillars shudder.

7 He is saying to the sun that it should not shine forth,

And around stars he puts a seal.

8 Stretching out the heavens by himself

And treading upon the high waves of the sea:

9 Making the Ash constellation. the Ke'sil constellation. And the Ki'mah constellation

and the interior rooms of the South;

10 Doing great things unsearchable, And wonderful things without number.

11 Look! He passes by me and I do not see [him], And he moves on and I do not discern him.

12 Look! He snatches away. Who can resist him?

Who will say to him, 'What are you doing?" 13 God himself will not turn back

his anger; Beneath him the helpers of a stormer must bow down.

14 How much more so in case I myself answer him! I will choose my words with 28 I have been scared of all my

him,

15 Whom I would not answer, even though I were really in the right.

Of my opponent-at-law I would implore favor.

But how can mortal man be 16 If I called him, would he answer me?

I do not believe that he would give ear to my voice:

17 Who with a storm bruises me And certainly makes my wounds many for no reason.

18 He will not grant me my taking of a fresh breath. For he keeps glutting me

with bitter things. 19 If in power anyone is strong.

there [he is]: And if in justice [anyone is

strong], O that I may be summoned!

20 If I were in the right, my own mouth would pronounce me wicked: with tor Were I blameless, then he

would declare me crooked. 21 Were I blameless, I would not

know my soul; I would refuse my life. 22 One thing there is. That is

why I do say. 'One blameless, also a wicked

one, he is bringing to their end.'

23 If a flash flood itself should cause death suddenly. At the very despair of the

innocent ones he would mock.

24 Earth itself has been given into the hand of the wicked one: The face of its judges he covers. If not, who, then, is it?

25 Also my own days have become swifter than a runner; They have run away, they

will certainly not see good. 26 They have moved on like reed boats.

Like an eagle that darts to and fro for something to eat.

27 If I have said, 'Let me forget my concern, to system Let me alter my countenance

and brighten up,'

pains:

I do know that you will not hold me innocent.

29 I myself am to become wicked. Why is it that I toil merely in vain?

snow water.

And I actually cleansed my hands in potash.

31 Then in a pit you would dip me. And my garments would cer-

tainly detest me. 32 For he is not a man like me [that] I should answer him. That we should come together in judgment.

33 There exists no person to decide

between us.

That he should put his hand upon both of us. 34 Let him remove his rod from

upon me. And his frightfulness, let it

not terrify me.

35 Let me speak and not be afraid of him. For I am not so disposed in

myself.

"My soul certainly feels a loathing toward my life. I will give vent to my concern

about myself. I will speak in the bitterness

of my soul! 2 I shall say to God, 'Do not pronounce me wicked.

> Cause me to know why it is that you are contending with me.

3 Is it good for you that you should do wrong.

That you should reject [the product of 1 the hard work of your hands.

And that upon the counsel of actually beam?

4 Do you have eyes of flesh.

Or is it as a mortal man sees that you see? 5 Are your days like the days of

mortal man. Or your years just like the

days of an able-bodied man, 6 That you should try to find my

And for my sin you should

keep looking? 7 This in spite of your own knowledge that I am not in the wrong,

And there is no one delivering | 20 Are not my days few? Let him out of your own hand?

30 If I actually washed myself in | 8 Your own hands have shaped me so that they made me In entirety round about, and

God contrasted to Job, who is a mere mortal

vet you would swallow me up.

9 Remember, please, that out of clay you have made me

And to dust you will make me return.

10 Did you not proceed to pour me out as milk itself

And like cheese to curdle me? 11 With skin and flesh you proceeded to clothe me

And with bones and sinews to weave me together.

12 Life and loving-kindness you have worked with me: And your own care has guard-

ed my spirit. 13 And these things you have con-

cealed in your heart. I well know that these things are with you.

14 If I have sinned and you have kept watching me And of my error you do not

hold me innocent:

15 If I am actually in the wrong, too bad for me!

And [if] I am actually in the right, I may not raise my head.

Glutted with dishonor and saturated with affliction.

16 And [if] it acts haughtily, like a young lion you will hunt for me.

And you will again show yourself marvelous in my case.

wicked ones you should 17 You will bring forth new witnesses of yours in front of

> And you will make your vexation with me greater;

Hardship after hardship is with me.

18 So why from a womb did you bring me out?

> Could I have expired, that not even an eye could see me,

19 There as though I had not come to be I should have become;

From the belly to the burial place I should have been brought.'

leave off.

me, that I may brighten up a little

21 Before I go away-and I shall not come back-

To the land of darkness and deep shadow.

22 To the land of obscurity like gloom, of deep shadow And disorder, where it beams

no more than gloom does."

And Zo'phar the Na'a · masav:

2 "Will a multitude of words go unanswered.

Or will a mere boaster be in the right?

3 Will your empty talk itself put men to silence.

And will you keep deriding without having anyone rebuke [voul?

4 Also, you say, 'My instruction is pure.

And I have proved really clean in your eyes.'

5 Yet O if only God himself would speak

And open his lips with you! 6 Then he would tell you the secrets of wisdom,

For the things of practical wisdom are manifold.

Also, you would know that God allows some of your error to be forgotten for VOII.

7 Can you find out the deep things of God.

Or can you find out to the very limit of the Almighty? 8 It is higher than heaven. What

can you accomplish? It is deeper than She'ol. What

can you know? 9 It is longer than the earth in measure.

And broader than the sea.

10 If he moves on and hands [someone] over And calls a court, then who

can resist him?

11 For he himself well knows men who are untrue.

When he sees what is hurtful. will he not also show himself attentive?

Let him turn his gaze from | 12 Even a hollow-minded man himself will get good motive As soon as an asinine zebra be born a man.

13 If you yourself will really prepare your heart

And actually spread out your palms to him.

14 If what is hurtful is in your hand, put it far away. And let no unrighteousness

dwell in your tents. thite proceeded to answer and 15 For then you will raise your face without defect

> And you will certainly become established, and you will not fear

16 For you-you will forget trouble itself:

As waters that have passed along you will remember

17 And brighter than midday will [your] life's duration arise: Darkness will become like the morning itself.

18 And you will be bound to trust because there exists hope: And you will certainly look

carefully around-in security you will lie down.

19 And you will indeed stretch yourself out, with no one to make [you] tremble. And many people will certainly

put you in a gentle mood; 20 And the very eyes of the wicked will fail:

> And a place for flight will certainly perish from them, And their hope will be an expiring of the soul."

12 And Job proceeded to answer and say:

2 "For a fact you men are the people.

And with you wisdom will die out!

3 I too have a heart as well as YOU. I am not inferior to you,

And with whom are there not things like these?

4 [One who is] a laughingstock to his fellow man I become. One calling to God that he should answer him.

eous, unblamable one,

5 In thought, the carefree one has contempt for extinction -DIG Witself: IN TESTHON HOW IL EL

It is made ready for those of wobbling feet.

6 The tents of the despoilers are unworried.

And the ones enraging God have the safety Belonging to one who has

brought a god in his hand. 7 However, ask, please, the domestic animals, and they will instruct you;

Also the winged creatures of the heavens, and they will tell you.

8 Or show your concern to the earth, and it will instruct

> And the fishes of the sea will declare it to you.

9 Who among all these does not well know That the hand of Jehovah

itself has done this. 10 In whose hand is the soul of

everyone alive And the spirit of all flesh of

man? 11 Does not the ear itself test out words

As the palate tastes food?

12 Is there not wisdom among the there is no light,

And understanding [in] length of days?

13 With him there are wisdom and mightiness: He has counsel and under-

standing. 14 Look! He tears down, that there

may be no building up; He makes it shut to man.

that it may not be opened

15 Look! He puts a restraint upon the waters and they dry up; And he sends them, and they change the earth.

16 With him there are strength and practical wisdom:

To him belong the one making a mistake and the one leading astray:

A laughingstock is the right-117 He is making counselors go barefoot.

And he makes judges them-selves go crazy.

18 The bonds of kings he actually loosens.

And he binds a belt upon their hips.

19 He is making priests walk bare-

And permanently seated ones he subverts:

20 He is removing speech from the faithful ones.

And the sensibleness of old men he takes away:

21 He is pouring out contempt upon nobles. And the girdle of powerful

ones he actually weakens: 22 He is uncovering deep things from the darkness.

And he brings forth to the light deep shadow;

23 Making the nations grow great, that he may destroy them; Spreading out the nations. that he may lead them away:

24 Taking away the heart of the head ones of the people of the land.

That he may make them wander about in an empty place, where there is no way.

25 They grope in darkness, where

That he may make them wander about like a drunken man.

13 "Look! All this my eye has seen,

My ear has heard and considers it.

2 What you men know I myself well know also;

I am not inferior to you. 3 However, I, for my part, would speak to the Almighty him-

And in arguing with God I would find delight.

4 On the other hand, you men are smearers of falsehood: All of you are physicians of no value.

5 If only you would absolutely keep silent.

wisdom on your part!

6 Hear, please, my counterarguments.

And to the pleadings of my lips pay attention.

7 Will you men speak unrighteousness for God himself. And for him will you speak answer; deceit?

8 Will you be treating him with partiality.

Or for the [true] God will you contend at law?

9 Would it be good that he sound you out?

Or as one trifles with mortal man will you trifle with him?

10 He will positively reprove you 25 Will you make a mere leaf driven If in secrecy you try to show partiality;

11 Will not his very dignity make you start up with fright, And the very dread of him fall upon you?

12 Your memorable sayings are proverbs of ashes:

Your shield bosses are as shield bosses of clay. 13 KEEP silent before me, that I

myself may speak. Then let come upon me whatever it may be! both

14 Why do I carry my flesh in my teeth And place my own soul in my

palm? 15 Even if he would slav me, would

I not wait? I would only argue to his face

for my own ways. 16 He would also be my salvation.

For before him no apostate will come in. 17 HEAR my word clear through.

And let my declaration be in Your ears. 18 Look! Please, I have presented

a case of justice: I well know that I myself am

in the right. 19 Who is the one that will con-

tend with me? For now were I to become

silent I should simply expire! 20 Only two things do not do to made that he may not go me:

That it might prove to be In that case I shall not conceal myself just on your account:

21 Put your own hand far away from upon me.

And the fright of you-may it not terrify me.

22 Either call that I myself may Or may I speak, and you

return me answer. 23 In what way do I have errors

and sins? Make me to know my own revolt and my own sin.

24 Why do you conceal your very

And regard me as an enemy of yours?

about quiver.

Or keep chasing after mere dry stubble? 26 For you keep writing against me

bitter things And you make me possess [the

consequences of the errors of my youth.

27 You also keep my feet put in the stocks. And you watch all my paths;

For the soles of my feet you mark your own line. 28 And he is like something rotten that wears out;

Like a garment that a moth actually eats up.

14 "Man, born of woman, Is short-lived and glutted with agitation.

2 Like a blossom he has come forth and is cut off, And he runs away like the

shadow and does not keep existing. 3 Yes, upon this one you have

opened your eye, And me you bring into judg-

ment with you. 4 Who can produce someone clean

out of someone unclean? There is not one. 5 If his days are decided,

The number of his months is with you;

A decree for him you have beyond.

6 Turn your gaze from upon him | 19 Water certainly rubs away even that he may have rest.

Until he finds pleasure as a hired laborer does in his day.

7 For there exists hope for even a tree. If it gets cut down, it will

even sprout again.

And its own twig will not cease to be.

8 If its root grows old in the earth And in the dust its stump dies, 9 At the scent of water it will

sprout

And it will certainly produce a bough like a new plant.

10 But an able-bodied man dies and lies vanguished: And an earthling man expires,

and where is he?

11 Waters do disappear from a sea, And a river itself drains off and dries up.

12 Man also has to lie down and does not get up.

Until heaven is no more they will not wake up,

Nor will they be aroused from their sleep.

13 O that in She'ol you would conceal me,

That you would keep me secret until your anger turns back.

That you would set a time limit for me and remember me!

14 If an able-bodied man dies can he live again?

All the days of my compulsory service I shall wait. Until my relief comes.

15 You will call, and I myself shall answer you.

For the work of your hands you will have a yearning.

16 For now you keep counting my very steps:

You watch for nothing but my sin.

17 Sealed up in a bag is my revolt. And you apply glue over my error.

18 However, a mountain itself, falling, will fade away, And even a rock will be moved 10 Both the gray-headed and the away from its place.

stones:

Man helpless in death. Eliphaz' 2nd speech

Its outpouring washes off earth's dust.

So you have destroyed the very hope of mortal man. 20 You overpower him forever so

that he goes away: You are disfiguring his face

so that you send him away. 21 His sons get honored, but he

does not know [it]; And they become insignificant. but he does not consider

them. 22 Only his own flesh while upon

him will keep aching. And his own soul while within him will keep mourning."

And El'i phaz the Te'man ite proceeded to answer and say: 2 "Will a wise person himself answer with windy knowl-

edge.

Or will he fill his belly with the east wind?

3 Merely reproving with a word will be of no use, And mere utterances will be of

no benefit by themselves. 4 However, you yourself make

fear [before God] to have no force. And you diminish the having

of any concern before God. 5 For your error trains your mouth.

And you choose the tongue of shrewd people.

6 Your mouth pronounces you wicked, and not I;

And your own lips answer against vou.

7 Were you the very first man to be born,

Or before the hills were you brought forth with labor pains?

8 To the confidential talk of God do you listen,

And do you limit wisdom to yourself?

9 What do you actually know that we do not know?

What do you understand that is not also with us?

aged one are with us.

The one greater than your! father in days.

11 Are the consolations of God not enough for you.

Or a word [spoken] gently with you?

12 Why does your heart carry you

And why do your eyes flash?

13 For you turn your spirit against God himself.

> And you have caused words to go forth from your own mouth.

14 What is mortal man that he should be clean.

Or that anyone born of a woman should be in the right?

15 Look! In his holy ones he has no faith.

And the heavens themselves are actually not clean in his eyes.

16 How much less so when one is detestable and corrupt. A man who is drinking in

unrighteousness just like water!

17 I shall declare it to you. Listen to me!

Even this I have beheld, so let me relate [it].

18 That which wise ones themselves tell

And which they did not hide, [it being] from their 31 Let him put no faith in worthfathers.

19 To them alone the land was given,

And no stranger passed through the midst of them.

20 All his days a wicked one is suffering torture.

Even the very number of years that have been reserved for the tyrant.

21 The sound of dreadful things is in his ears:

During peace a despoiler himself comes upon him.

22 He does not believe that he will come back out of darkness. And he is reserved for a sword.

23 He is straying about in search of bread-where is it?

He well knows that the day of darkness is ready at his hand.

24 Distress and anguish keep terrifying him:

They overpower him like a king in readiness for the assault

25 Because he stretches out his hand against God himself, And over the Almighty he tries to show himself superior:

26 [Because] he runs against him stiff-neckedly.

With the thick bosses of his shields:

27 Because he actually covers his face with his fattiness And he puts on fat upon his

loins. 28 He merely resides in cities that

are to be effaced: In houses in which people will

not keep dwelling. Which certainly prove destined

for heaps of stones. 29 He will not grow rich and his wealth will not mount up.

Nor will he spread out the acquisition of them over the earth.

30 He will not turn away from darkness:

His twig a flame will dry up, And he will turn aside by a blast of His mouth.

lessness, being led astray, For mere worthlessness will

prove to be what he gets in exchange:

32 Before his day will it be fulfilled. And his shoot itself will certainly not grow luxuriantly. 33 He will thrust away his unripe

grapes just like a vine, And cast off his blossoms just like an olive tree.

34 For the assembly of apostates is sterile.

And fire itself must eat up the tents of bribery.

35 There is a conceiving of trouble and a giving birth to what is hurtful.

And their belly itself prepares deceit."

JOB 16: 1-17: 4

comforters!

3 Is there an end to windy words?

answer?

as you men do.

where my soul is. Would I be brilliant in words

against you. And would I wag my head 16 My face itself has become redagainst you?

words of my mouth,

own lips would hold back-6 If I do speak, my own pain is

not held back.

And if I do cease doing so. what goes away from me? 7 Only now he has made me weary:

He has made all those assembling with me desolate.

8 You also seize me. It has become a witness.

So that my leanness rises up against me. In my face it testifies.

9 His very anger has torn me to pieces, and he harbors animosity against me.

He actually grinds his teeth against me.

My adversary himself sharpens his eves against me. 10 They have opened their mouth

wide against me.

With reproach they have struck my cheeks,

In large number they mass themselves against me.

11 God hands me over to young boys.

And into the hands of wicked ones he throws me headlong.

12 I had come to be at ease, but he proceeded to shake me the for cup; hid polying to boat

And he grabbed me by the back of the neck and proceeded to smash me.

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2 "I have heard many things like 13 His archers encircle me; He splits open my kidneys All of you are troublesome and feels no compassion;

He pours out my gall bladder to the very earth.

Or what galls you, that you 14 He keeps breaking through me with breach after breach;

4 I myself also could well speak He runs at me like a mighty

If only your souls existed 15 Sackcloth I have sewed together over my skin,

And I have thrust my horn in the very dust.

dened from weeping. 5 I would strengthen you with the And upon my eyelids there is

deep shadow. And the consolation of my 17 Although there is no violence upon my palms,

And my prayer is pure. 18 O earth, do not cover my blood! And let there prove to be no

place for my outcry! 19 Also now, look! in the heavens is one testifying about me,

And my witness is in the heights.

20 My companions are spokesmen against me:

To God my eye has looked sleeplessly.

21 And the decision is to be made between an able-bodied man and God. The same as between a son of

man and his fellow.

22 For just a few years are to come, And by the path by which I shall not return I shall go away.

17 "My very spirit has been broken, my own days have been extinguished;

The graveyard is for me. 2 Certainly there is mockery at me.

And amid their rebellious behavior my eye lodges.

3 Please, do put my security with vourself.

Who else is there that will shake hands with me in pledge?

4 For their heart you have closed to discretion.

603 Complaints, Bildad's 2nd-depicts the lot of sinners JOB 17: 5-18: 17

them.

5 He may tell companions to take their shares.

But the very eyes of his sons will fail.

6 And he has set me forth as a proverbial saving of peoples, So that I become someone into whose face to spit.

7 And from vexation my eye grows dimmer

> And my members are all of them like the shadow.

8 Upright people stare in amazement at this.

And even the innocent one gets excited over the apostate.

9 The righteous one keeps holding fast to his way.

And the one with clean hands keeps increasing in strength. 10 However, you men may all of

you resume. So come on. please.

As I do not find anyone wise among you.

11 My own days have passed along, my own plans have been torn apart. The wishes of my heart.

12 Night they keep putting for day: 'Light is near on account of darkness.'

13 If I keep waiting, She'ol is my house:

In the darkness I shall have to spread out my lounge. 14 To the pit I shall have to call

out, 'You are my father!' To the maggot, 'My mother and my sister!'

15 So where, then, is my hope? And my hope-who is it that beholds it?

16 To the bars of She'ol they will go down.

When we, all together, must descend to the very dust."

And Bil'dad the Shu'hite proceeded to answer and say:

2 "How long will you people be at putting an end to words? You should understand, that afterward we may speak.

3 Why should we be reckoned as beasts

That is why you do not exalt | [And] be regarded as unclean in your eves?

4 He is tearing his soul to pieces in his anger.

For your sake will the earth be abandoned.

Or a rock move away from its place?

5 The light also of wicked ones will be extinguished

And the spark of his fire will not shine.

6 A light itself will certainly grow dark in his tent.

And in it his own lamp will be extinguished.

7 His steps of vigor will become cramped.

Even his counsel will cast him off.

8 For he will indeed be let go into a net by his feet. And onto a network he will

walk. 9 A trap will seize [him] by the

heel: A snare keeps hold upon him.

10 A cord for him is hidden on the earth. And a catching device for

him on [his] pathway.

11 Round about, sudden terrors certainly make him start up in fright. And indeed chase him at his

feet

12 His vigor becomes famished. And disaster stands ready to make him limp.

13 It will eat the pieces of his skin; The first-born of death will eat his limbs.

14 His confidence will be torn away from his own tent

And it will march him to the king of terrors.

15 There will reside in his tent something that is not his; Sulphur will be strewed upon his own abiding place.

16 Underneath will his very roots

And, up above, his bough will wither.

17 The very mentioning of him will certainly perish from the earth.

in the street.

18 They will push him out of the light into the darkness.

they will chase him away. 19 He will have no posterity and no progeny among his

people. And there will be no survivor

in his place of alien residence.

20 At his day the people in the West will indeed stare in

> amazement, And a shudder will certainly seize even the people in the

21 Only these are the tabernacles of a wrongdoer,

And this is the place of one that has not known God."

and say: 2 "How long will you men keep

irritating my soul And keep crushing me with

words?

3 These ten times you proceeded 16 To my servant I have called, to rebuke me;

You are not ashamed [that] you deal so hard with me. 4 And, granted that I have made

a mistake. It is with me that my mistake

will lodge.

5 If for a fact against me you men do put on great airs. to be proper against me.

6 Know, then, that God himself has misled me,

closed in upon me.

7 Look! I keep crying out, 'Violence!' but I get no answer; I keep crying for help, but 20 To my skin and to my flesh there is no justice.

8 My very path he has blocked with a stone wall, and I cannot pass over;

And upon my roadways he puts darkness itself.

9 My own glory he has stripped from me. of my head.

And he will have no name out 10 He pulls me down on all sides, and I go away:

And he pulls my hope out just like a tree.

And from the productive land 11 His anger also grows hot against me. And he keeps reckoning me as

an adversary of his.

12 Unitedly his troops come and cast up their way against

And they camp round about my tent.

13 My own brothers he has put far away from me,

And the very ones knowing me have even turned aside from me.

14 My intimate acquaintances have ceased to be,

And those known by me have themselves forgotten me.

And Job proceeded to answer 15 Those residing as aliens in my house; and my slave girls themselves reckon me as a stranger:

A real foreigner I have become in their eyes.

but he does not answer.

With my own mouth I keep imploring him for compassion.

17 My breath itself has become loathsome to my wife, And I have become foulsmelling to the sons of my

[mother's] belly. And you show my reproach 18 Also young boys themselves have rejected me:

Let me but rise up, and they begin to speak against me.

And his hunting net he has 19 All the men of my intimate group detest me.

> And those whom I loved have turned against me.

my bones actually cleave, And I escape with the skin of my teeth.

21 Show me some favor, show me some favor, O you my companions.

For God's own hand has touched me.

And he takes away the crown 22 Why do you men keep persecuting me as God does.

Zophar's 2nd-apostates get swift vengeance And not become satisfied with

my very flesh? 23 O that now my words were written down!

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O that in a book they were even inscribed!

24 With an iron stylus and [with] lead.

Forever in the rock O that they were hewn!

25 And I myself well know that my redeemer is alive.

And that, coming after [me]. he will rise up over [the] dust.

26 And after my skin, [which] they have skinned off.—this! Yet reduced in my flesh I shall behold God,

27 Whom even I shall behold for myself.

And [whom] my very eyes will certainly see, but not some stranger.

My kidneys have failed deep within me.

28 For you men say, 'Why do we keep persecuting him?' When the very root of [the] matter is found in me.

29 Be frightened for yourselves because of a sword. For the sword means a raging

against errors, In order that you men may know there is a judge."

And Zo'phar the Na'a · mathite proceeded to reply and

2 "Therefore do my own disquieting thoughts themselves answer me.

Even on account of my inward excitement. 3 An insulting exhortation to me

I hear: And a spirit without the understanding that I have

replies to me. 4 Have you at all times known 18 He will be giving back [his]

this very thing, Since man was put upon the

earth. 5 That the joyful cry of wicked

people is short And the rejoicing of an apostate is for a moment?

6 Although his excellency ascends to heaven itself

And his very head reaches to the clouds,

7 Like his manure cakes he perishes forever;

The very ones seeing him will say, 'Where is he?'

JOB 19: 23-20: 19

8 Like a dream he will fly off. and they will not find him: And he will be chased away like a vision of the night.

9 The eye that has caught sight of him will not do so again, And no more will his place

behold him. 10 His own sons will seek the favor of lowly people,

And his own hands will give back his valuable things.

11 His own bones have been full of his youthful vigor. But with him it will lie down

in mere dust. 12 If what is bad tastes sweet in

> his mouth, If he causes it to melt away

under his tongue, 13 If he has compassion upon it

and does not leave it. And if he keeps holding it

back in the midst of his palate.

14 His food itself will certainly be changed in his own intestines; It will be the gall of cobras

within him.

15 Wealth he has swallowed down, but he will vomit it up: God will drive it out from his very belly.

16 The venom of cobras he will suck;

The tongue of a viper will kill him.

17 He will never see the watercourses. Torrential streams of honey

and butter.

acquired property and will not swallow [it] down;

Like wealth from his trade, but which he will not enjoy.

19 For he has crushed to pieces. he has left lowly ones:

He has snatched away a house

ceed to build.

20 For he will certainly know no ease in his belly;

By means of his desirable things he will not escape. 21 There is nothing left over for

him to devour: That is why his well-being

will not endure.

22 While his plenty is at its peak he will be feeling anxious; All the power of misfortune itself will come against him.

23 Let it occur that, to fill his belly.

He will send his burning anger upon him And will rain [it] upon him.

into his bowels.

24 He will run away from armor of iron:

A bow of copper will cut him

25 A missile itself will even go out through his back, And a glittering weapon out

through his gall; Frightful objects will go

against him. 26 All darkness will be reserved for 11 They keep sending out their

his treasured things: A fire that no one fanned will

eat him up: It will go badly with a sur-

vivor in his tent.

27 Heaven will uncover his error. And earth will be in revolt

against him. 28 A heavy shower will roll his 13 They spend their days in good house away:

There will be things poured forth on the day of his anger.

29 This is the share of the wicked man from God.

Even his stated inheritance from God."

21 And Job proceeded to answer and say:

2 "Listen, you men, attentively to Hiw b my word, a besiness

And let this become your consolation,

3 Put up with me, and I myself shall speak:

And after my speaking you may [each] deride.

itself that he did not pro- | 4 As for me, is my concern [expressed 1 to man?

Or why is it that my spirit does not get impatient?

5 Turn your faces to me and stare in amazement. And put [your] hand upon [YOUR] mouth.

6 And if I have remembered, I have also become disturbed. And shuddering has taken

hold of my flesh. 7 Why is it that the wicked them-

selves keep living. Have grown old, also have

become superior in wealth? 8 Their offspring are firmly es-

tablished with them in their sight.

And their descendants before their eves.

9 Their houses are peace itself, free from dread.

And the rod of God is not upon them.

10 His own bull actually impregnates, and it does not waste semen:

His cows bring forth and suffer no abortion.

young boys just like a flock. And their own male children go skipping about.

12 They continue raising [their voice] with the tambourine and harp.

And keep rejoicing at the sound of the pipe.

times.

And in a moment down to She'ol they descend.

14 And they say to the [true] God, 'Turn away from us! And in the knowledge of your

ways we have found no delight.

15 What does the Almighty amount to, that we should serve reword hime it Ha

And how do we benefit ourselves in that we have come in touch with him?'

16 Look! Their well-being is not in their own power.

The very counsel of wicked ones has kept far from me. Job exposes "comforters," Eliphaz' 3rd speech JOB 21: 17-22: 8

17 How many times is the lamp And do you not carefully inof the wicked ones extinguished.

And [how many times] does their disaster come upon them?

[How many times] in his 31 Who will tell him of his way anger does he apportion

destruction? 18 Do they become like straw be-

fore a wind. And like chaff that a stormwind has stolen away?

19 God himself will store up one's hurtfulness for one's own sons:

He will reward him that he may know [it].

20 His eyes will see his decay, And from the rage of the Almighty he will drink.

21 For what will his delight be in his house after him.

When the number of his months will really be cut in two?

22 Will he teach knowledge even to God.

When that One himself judges high ones?

23 This very one will die during his full self-sufficiency. When he is altogether carefree and at ease;

24 [When] his own thighs have become full of fat

And the very marrow of his bones is being kept moist. 25 And this other one will die with

a bitter soul When he has not eaten of

good things. 26 Together in the dust they will

lie down And maggots themselves will form a cover over them.

27 Look! I well know the thoughts

of you men And the schemes with which you would act violently against me.

28 For you say, 'Where is the house of the noble one.

And where is the tent, the tabernacles of wicked ones?' 29 Have you not asked those travel-

ing over the roads?

spect their very signs.

30 That at the day of disaster an evil one is spared.

At the day of fury he is delivered?

to his very face?

And for what he himself has done who will reward him? 32 As for him, to the graveyard he will be brought.

And over a tomb a vigil will

be kept.

33 To him the clods of earth of a torrent valley will certainly become sweet.

And after him he will drag all mankind. And those before him were

without number.

34 So how vainly you men try to comfort me.

And your very replies do remain as unfaithfulness!"

22 And El'i-phaz the Te'man-ite proceeded to answer and say: 2 "Can an able-bodied man be of

use to God himself. That anyone having insight should be of use toward him?

3 Does the Almighty have any delight in that you are righteous.

Or any gain in that you make your way blameless?

4 For your reverence will he reprove you, Will he come with you into

the judgment? 5 Is not your own badness too much already.

And will there be no end to your errors?

6 For you seize a pledge from your brothers without cause. And you strip off even the

garments of naked people. 7 You do not give the tired one a drink of water,

And from the hungry one you hold back bread.

3 As for a man of strength, the land is his.

And one who is treated with partiality himself dwells in

JOB 23: 8-24: 14

empty-handed.

And the arms of fatherless boys are crushed.

10 That is why bird traps are all 24 And [if] there is a placing of around you. And sudden dread disturbs

11 Or darkness, [so that] you cannot see. And a heaving mass of water

itself covers you.

12 Is not God the height of heaven? Also see the sum total of the stars, that they are high. 13 And vet you have said: 'What

does God really know? Through thick gloom can he judge?

14 Clouds are a concealment place for him so that he does not

> And on the vault of heaven he walks about.'

15 Will you keep to the very way of long ago

That hurtful men have trodden.

16 [Men] who have been snatched away before their time,

Whose foundation is poured away just as a river.

17 Who are saying to the [true] God: 'Turn away from us! And what can the Almighty accomplish against us?'

18 Yet he himself has filled their houses with good things: And the very counsel of wicked ones has kept far from me.

19 The righteous ones will see and rejoice.

> And the innocent one himself will hold them in derision:

20 'Truly our antagonists have been effaced: And what is left of them a

fire will certainly eat up.' 21 Acquaint yourself, please, with him, and keep peace;

Thereby good things will come

to you. 22 Take, please, the law from his own mouth,

And put his sayings in your heart.

9 Widows you have sent away 23 If you return to the Almighty. you will be built up:

[If] you will keep unrighteousness far from your tent,

precious ore in the dust And gold of O'phir in the rock of torrent valleys.

25 The Almighty also will indeed become your precious ores, And silver, the choicest, to

26 For then in the Almighty you will find your exquisite delight.

And you will raise your face to God himself.

27 You will make entreaty to him. and he will hear you:

And your yows you will pay. 28 And you will decide on something, and it will stand for

And upon your ways light will certainly shine.

29 For there must be a humiliation when you speak arrogantly; But one with downcast eves he will save.

30 He will rescue an innocent man, And you will certainly be rescued for the cleanness of your hands."

99 And Job proceeded to answer 25 and say:

2 "Even today my state of concern is rebelliousness; My own hand is heavy on

account of my sighing. 3 O that I really knew where I

might find him! I would come clear to his fixed place.

4 I would present before him a case of justice.

And my mouth I would fill with counterarguments;

5 I would know the words with which he answers me. And I would consider what

he says to me. 6 Would he with an abundance

of power contend with me? O no! Surely he himself would pay heed to me.

7 There the upright one himself will certainly set matters straight with him.

And I would go safe forever from my judge.

8 Look! To the east I go, and he is not there:

And back again, and I cannot discern him:

9 To the left where he is working, but I cannot behold [him]: He turns aside to the right, but I do not see [him].

10 For he well knows the way I take.

> [After] he has tested me out, I shall come forth as gold

11 Of his steps my foot has laid hold:

His way I have kept, and I do not deviate.

12 [From] the commandment of his lips I do not move away.

I have treasured up the sayings of his mouth more than what is prescribed for me.

13 And he is in one [mind], and who can resist him? And his own soul has a desire,

and he will do [it].

14 For he will carry out completely what is prescribed for me, And things like these are many with him.

15 That is why I feel disturbed because of him;

I show myself attentive and am in dread of him.

16 Even God himself has made my heart timid.

And the Almighty himself has disturbed me.

17 For I have not been put to silence because of darkness, Nor because gloom has covered my own face.

"Why is it that times have not been stored up by the Almighty himself.

And the very ones knowing him have not beheld his days?

2 There are those who move back boundary marks;

A drove they have snatched away, that they may shepherd [it].

3 They drive off even the male ass of fatherless boys;

They seize the widow's bull

as a pledge. 4 They turn aside the poor ones from the way;

At the same time the afflicted of the earth have kept themselves hidden.

5 Look! [As] zebras in the wilderness

They have gone forth in their activity, looking for food. The desert plain [gives] to each one bread for the boys.

6 In the field its fodder they harvest.

And the vineyard of the wicked one they hastily despoil.

7 Naked, they pass the night without a garment.

And without any covering in the cold. 8 From the rainstorm of the moun-

tains they get drenched. And because there is no shelter they have to hug a rock.

9 They snatch away a fatherless boy even from the breast, And what is on the afflicted one they take as a pledge.

10 Naked, they have to go about without a garment, And, hungry, they have to

carry the reaped ears. 11 Between the terrace walls they pass the noontime;

Wine presses they have to tread, and yet they go thirsty.

12 From out of the city the dying keep groaning.

And the soul of deadly wounded ones cries for help; And God himself considers

[it] not as anything improper.

13 As for them, they proved to be among the rebels against light: They did not recognize its

wavs. And they did not dwell in its

roadways.

14 At daylight the murderer gets He proceeds to slay the afflicted

and the poor one; And during the night he be-

comes a regular thief.

15 As for the eye of the adulterer. it has watched for evening darkness.

Saving, 'No eye will behold me! And over his face he puts a

covering.

16 In the darkness he has dug into houses:

By day they must keep themselves locked in.

They have not known daylight. 17 For morning is the same as

deep shadow for them. For they recognize what the sudden terrors of deep shadow are.

18 He is swift on the surface of the waters.

Their tract of land will be cursed in the earth.

He will not turn toward the way of the vineyards.

19 The drought, also the heat, snatch away the snow waters: So does She'ol those who have

sinned!

20 The womb will forget him, the maggot will sweetly suck him.

He will be remembered no more.

And unrighteousness will be broken just like a tree.

21 He is having dealings with a barren woman who does not bear. And with a widow, to whom

he does no good.

22 And he will certainly draw away strong people by his power:

He will rise up and not be

sure of his life. 23 He will grant him to become confident that he may support himself;

And his eyes will be upon their ways.

24 They have become high up a little while, then they are no more.

And they have been brought low; like everyone else they are plucked off,

And like the head of an ear of grain they are cut off. 25 So really now, who will make

me out a liar Or reduce my word to nothing?"

25 And Bil'dad the Shu'hite proceeded to answer and say: 2 "Rulership and dreadfulness are

with him: He is making peace on his

heights. 3 Is there any number to his troops?

And upon whom does his light

not rise? 4 So how can mortal man be in

God permits wickedness. Bildad's 3rd

the right before God, Or how can one born of a woman be clean?

5 Look! There is even the moon, and it is not bright:

And the stars themselves have not proved clean in his eyes. 6 How much less so mortal man, who is a maggot,

And a son of man, who is a worm!"

And Job proceeded to answer 26 and say:

2 "O how much help you have been to one without power! O [how] you have saved an arm that is without

strength! 3 How much you have advised one that is without wisdom, And you have made practical wisdom itself known to the

multitude!

4 To whom have you told words, And whose breath has come forth from you?

5 Those impotent in death keep trembling Beneath the waters and those

residing in them.

6 She'ol is naked in front of him. And [the place of ] destruction has no covering.

7 He is stretching out the north over the empty place.

Hanging the earth upon nothing:

8 Wrapping up the waters in his clouds. So that the cloud mass is not

split under them;

9 Enclosing the face of the throne. Spreading out over it his cloud

10 He has described a circle upon the face of the waters. To where light ends in dark-

ness. 11 The very pillars of heaven shake, And they are amazed because

of his rebuke.

12 By his power he has stirred up the sea.

And by his understanding he has broken the stormer to pieces.

13 By his wind he has polished up heaven itself. His hand has pierced the

gliding serpent. 14 Look! These are the fringes of his ways.

And what a whisper of a matter has been heard of him!

But of his mighty thunder who can show an understanding?"

And Job proceeded again to lift up his proverbial utterance and went on to say:

away my judgment, And as the Almighty [lives]

who has made my soul bitter. 3 While my breath is yet whole within me.

And the spirit of God is in my nostrils. 4 My lips will speak no un-

righteousness And my own tongue will mut-

ter no deceit!

5 It is unthinkable on my part that I should declare you men righteous!

Until I expire I shall not take away my integrity from myself!

6 On my justness I have laid hold, and I shall not let it

for any of my days.

7 Let my enemy become in every way a wicked man.

me really a wrongdoer.

8 For what is the hope of an apostate in case he cuts Thim 1 off.

In case God carries off his soul from him?

9 Will God hear an outcry of his In case distress comes upon him?

10 Or in the Almighty will he find exquisite delight?

Will he call to God at all times?

11 I shall instruct you men by the hand of God: That which is with the Al-

mighty I shall not hide. 12 Look! You vourselves have all

of you seen visions: So why is it that you show

yourselves utterly vain? 13 This is the share of the wicked man from God:

> And the inheritance of the tyrants they will receive from the Almighty himself.

14 If his sons become many, it is for a sword:

And his descendants themselves will not have enough food.

2 "As God lives, who has taken 15 His own survivors will be buried during a deadly plague. And their own widows will not weep.

16 If he should pile up silver like dust itself. And he should prepare attire

just as if clay.

17 He would prepare, but the righteous would be the one to clothe himself,

And in the silver the innocent would be the one to have a share.

18 He has built his house like a mere moth. And like a booth that a watch-

man has made. 19 Rich he will lie down, but noth-

ing will be gathered: His eyes he has opened, but

there will be nothing. My heart will not taunt [me] 29 Like waters sudden terrors will

overtake him; At night a stormwind will

certainly steal him away.

And the one revolting against 21 An east wind will carry him off and he will go away.

from his place.

22 And it will hurl itself at him and have no compassion: From its power he will with-

out fail try to run away. 23 One will clap his hands at him And will whistle at him from his place.

"Indeed, for silver there exists a place to find it And a place for gold that

they refine: 2 Iron itself is taken from the

very dust And [from] stone copper is

being poured out.

3 An end to the darkness he has set:

And to every limit he is searching out

Stone in the gloom and deep shadow.

4 He has sunk a shaft far from where [people] reside as

Places forgotten far from the foot:

Some of mortal men have swung down, they have dangled.

5 As for the earth, out of it food goes forth:

But underneath it, it has been upturned as if by fire.

6 Its stones are the place of the sapphire, And it has gold dust.

7 A pathway-no bird of prey has known it.

Nor has the eye of a black kite caught sight of it.

8 The majestic wild beasts have not trodden it down solid: The young lion has not paced over it.

9 Upon the flint he has thrust out his hand:

He has overthrown mountains from [their] root;

10 Into the rocks he has channeled water-filled galleries. And all precious things his

eye has seen.

11 The places from which rivers trickled he has dammed up, And the concealed thing he brings forth to the light.

And it will whirl him away 12 But wisdom-where can it be found. And where, now, is the place of understanding?

13 Mortal man has not come to know its valuation.

And it is not found in the land of those living.

14 The watery deep itself has said, 'It is not in me!'

The sea too has said. 'It is not with me!'

15 Pure gold cannot be given in exchange for it.

And silver cannot be weighed out as its price.

16 It cannot be paid for with gold of O'phir.

With the rare onvx stone and the sapphire.

17 Gold and glass cannot be compared to it.

Nor is any vessel of refined gold an exchange for it. 18 Coral and rock crystal them-

selves will not be mentioned. But a bagful of wisdom is worth more than [one full of] pearls.

19 The topaz of Cush cannot be compared to it:

It cannot be paid for even with gold in its purity.

20 But wisdom itself-from where does it come. And where, now, is the place

of understanding? 21 It has been hidden even from the eyes of everyone alive, And from the flying creatures of the heavens it has been

concealed. 22 Destruction and death themselves have said.

With our ears we have heard a report of it.'

23 God is the One who has understood its way. And he himself has known its

place, 24 For he himself looks to the very

ends of the earth: Under the whole heavens he sees.

25 To make a weight for the wind, While he has proportioned the waters themselves by a measure:

26 When he made for the rain al regulation.

And a way for the thunderous storm cloud.

27 Then it was that he saw [wisdom1 and proceeded to tell about it:

He prepared it and also searched it through.

28 And he went on to say to man, 'Look! The fear of Jehovahthat is wisdom. And to turn away from bad 14 With righteousness I clothed is understanding."

And Job proceeded again to lift up his proverbial utterance and went on to say:

2 "O that I were as in the lunar months of long ago. As in the days when God was

guarding me: 3 When he caused his lamp to

shine upon my head. [When] I would walk [through] darkness by his light:

4 Just as I happened to be in the days of my prime. When intimacy with God was at my tent:

5 When the Almighty was yet with me.

[When] my attendants were all around me! 6 When I washed my steps in

butter. And the rock kept pouring out streams of oil for me:

7 When I went forth to the gate by the town. In the public square I would prepare my seat!

8 The boys saw me and hid themselves.

And even the aged ones rose up, they stood.

words. And the palm they would put

upon their mouth. 10 The voice of the leaders them- 24 I would smile at them-they selves was hidden.

And their very tongue cleaved

to their palate. 11 For the ear itself listened and 25 I would choose the way for

proceeded to pronounce me happy,

And the eve itself saw and proceeded to bear witness for me. 12 For I would rescue the afflicted

one crying for help. And the fatherless boy and

anyone that had no helper. 13 The blessing of the one about to perish-upon me it would

> come. And the heart of the widow I would make glad.

myself, and it was clothing

My justice was like a sleeveless coat-and a turban.

15 Eyes I became to the blind one: And feet to the lame one I

16 I was a real father to the poor ones:

And the legal case of one whom I did not know-I would examine it.

17 And I would break the jawbones of the wrongdoer. And from his teeth I would

tear away the prey. 18 And I used to say, 'Within my

nest I shall expire. And like the grains of sand I shall multiply [my] days.

19 My root is opened for the waters. And dew itself will stay overnight upon my bough. 20 My glory is fresh with me,

And my bow in my hand will shoot repeatedly. 21 To me they listened; and they

waited. And they would keep silent for my counsel.

22 After my word they would not speak again, And upon them my word

would drip. 9 Princes themselves restrained 23 And they waited for me as for

the rain. And their mouth they opened

wide for the spring rain. would not believe [it]-

And the light of my face they would not cast down.

them, and I was sitting as head:

And I resided as a king among I This Ttroops.

As one who comforts the mourners.

"And now they have laughed at me.

Those younger in days than I am.

Whose fathers I would have refused

To place with the dogs of my flock

2 Even the power of their handsof what use was it to me? In them vigor has perished. 3 Because of want and hunger

they are sterile.

Gnawing at a waterless region. [Where] yesterday there were storm and desolation.

4 They were plucking the salt herb by the bushes. And the root of broom trees

was their food. 5 From the community they would

be driven away; People would shout at them as at a thief.

6 [They have] to reside on the very slope of torrent valleys. In holes of the dust and in

7 Among the bushes they would cry out:

Under the nettles they would huddle together.

sons of the nameless one, They have been scourged out of the land.

9 And now I have become even the theme of their song, And I am to them for a

byword.

10 They have detested me, they have kept themselves far from me;

And from my face they did not hold back [their] spit. 11 For he loosened [my] own bow-

humble me. And the bridle they left loose

on my account.

up as a brood; My feet they have let go, But they proceeded to cast up against me their disastrous barriers.

13 They have torn down my roadwavs:

They were beneficial only for adversity to me.

Without their having any helper.

14 As through a wide gap they proceed to come:

Under a storm they have rolled along.

15 Sudden terrors have been turned upon me:

My noble bearing is chased like the wind. And like a cloud my salvation

has passed away. 16 And now my soul is poured out

within me: Days of affliction take hold

upon me.

17 At night my very bones have been bored through [and dropped] from off me. And [pains] gnawing me do

not take any rest.

18 By the abundance of power my garment takes on a change: Like the collar of my long garment it engirdles me.

19 He has brought me down to the clay.

So that I show myself like dust and ashes.

8 Sons of the senseless one, also 20 I cry to you for help, but you do not answer me:

I have stood, that you might show yourself attentive to

21 You change yourself to become cruel to me;

With the full might of your hand you harbor animosity toward me.

22 You lift me to the wind, you cause me to ride [it]:

Then you dissolve me with a crash.

string and proceeded to 23 For I well know that to death you will make me turn back, And to the house of meeting for everyone living.

12 At [my] right hand they rise 24 Only no one thrusts his hand out against a mere heap of ruins,

Nor during one's decay is there a cry for help respecting those things.

25 Certainly I have wept for the one having a hard day; My soul has grieved for the poor one.

26 Although for good I waited, yet bad came:

> And I kept awaiting the light, but gloom came.

27 My own intestines were made to boil and did not keep silent: Days of affliction confronted me.

28 Saddened I walked about when 11 For that would be loose conduct. there was no sunlight: I got up in the congregation.

I kept crying for help. 29 A brother to jackals I became. And a companion to the daughters of the ostrich.

30 My very skin became black fand dropped] off me, And my very bones became

hot from dryness. 31 And my harp came to be merely

for mourning. And my pipe for the voice of weeping ones.

"A covenant I have concluded with my eyes. So how could I show myself

attentive to a virgin? 2 And what portion is there from

God above, Or inheritance from the Almighty from on high?

3 Is there not disaster for a wrongdoer. And misfortune for those

practicing what is hurtful? 4 Does he not himself see my ways

And count even all my steps? 5 If I have walked with [men of] untruth.

ception. 6 He will weigh me in accurate

scales

my integrity. 7 If my stepping deviates from the

merely after my eyes.

Or any defect has stuck in my own palms.

8 Let me sow seed and someone else eat.

And let my own descendants be rooted out.

9 If my heart has been enticed toward a woman.

And I kept lying in wait at the very entranceway of my companion,

10 Let my wife do the grinding for another man.

And over her let other men kneel down.

And that would be an error for [attention by] the justices.

12 For that is a fire that would eat clear to destruction. And among all my produce

it would take root. 13 If I used to refuse the judgment of my slave man

Or of my slave girl in their case at law with me. 14 Then what can I do when God

rises up? And when he calls for an accounting, what can I answer him?

15 Did not the One making me in the belly make him.

And did not just One proceed to prepare us in the womb? 16 If I used to hold back the lowly

ones from [their] delight. And the eyes of the widow I would cause to fail, 17 And I used to eat my morsel

by myself, While the fatherless boy did

not eat from it

18 (For from my youth he grew up with me as with a father, And from the belly of my mother I kept leading her); And my foot hastens to de- 19 If I used to see anyone perishing

from having no garment. Or that the poor one had no

covering; And God will get to know 20 If his loins did not bless me,

Nor from the shorn wool of my young rams he would warm himself:

Or my heart has walked 21 If I waved my hand to and fro against the fatherless boy, When I would see [need of] my assistance in the gate,

22 Let my own shoulder blade fall from its shoulder,

And let my own arm be broken from its upper bone. 23 For disaster from God was a

> dread to me, And against his dignity I could not hold out.

24 If I have put gold as my confidence, Or to gold I have said, 'You

are my trust!'

25 If I used to rejoice because my property was much, And because my hand had

found a lot of things: 26 If I used to see the light when

it would flash forth, Or the precious moon walking along.

27 And my heart began to be enticed in secrecy

And my hand proceeded to kiss my mouth,

28 That too would be an error for [attention by] the justices, For I should have denied the [true] God above.

29 If I used to rejoice at the extinction of one intensely hating me.

Or I felt excited because evil had found him-

to sin

his soul.

food of his?'-

spend the night; path.

gressions

shirt pocket-

34 Because I would suffer a shock at a large crowd.

Or the contempt itself of families would terrorize me And I would keep silent, I would not go out of the

entrance. 35 O that I had someone listening to me.

> That according to my signature the Almighty himself would answer me!

> Or that the individual in the case at law with me had written a document itself!

36 Surely upon my shoulder I would carry it:

I would bind it around me like a grand crown.

37 The number of my steps I would tell him; Like a leader I would approach

him.

38 If against me my own ground would cry for aid. And together its furrows them-

selves would weep:

39 If its fruitage I have eaten without money,

And the soul of its owners I have caused to pant,

40 Instead of wheat let the thorny weed go forth.

And instead of barley stinking weeds."

The words of Job have come to an end.

99 So these three men ceased of from answering Job, for he 30 And I did not allow my palate was righteous in his own eyes. 2 But the anger of E·li'hu the son By asking for an oath against of Bar'a-chel the Buz'ite of the family of Ram came to be hot. 31 If the men of my tent did not Against Job his anger blazed over his declaring his own soul righteous Who can produce anyone that rather than God. 3 Also, against has not been satisfied from his three companions his anger blazed over the fact that they had 32 Outside no alien resident would not found an answer but they proceeded to pronounce God wicked. My doors I kept open to the 4 And E-li'hu himself had waited for Job with words, because they 33 If like an earthling man I were older than he was in days. covered over my trans- 5 And E-li'hu gradually saw that there was no answer in the mouth By hiding my error in my of the three men, and his anger kept getting hotter. 6 And E·li'hu the son of Bar'a chel the Buz'ite proceeded to answer and say: "Young I am in days

And you men are aged.

617 Elihu speaks up, reproves Job's self-righteousness JOB 32: 7-33: 12

was afraid To declare my knowledge to you

And a multitude of years are

what should make wisdom known.'

8 Surely it is the spirit in mortal men

> And the breath of the Almighty [that] gives them 22 For I certainly do not know understanding.

9 It is not those merely abundant in days that prove wise.

Nor those just old that understand judgment.

10 Therefore I said, 'Do listen to I shall declare my knowledge,

even I.' 11 Look! I have waited for the

words of you men. I kept giving ear to your

reasonings. Until you could search for words [to say].

12 And to you I kept my attention turned.

And here there is no one reproving Job. None of you answering his

sayings, 13 That you may not say, 'We

have found wisdom: It is God that drives him

away, not a man.' 14 As he has not arrayed words against me.

So with the sayings of you men I shall not reply to him.

15 They have been terrified, they have answered no more: Words have moved away from them.

16 And I have waited, for they do not continue speaking; For they stood still, they

answered no more. 17 I shall give in answer my part, even I:

I shall declare my knowledge, even I:

18 For I have become full of words: upon me in my belly.

That is why I drew back and | 19 Look! My belly is like wine that

has no vent: Like new skin bottles it wants to burst open.

7 I said. 'Days themselves should 20 Let me speak that it may be a relief to me.

I shall open my lips that I may answer.

21 Let me not, please, show partiality to a man;

And on an earthling man I shall not bestow a title:

how I can bestow a title; Easily my Maker would carry me away.

"Now, however, O Job, please hear my words,

And to all my speaking do give ear.

2 Look, Please! I have to open my mouth:

My tongue with my palate has to speak. 3 My sayings are the uprightness

of my heart. And knowledge is what my

lips do utter sincerely. 4 God's own spirit made me,

And the Almighty's own breath proceeded to bring me to life.

5 If you are able, make reply to me. Array [words] before me: do

take your station. 6 Look! I am to the [true] God

just what you are: From the clay I was shaped, I too.

7 Look! No frightfulness in me will terrify you. And no pressure by me will be

heavy upon you.

8 Only you have said in my ears. And the sound of [your] words I kept hearing,

9 'I am pure without transgression; Clean I am, and I have no error.

10 Look! Occasions for opposition to me he finds.

He takes me for an enemy of his.

11 He puts my feet in the stocks, He watches all my paths.'

Spirit has brought pressure 12 Look! In this you have not been in the right, I answer you; For God is much more than | And he will see his face with mortal man.

13 Why is it against him that you contended.

does not answer?

14 For God speaks once, And twice-though one does

not regard it-

night. When deep sleep falls upon

During slumbers upon the bed. 16 It is then that he uncovers the

ear of men. And on exhortation to them

he puts his seal, 17 To turn aside a man from his

deed. And that he may cover pride itself from an able-bodied

18 He keeps his soul back from the pit

And his life from passing away by a missile.

19 And he is actually reproved with pain upon his bed, And the quarreling of his bones is continual.

20 And his life certainly makes bread loathsome.

And his own soul desirable food.

21 His flesh wastes away from sight, And his bones that were not seen certainly grow bare.

22 And his soul draws near to the

And his life to those inflicting death.

23 If there exists for him a messenger. A spokesman, one out of a

thousand,

To tell to man his uprightness, 24 Then he favors him and says, 'Let him off from going down into the pit!

I have found a ransom! 25 Let his flesh become fresher than in youth:

Let him return to the days of his youthful vigor.'

26 He will make entreaty to God that he may take pleasure in him.

joyful shouting.

And He will restore His righteousness to mortal man.

Because all your words he 27 He will sing to men and say, 'I have sinned: and what is upright I have perverted, And it certainly was not the

proper thing for me. 15 In a dream, a vision of the 28 He has redeemed my soul from passing into the pit.

And my life itself will see the light.

29 Look! All these things God performs,

Two times, three times, in the case of an able-bodied man,

30 To turn his soul back from the pit. That he may be enlightened

with the light of those living.

31 Pay attention, O Job! Listen to me!

Keep silent, and I myself shall continue speaking.

32 If there are any words [to say], make reply to me;

Speak, for I have taken delight in your righteousness. 33 If there are none, you yourself

listen to me; Keep silent, and I shall teach you wisdom."

And E·li'hu continued to answer and say:

2 "Listen, you wise ones, to my words:

And you who know, give ear to me.

3 For the ear itself makes a test of words.

Just as the palate tastes when eating.

4 Judgment let us choose for ourselves:

Let us know among ourselves what is good.

5 For Job has said, 'I certainly am in the right,

But God himself has turned aside the judgment of me.

6 Against my own judgment do I tell lies?

My severe wound is incurable though there is no transgression.'

7 What able-bodied man is like Job.

619

water?

8 And he is certainly on his way to companionship with practicers of what is hurtful And to walking with men of wickedness.

9 For he has said, 'An able-bodied man does not profit

By his taking pleasure in God.' 10 Therefore, you men of heart, listen to me.

Far be it from the [true] God to act wickedly.

justly!

11 For [according to] the way reward him.

And according to the path of man he will cause it to come upon him.

12 Yes, for a fact, God himself does not act wickedly,

And the Almighty himself does not pervert judgment. 13 Who has assigned to him the 26 As wicked ones he does slap

earth. And who has appointed [to

even all of it? 14 If he sets his heart upon any-

one. [If] that one's spirit and breath he gathers to him-

15 All flesh will expire together, And earthling man himself

16 So if [you have] understanding, do listen to this;

Do give ear to the sound of my words. 17 Really will anyone hating justice

control. And if a powerful one is right-

[him] wicked? 18 Shall one say to a king, 'You

are good for nothing'?

19 [There is One] who has not shown partiality to princes And has not given more con-

than to the lowly one,

For all of them are the work of his hands.

[Who] drinks up derision like 20 In a moment they die, even in the middle of the night; The people shake back and

> forth and pass away, And powerful ones depart by no hand.

21 For his eyes are upon the ways of man. And all his steps he sees.

22 There is no darkness nor any deep shadow

For those practicing what is hurtful to conceal themselves there.

And the Almighty to act un- 23 For he sets no appointed time for any man

To go to God in judgment. earthling man acts he will 24 He breaks powerful ones without any investigation,

And he makes others stand up instead of them.

25 Therefore he recognizes what their works are.

And he does overthrow [them] at night, and they get crushed.

them In the place of onlookers:

him] the productive land, 27 For the reason that they have turned aside from following

And none of his ways have they considered,

28 So as to cause the outery of the lowly one to come to him; And so he hears the outcry of the afflicted ones.

will return to the very dust. 29 When he himself causes quietness, who, then, can condemn?

And when he conceals [his] face, who can behold him, Whether it is toward a nation or toward a man, it being the same thing?

eous will you pronounce 30 So that an apostate man may not reign.

Nor there be snares of the people.

To nobles, 'You are wicked'? 31 For will anyone actually say to God himself,

'I have borne, although I do not act corruptly;

sideration to the noble one 32 Although I behold nothing, instruct me yourself;

committed.

I shall not do [it] again'? 33 Will he make good for it from your standpoint because you do refuse [judgment],

and not I?

Even what you well know, speak.

say to me-

Even a wise able-bodied man that is listening to me, 35 'Job himself speaks without knowledge.

And his words are without This | having insight.'

36 My father, let Job be tested out to the limit

Over his replies among men of hurtfulness.

37 For on top of his sin he adds revolt:

Among us he claps [his hands] and multiplies his sayings against the [true] God!"

35 And E-li'hu continued answering and saying:

2 "Is this what you have regarded as justice?

You have said. 'My righteousness is more than God's.' 3 For you say, 'Of what use is it

to you? What benefit do I have more than by my sinning?'

4 I myself shall reply to you And to your companions with

5 Look up to heaven and see, And behold the clouds, [that] they are indeed higher than

6 If you actually sin, what do you accomplish against him?

And [if] your revolts actually increase, what do you do to him?

7 If you are really in the right, what do you give him, Or what does he receive from

your own hand?

8 Your wickedness may be against a man like vou.

And your righteousness to a son of earthling man.

If any unrighteousness I have | 9 Because of the multitude of oppressions they keep calling for aid:

Elihu shows Job is lacking knowledge

They keep crying for help because of the arm of the great ones.

Because you yourself choose, 10 And yet no one has said, 'Where is God my grand Maker, The One giving melodies in the night?'

34 Men of heart themselves will 11 He is the One teaching us more than the beasts of the earth. And he makes us wiser than even the flying creatures of the heavens.

> 12 There they keep crying out, but he does not answer,

Because of the pride of the bad ones.

13 Only the untruth God does not hear.

And the Almighty himself does not behold it.

14 How much less, then, when you say you do not behold him! The legal case is before him, and so you should wait anxiously for him.

15 And now because his anger has not called for an accounting, He has also not taken note of the extreme rashness.

16 And Job himself opens his mouth wide simply for nothing; Without knowledge he multiplies mere words."

36 And E-II And E·li'hu proceeded to say

2 "Have patience with me a little while, and I shall declare to you

> That there are yet words I to say] for God.

3 I shall carry my knowledge from far off,

> And to my Fashioner I shall ascribe righteousness.

4 For my words are for a fact no falsehood: The One perfect in knowledge

is with you.

5 Look! God is mighty and will not reject: [He is] mighty in power of

heart: 6 He will not preserve anyone wicked alive.

But the judgment of the afflicted ones he will give.

from anyone righteous; Even kings on the throne-He will also seat them forever, and they will be exalted.

8 And if they are bound in fetters, They are captured with ropes of affliction.

9 Then he will tell them about the way they act

And their transgressions, because they take a superior air.

10 And he will uncover their ear to exhortation.

And he will say that they should turn back from what is hurtful.

11 If they obey and serve, They will finish their days in

what is good And their years in pleasant-

12 But if they do not obey, they will pass away even by a missile.

And they will expire without knowledge.

13 And those apostate in heart will 27 For he draws up the drops of themselves lay up anger. They should not cry for help because he has bound them.

14 Their soul will die in youth itself. And their life among male

temple prostitutes. 15 He will rescue the afflicted one

in his affliction, in the oppression.

16 And he will also certainly allure you from the mouth of distress!

> Broader space, not constraint, will be in its place,

table will be full of fatness. 17 With the judicial sentence upon

the wicked one you will certainly be filled: Judicial sentence and justice

will themselves take hold.

18 For [take care] that rage does not allure you into [spitefull hand clapping.

And let not a large ransom itself lead you astray.

7 He will not take away his eyes 19 Will your cry for help take effect? No. nor in distress Even all [your] powerful efforts.

20 Do not pant for the night, For peoples to retreat [from] where they are.

21 Be on your guard that you do not turn to what is hurtful. For this you have chosen rather than affliction.

22 Look! God himself acts exaltedly with his power:

Who is an instructor like him? 23 Who has called his way to account against him. And who has said, 'You have

committed unrighteousness'? 24 Remember that you should magnify his activity

Of which men have sung. 25 All mankind themselves have gazed upon it:

Mortal man himself keeps looking from far off. 26 Behold! God is more exalted

than we can know; In number his years are be-

vond searching.

water: They filter as rain for his

mist. 28 So that the clouds trickle, They drip upon mankind

abundantly. 29 Indeed, who can understand the

cloud layers. The crashings from his booth?

And he will uncover their ear | 30 Look! He has spread out over it his light.

And the roots of the sea he has covered. 31 For by them he pleads the cause

of peoples; He gives food in abundance.

And the consolation of your 32 In his hands he has covered over the lightning,

And he lays a command upon it against an assailant. 33 His booming tells about him.

The livestock also concerning the one coming up.

"Indeed at this my heart begins to tremble. And it leaps up from its place.

the rumbling of his voice, And the growling that goes forth from his mouth.

3 Under the whole heavens he lets | 16 Do you know about the poisings it loose.

And his lightning is to the extremities of the earth.

4 After it a sound roars: He thunders with the sound

of his superiority. And he does not hold them back when his voice is

heard. 5 God thunders with his voice in a wonderful way,

Doing great things that we cannot know.

6 For to the snow he says, 'Fall earthward.

And [to] the downpour of rain, even [to] the downpour of his strong rains.

7 On the hand of every earthling man he puts a seal For every mortal man to know

his work.

8 And the wild beast comes into the ambush, And in its hiding places it

dwells.

9 Out of the interior room comes the stormwind

And out of the north winds the cold.

10 By the breath of God the ice is given And the breadth of waters is

under constraint. 11 Yes, with moisture he burdens

the cloud. His light scatters the cloud

mass, 12 And it is being turned round

about by his steering [them] for their performance Wherever he commands them

upon the face of the productive land of the earth.

13 Whether for a rod or for his land Or for loving-kindness, he

makes it produce effects. 14 Do give ear to this, O Job:

Stand still and show yourself attentive to the wonderful works of God.

2 Listen attentively, you men, to 15 Do you know when God laid an appointment upon them. And when he caused the light of his cloud to beam?

Elihu extols God's unsearchable greatness

of the cloud.

The wonderful works of the One perfect in knowledge?

17 How your garments are hot When the earth shows quietness from the south?

18 With him can you beat out the

Hard like a molten mirror? 19 Let us know what we should say to him:

We cannot produce [words] because of darkness.

20 Should it be related to him that I would speak? Or has any man said that it

will be communicated? 21 And now they do not really see

the light: It is brilliant in the skies,

When a wind itself has passed by and proceeded to cleanse them.

22 Out of the north golden splendor comes.

Upon God dignity is fearinspiring.

23 As for the Almighty, we have not found him out:

He is exalted in power, And justice and abundance of righteousness he will not belittle.

24 Therefore let men fear him. He does not regard any who are wise in [their own] heart."

38 And Jehovah proceeded to answer Job out of the windstorm and sav:

2 "Who is this that is obscuring counsel

By words without knowledge? 3 Gird up your loins, please, like an able-bodied man,

> And let me question you, and you inform me.

4 Where did you happen to be when I founded the earth? Tell [me], if you do know understanding.

5 Who set its measurements, in case you know.

Or who stretched out upon it | the measuring line?

estals been sunk down. Or who laid its cornerstone,

7 When the morning stars joyfully cried out together,

shouting in applause? 8 And [who] barricaded the sea

with doors.

Which began to go forth as when it burst out from the 22 Have you entered into the storewomb:

9 When I put the cloud as its garment

And thick gloom as its swaddling band.

10 And I proceeded to break up my regulation upon it

And to set a bar and doors, 11 And I went on to say, "This far you may come, and no farther:

> And here your proud waves are limited'?

12 Was it from your days onward that you commanded the morning?

Did you cause the dawn to know its place.

13 To take hold on the extremities of the earth.

be shaken out from it? 14 It transforms itself like clay under a seal.

And things take their station as in clothing.

15 And from the wicked ones their light is held back, And the high arm itself gets 29 Out of whose belly does the ice

broken. 16 Have you come to the sources

of the sea. Or in search of the watery

deep have you walked about? 30 The very waters keep themselves 17 Have the gates of death been uncovered to you,

Or the gates of deep shadow can you see?

18 Have you intelligently considered the broad spaces of the earth? Tell, if you have come to

know it all.

19 Where, now, is the way to where light resides?

As for darkness, where, now, is its place.

6 Into what have its socket ped- 20 That you should take it to its boundary

> And that you should understand the roadways to its house?

And all the sons of God began 21 Have you come to know because at that time you were being born.

And [because] in number your days are many?

houses of the snow. Or do you see even the store-

houses of the hail. 23 Which I have kept back for the

time of distress. For the day of fight and war?

24 Where, now, is the way by which the light distributes itself, [And] the east wind scatters about upon the earth?

25 Who has divided a channel for the flood

And a way for the thunderous storm cloud.

26 To make it rain upon the land where there is no man,

[Upon] the wilderness in which there is no earthling

That the wicked ones might 27 To satisfy storm-stricken and desolate places

And to cause the growth of grass to sprout? 28 Does there exist a father for the

> rain. Or who gave birth to the dewdrops?

actually come forth.

And as for the hoarfrost of heaven, who indeed brings it to birth?

hidden as by stone. And the surface of the watery

deep makes itself compact. 31 Can you tie fast the bonds of the Ki'mah constellation,

Or can you loosen the very cords of the Ke'sil constellation?

32 Can you bring forth the Maz'za roth constellation in its appointed time?

And as for the Ash constellation alongside its sons, can you conduct them?

33 Have you come to know the statutes of the heavens, Or could you put its authority in the earth?

34 Can you raise your voice even to the cloud.

So that a heaving mass of water itself may cover you? 35 Can you send forth lightnings that they may go

And say to you, 'Here we arel'?

36 Who put wisdom in the cloud layers, Or who gave understanding

to the sky phenomenon? 37 Who can exactly number the

clouds in wisdom. Or the water jars of heavenwho can tip [them] over,

38 When the dust pours out as into a molten mass.

And the clods of earth themselves get stuck together? 39 Can you hunt prey for a lion

> And can you satisfy the lively appetite of young lions,

40 When they crouch in the hiding places, [Or] keep lying in the covert

for an ambush?

41 Who prepares for the raven its food When its own young ones cry

to God for help.

[When] they keep wandering ing to eat?

39 "Have you come to know the appointed time for the mountain goats of the crag to give birth?

Do you observe just when the hinds bring forth with birth pangs?

pangs.

2 Do you count the lunar months that they fulfill.

Or have you come to know the appointed time that they give birth?

3 They bow down when they cast forth their young ones.

4 Their sons become robust, they get big in the open field; They actually go forth and do not return to them.

Statutes of heaven; of beasts; of birds

5 Who sent forth the zebra free. And who loosened the very bands of the wild ass,

6 Whose house I have appointed the desert plain

And whose dwelling places the salt country?

7 It laughs at the turmoil of a town: The noises of a stalker it does

not hear. 8 It explores mountains for its pasturage

And after every sort of green plant it seeks.

9 Does a wild bull want to serve you.

Or will it spend the night by your manger?

10 Will you bind a wild bull fast with its ropes in the furrow. Or will it harrow low plains after you?

11 Will you trust in it because its power is abundant,

> And will you leave your toil to it?

12 Will you rely on it that it will bring back your seed And that it will gather to

your threshing floor? 13 Has the wing of the female ostrich flapped joyously,

Or Thas shel the pinions of a stork and the plumage?

about because there is noth- 14 For she leaves her eggs to the earth itself And in the dust she keeps

> them warm. 15 And she forgets that some foot may crush them

Or even a wild beast of the field may tread on them.

16 She does treat her sons roughly, as if not hers-

In vain is her toil [because she has no dread.

17 For God has made her forget wisdom.

And he has not given her a share in understanding.

[When] they get rid of their 18 At the time she flaps [her wings] on high.

at its rider.

19 Can you give to the horse mightiness?

Can you clothe its neck with a rustling mane? 20 Can you cause it to leap like a

locust? The dignity of its snorting

is frightful.

21 It paws in the low plain and exults in power: It goes forth to meet armor.

22 It laughs at dread, and is not terrified;

Nor does it turn back on account of a sword.

23 Against it a quiver rattles. The blade of a spear and a javelin.

24 With pounding and excitement it swallows up the earth, And it does not believe that it is the sound of a horn.

25 As soon as the horn blows it savs Aha!

> battle. The uproar of chiefs and the

war cry. 26 Is it owing to your understanding that the falcon soars up. That it spreads its wings to

the south wind? 27 Or is it at your order that an 12 See every one haughty, humble eagle flies upward

And that it builds its nest high up,

28 That on a crag it resides and stays during the night Upon the tooth of a crag and

an inaccessible place? 29 From there it has to search for

food: Far into the distance its eyes

keep looking. 30 And its young ones themselves keep sipping up blood:

And where the slain are, there it is."

And Jehovah proceeded to answer Job and say:

2 "Should there be any contending of a faultfinder with the 17 It bends down its tail like a Almighty?

Let the reprover of God himself answer it."

She laughs at the horse and | 3 And Job went on to answer Jehovah and say:

> 4 "Look! I have become of little account.

What shall I reply to you? My hand I have put over my mouth.

5 Once have I spoken, and I will not answer;

And twice, and I will add nothing."

6 And Jehovah went on to answer Job out of the windstorm and say: 7 "Gird up your loins, please, like

an able-bodied man; I shall question you, and you

inform me.

8 Really, will you invalidate my justice? Will you pronounce me wicked

in order that you may be in the right? 9 Or do you have an arm like

that of the [true] God, And with a voice like his can you make it thunder?

And from far off it smells the 10 Deck yourself, please, with superiority and highness: And with dignity and splendor

may you clothe yourself. 11 Let flow the furious outbursts of your anger.

And see every one haughty and bring him low.

him.

And tread down the wicked right where they are.

13 Hide them together in the dust, Bind their very faces in the hidden place,

14 And I. even I. shall commend you. Because your right hand can

save you. 15 Here, now, is Be-he'moth that

I have made as well as you. Green grass it eats just as a bull does.

16 Here, now, its power is in its hips.

And its dynamic energy in the tendons of its belly.

cedar: The sinews of its thighs are interwoven.

18 Its bones are tubes of copper: Its strong bones are like wrought-iron rods.

19 It is the beginning of the ways of God:

sword.

20 For the mountains themselves bear their produce for it, field themselves play there.

21 Under the thorny lotus trees it

lies down.

In the concealed place of reeds and the swampy place. 22 The thorny lotus trees keep it blocked off with their shadow:

> The poplars of the torrent valley surround it.

23 If the river acts violently, it does not run in panic. It is confident, although the

against its mouth.

24 Before its eyes can anyone take

[its] nose?

"Can you draw out Le vi'athan with a fishhook, Or with a rope can you hold

down its tongue? 2 Can you put a rush in its

nostrils. Or with a thorn can you bore its jaws?

to you.

Or will it say soft words to you?

4 Will it conclude a covenant with vou.

That you may take it as a slave to time indefinite? 5 Will you play with it as with a bird.

Or will you tie it for your young girls?

6 Will partners barter for it? Will they divide it up among

tradesmen? 7 Will you fill its skin with har- 22 In its neck lodges strength.

poons.

8 Put your hands upon it. Remember the battle. Do not do it again.

9 Look! One's expectation about it will certainly be disappointed. One will also be hurled down at the mere sight of it.

Its Maker can bring near his 10 None is so audacious that he should stir it up.

And who is it that can hold his ground before me?

And all the wild beasts of the 11 Who has given me something first, that I ought to reward him?

> Under the whole heavens it is mine.

12 I shall not keep silent about its parts

Or the matter of [its] mightiness and the grace of its proportions.

13 Who has uncovered the face of its clothing?

Into its double jaw who will enter?

Jordan should burst forth 14 The doors of its face who has opened?

Its teeth round about are frightful.

With snares can anyone bore 15 Furrows of scales are its haughti-Closed as with a tight seal.

16 One to the other they fit closely, And not even air can come in between them.

17 Each one to the other they are stuck together: They grasp one another and

cannot be separated. 3 Will it make many entreaties 18 Its very sneezings flash forth

light. And its eyes are like the beams of dawn.

19 Out of its mouth there go lightning flashes.

Even sparks of fire make their escape.

20 Out of its nostrils smoke goes forth.

Like a furnace set aflame even with rushes.

21 Its soul itself sets coals ablaze, And even a flame goes forth out of its mouth.

And before it despair leaps.

Or its head with fish spears? 23 The folds of its flesh do cling together:

They are as a casting upon it, immovable.

24 Its heart is cast like stone.

Yes, cast like a lower millstone. 25 Due to its rising up the strong get frightened:

Due to consternation they get bewildered.

26 Overtaking it, the sword itself does not prove equal.

Nor spear, dart or arrowhead. 27 It regards iron as mere straw.

Copper as mere rotten wood. 28 An arrow does not chase it

awav: The slingstones have been

changed for it into mere stubble. 29 A club has been regarded by it

as mere stubble. And it laughs at the rattling

of a javelin. 30 As pointed earthenware frag-

ments are its under parts: It spreads out a threshing instrument upon the mire.

31 It causes the depths to boil just like a pot:

It makes the very sea like an ointment pot.

32 Behind itself it makes a pathway shine: One would regard the watery

deep as gray-headedness. 33 Upon the dust there is not the

like of it. The one made to be without terror.

34 Everything high it sees. It is king over all majestic wild beasts."

And Job proceeded to answer Jehovah and say:

2 "I have come to know that you are able to do all things. And there is no idea that is unattainable for you.

3 'Who is this that is obscuring counsel without knowledge? Therefore I talked, but I was not understanding

Things too wonderful for me, which I do not know.

4 'Hear, please, and I myself shall speak. I shall question you, and you

inform me.'

5 In hearsay I have heard about you,

But now my own eve does see vou.

6 That is why I make a retraction. And I do repent in dust and ashes."

7 And it came about after Jehovah had spoken these words to Job. that Jehovah proceeded to say to El'i phaz the Te'man ite:

"My anger has grown hot against you and your two companions, for you men have not spoken concerning me what is truthful as has my servant Job. 8 And now take for yourselves seven bulls and seven rams and go to my servant Job, and you men must offer up a burnt sacrifice in your own behalf; and Job my servant will himself pray for you. His face only I shall accept so as not to commit disgraceful folly with you, for you have not spoken concerning me what is truthful, as has my servant Job."

9 Accordingly El'i-phaz the Te'man-ite and Bil'dad the Shu'hite [and] Zo'phar the Na'a·ma·thite went and did just as Jehovah had spoken to them; and so Jehovah accepted Job's face.

10 And Jehovah himself turned back the captive condition of Job when he prayed in behalf of his companions, and Jehovah began to give in addition all that had been Job's, in double amount. 11 And there kept coming to him all his brothers and all his sisters and all those formerly knowing him, and they began to eat bread with him in his house and to sympathize with him and to comfort him over all the calamity that Jehovah had let come upon him; and they proceeded each one to give him a piece of money and each one a gold ring.

12 As for Jehovah, he blessed the end of Job afterward more than his beginning, so that he came to have fourteen thousand sheep and six thousand camels and a thousand spans of cattle and a thousand she-asses. 13 He also came to have seven sons and three daughters. 14 And he went calling the name of the first Je mi'mah and the name of the second Ke-

zi'ah and the name of the third | 16 And Job continued living after Ker'en-hap'puch. 15 And no wom- this a hundred and forty years inheritance in among their brothers, satisfied with days.

en were found as pretty as Job's and came to see his sons and his daughters in all the land, and their grandsons—four generations. father proceeded to give them an 17 And gradually Job died, old and

Job restored

# **PSALMS**

BOOK ONE (Psalms 1 - 41)

Happy is the man that has not walked in the counsel of the wicked ones.

And in the way of sinners has not stood.

And in the seat of ridiculers

has not sat. 2 But his delight is in the law of

Jehovah.

And in his law he reads in an undertone day and night.

3 And he will certainly become like a tree planted by streams of water,

That gives its own fruit in its season

And the foliage of which does not wither.

And everything he does will succeed.

4 The wicked are not like that, But are like the chaff that the wind drives away.

5 That is why the wicked ones will not stand up in the judgment.

Nor sinners in the assembly of righteous ones.

6 For Jehovah is taking knowledge of the way of righteous ones, But the very way of wicked ones will perish.

Why have the nations been in tumult

> And the national groups themselves kept muttering an empty thing?

stand

have massed together as one

Against Jehovah and against his anointed one.

3 [Saying:] "Let us tear their bands apart And cast their cords away

from us!"

4 The very One sitting in the heavens will laugh: Jehovah himself will hold them in derision.

5 At that time he will speak to them in his anger

And in his hot displeasure he will disturb them.

6 [Saying:] "I, even I, have installed my king

Upon Zion, my holy mountain." 7 Let me refer to the decree of

Jehovah: He has said to me: "You are

my son: I, today, I have become your father.

8 Ask of me, that I may give nations as your inheritance And the ends of the earth as your own possession.

9 You will break them with an iron scepter,

As though a potter's vessel you will dash them to pieces."

10 And now, O kings, exercise insight:

Let yourselves be corrected. O judges of the earth.

2 The kings of earth take their 11 Serve Jehovah with fear And be joyful with trembling.

And high officials themselves 12 Kiss the son, that He may not become incensed

[from] the way.

For his anger flares up easily. Happy are all those taking refuge in him.

A melody of David when he was running away on account of Ab'sa.lom his son.

O Jehovah, why have my adversaries become many? Why are many rising un against me?

2 Many are saying of my soul: "There is no salvation for him

by God." Se'lah.

3 And yet you, O Jehovah, are a shield about me. My glory and the One lifting

up my head. 4 With my voice I shall call to

Jehovah himself.

And he will answer me from his holy mountain. Se'lah.

5 As for me. I will lie down that I may sleep;

I shall certainly awake, for Jehovah himself keeps supporting me.

6 I shall not be afraid of ten thousands of people Who have set themselves in

array against me round about.

7 Do arise, O Jehovah! Save me, O my God!

For you will have to strike all my enemies on the jaw. The teeth of wicked ones you will have to break.

8 Salvation belongs to Jehovah. Your blessing is upon your people. Se'lah.

To the director on stringed instruments. A melody of David.

When I call, answer me. O my righteous God. In the distress you must make

broad space for me.

Show me favor and hear my prayer.

2 You sons of men, how long must my glory be for insult. [While] you keep loving emp-

ty things.

[While] you keep seeking to find a lie? Se'lah.

And you may not perish | 3 So take knowledge that Jehovah will certainly distinguish his loval one:

Jehovah himself will hear when I call to him

4 BE agitated, but do not sin. Have your say in your heart. upon your bed, and keep silent. Se'lah.

5 Sacrifice the sacrifices of righteousness.

And trust in Jehovah.

6 There are many saying: "Who will show us good?"

Lift up the light of your face upon us, O Jehovah.

7 You will certainly give a rejoicing in my heart

Greater than in the time when their grain and their new wine have abounded.

8 In peace I will both lie down and sleep.

For you yourself alone. O Jehovah, make me dwell in security.

To the director for Ne'hi.loth. A melody of David.

To my sayings do give ear. O Jehovah:

Do understand my sighing. 2 Do pay attention to the sound of my cry for help,

O my King and my God, because to you I pray.

3 O Jehovah, in the morning you will hear my voice:

In the morning I shall address myself to you and be on the watch.

4 For you are not a God taking delight in wickedness:

No one bad may reside for any time with you.

5 No boasters may take their stand in front of your eyes. You do hate all those practicing what is hurtful:

6 You will destroy those speaking a lie.

A man of bloodshed and deception Jehovah detests.

7 As for me, in the abundance of your loving-kindness

I shall come into your house, I shall bow down toward

of you. 8 O Jehovah, lead me in your righteousness by reason of my foes:

Make your way smooth before

9 For in their mouth there is nothing trustworthy;

Their inward part is adversity indeed.

Their throat is an opened burial place:

A smooth tongue they use. 10 God will certainly hold them guilty:

They will fall due to their own counsels.

In the multitude of their transgressions let there be a dispersing of them,

Because they have rebelled against you.

11 But all those taking refuge in you will rejoice:

To time indefinite they will cry out joyfully. And you will block approach to

them.

And those loving your name will exult in you.

12 For you yourself will bless anyone righteous, O Jehovah; As with a large shield, with approval you will surround them.

To the director on stringed instruments on the lower octave. A melody of David.

O Jehovah, do not in your anger reprove me. And do not in your rage

correct me.

2 Show me favor, O Jehovah, for I am fading away.

Heal me, O Jehovah, for my bones have been disturbed. 3 Yes, my own soul has been very

much disturbed;

And you, O Jehovah-how long? 4 Do return, O Jehovah, do rescue

my soul: Save me for the sake of your

loving-kindness.

5 For in death there is no mention In She'ol who will laud you?

your holy temple in fear | 6 I have grown weary with my sighing:

All night long I make my couch swim:

With my tears I make my own divan overflow.

7 From vexation my eve has become weak,

It has grown old because of all those showing hostility

8 Get away from me, all you practicers of what is hurtful. For Jehovah will certainly

hear the sound of my weep-

9 Jehovah will indeed hear my request for favor:

Jehovah himself will accept my own prayer.

10 All my enemies will be very much ashamed and disturbed:

They will turn back, they will be ashamed instantly.

A dirge of David that he sang to Jehovah concerning the words of Cush the Ben'ja.min.ite.

O Jehovah my God, in you I have taken refuge.

Save me from all those persecuting me and deliver me.

2 That no one may tear my soul to pieces as a lion does. Snatching [me] away when there is no deliverer.

3 O Jehovah my God, if I have done this.

If there exists any injustice in my hands,

4 If I have repaid the one rewarding me with what is

Or [if] I have despoiled anyone showing hostility to me without success.

5 Let an enemy pursue my soul And let him overtake and trample my life down to the very earth

And cause my own glory to reside in the dust itself. Se'lah.

6 Do arise. O Jehovah, in your anger: Lift yourself up at the out631 Jehovah's majesty and man's dignity

> bursts of fury of those showing hostility to me.

And do awake for me. [since] you have given command for judgment itself.

7 And let the very assembly of national groups surround

And against it do you return on high.

8 Jehovah himself will pass sentence on the peoples.

Judge me. O Jehovah, according to my righteousness And according to my integrity

in me. 9 Please, may the badness of

wicked ones come to an end. And may you establish the righteous one:

And God as righteous is testing out heart and kidneys.

10 The shield for me is upon God. a Savior of those upright in heart.

11 God is a righteous Judge. And God is hurling denunciations every day.

12 If anyone will not return. His sword he will sharpen.

His bow he will certainly bend, and he will make it ready [for shooting].

13 And for himself he must prepare the instruments of death:

His arrows he will make flaming ones.

14 Look! There is one that is pregnant with what is hurtful, And he has conceived trouble and is bound to give birth to falsehood.

15 A pit he has excavated, and he proceeded to dig it: But he will fall into the hole

[that] he went making.

16 His trouble will return upon his own head.

And upon the crown of his head his own violence will descend.

17 I shall laud Jehovah according to his righteousness.

And I will make melody to the name of Jehovah the Most High.

To the director upon the Git'tith. A melody of David.

O Jehovah our Lord, how majestic your name is in all the earth.

You whose dignity is recounted above the heavens!

PSALMS 7:7-9:3

2 Out of the mouth of children and sucklings you have founded strength.

On account of those showing hostility to you,

So as to make the enemy and the one taking his vengeance desist.

3 When I see your heavens, the works of your fingers. The moon and the stars that you have prepared,

4 What is mortal man that you keep him in mind.

> And the son of earthling man that you take care of him?

5 You also proceeded to make him a little less than godlike ones.

And with glory and splendor you then crowned him.

6 You make him dominate over the works of your hands; Everything you have put under his feet:

7 Small cattle and oxen, all of them.

And also the beasts of the open field. 8 The birds of heaven and the

fish of the sea. Anything passing through the

paths of the seas. 9 O Jehovah our Lord, how maiestic your name is in all

the earth! To the director upon Muth-lab'ben.

A melody of David.

N [Aleph]

Q I will laud [you], O Jehovah. with all my heart:

I will declare all your wonderful works.

2 I will rejoice and exult in you, I will make melody to your name, O Most High.

1 [Beth]

3 When my enemies turn back,

They will stumble and perish from before you.

4 For you have executed my judgment and my cause;

You have sat on the throne 14 In order that I may declare all judging with righteousness.

### [Gimel]

5 You have rebuked nations, you have destroyed the wicked

Their name you have wiped out to time indefinite, even forever.

6 O you enemy, [your] desolations have come to their perpetual finish.

And the cities that you have uprooted.

The very mention of them will certainly perish.

#### 7 [He]

7 As for Jehovah, he will sit to time indefinite.

Firmly establishing his throne for judgment itself.

8 And he himself will judge the productive land in righteousness:

He will judicially try national groups in uprightness.

# 1 [Waw]

9 And Jehovah will become a secure height for anyone crushed.

A secure height in times of distress.

will trust in you,

For you will certainly not leave those looking for you, O Jehovah.

# [Zayin]

11 Make melody, you people, to Jehovah, who is dwelling in Zion;

Tell among the peoples his deeds.

12 For, when looking for bloodshed, he will certainly remember those very ones;

He is sure not to forget the outcry of the afflicted ones.

# [Heth]

13 Show me favor, O Jehovah; see

my affliction by those hating me.

O you who are lifting me up from the gates of death,

your praiseworthy deeds In the gates of the daughter

Thanksgiving for Jehovah's justice

of Zion.

That I may be joyful in your salvation.

#### to [Teth]

15 The nations have sunk down into the pit that they have made:

In the net that they hid, their own foot has been caught. 16 Jehovah is known by the judg-

ment that he has executed. By the activity of his own hands the wicked one has been ensnared.

Hig · ga'ion. Se'lah.

## Y [Yod]

17 Wicked people will turn back to She'ol.

Even all the nations forgetting God.

18 For not always will the poor one be forgotten,

Nor will the hope of the meek ones ever perish.

#### □ [Kaph]

19 Do arise. O Jehovah! Let not mortal man prove superior in strength. Let the nations be judged be-

fore your face.

10 And those knowing your name 20 Do put fear into them, O Jehovah.

That the nations may know that they are but mortal men. Se'lah.

# [Lamed]

Why. O Jehovah, do you keep standing afar off? [Why] do you keep yourself

hid in times of distress? 2 In his haughtiness the wicked one hotly pursues the afflicted one;

They get caught by the ideas that they have thought up.

3 For the wicked has praised himself over the selfish longing of his soul,

And the one making undue

#### 1 [Nun]

He has disrespected Jehovah. 4 The wicked one according to his superciliousness makes no search:

All his ideas are: "There is no God."

5 His ways keep prospering all the time

> Your judicial decisions are high up out of his range: As for all those showing hos-

> tility to him, he puffs at them.

6 He has said in his heart: "I shall not be made to totter:

For generation after generation [I shall be] one who is in no calamity."

## D [Pe]

7 His mouth is full of oaths and of deceptions and of oppression.

Under his tongue are trouble and what is hurtful.

8 He sits in an ambush of settlements:

From concealed places he will kill someone innocent.

# y [Ayin]

His eyes are on the lookout for someone unfortunate.

9 He keeps lying in wait in the concealed place like a lion in his covert.

He keeps lying in wait to carry off some afflicted one by force.

He carries off the afflicted one by force when he draws his net shut.

10 He is crushed, he bows down. And the army of dejected ones has to fall into his strong [claws].

11 He has said in his heart: "God has forgotten.

He has concealed his face. He will certainly never see [it]."

## D [Qoph]

12 Do arise, O Jehovah. O God. lift up your hand.

Do not forget the afflicted ones. profit has blessed himself: 13 Why is it that the wicked one has disrespected God?

He has said in his heart: "You will not require an accounting."

### 7 [Resh]

14 For you yourself have seen trouble and vexation. You keep looking on, to get

[them] into your hand. To you the unfortunate one.

the fatherless boy, commits [himself]. You yourself have become

[his] helper.

# W [Shin]

15 Break the arm of the wicked and bad one.

May you search after his wickedness [until] you find no more.

16 Jehovah is King to time indefinite, even forever. The nations have perished

out of his earth.

# I [Taw]

17 The desire of the meek ones you will certainly hear, O Jehovah.

You will prepare their heart. You will pay attention with your ear.

18 To judge the fatherless boy and the crushed one.

That mortal man who is of the earth may no more cause trembling.

To the director. Of David.

In Jehovah I have taken refuge.

How dare you men say to my soul: "Flee as a bird to your moun-

tain!" 2 For, look! the wicked ones

themselves bend the bow, They do make ready their arrow upon the bowstring. To shoot in the gloom at the ones upright in heart.

3 When the foundations themselves are torn down.

What must anyone righteous do?

4 Jehovah is in his holy temple. Jehovah-in the heavens is his throne.

His own eves behold, his own beaming eves examine the sons of men.

5 Jehovah himself examines the righteous one as well as the wicked one.

And anyone loving violence His soul certainly hates.

6 He will rain down upon the wicked ones traps, fire and sulphur

And a scorching wind, as the portion of their cup.

7 For Jehovah is righteous; he does love righteous acts. The upright are the ones that will behold his face.

To the director on the lower octave. A melody of David.

Do save [me], O Jehovah, for the loval one has come to an end:

For faithful people have vanished from the sons of men.

2 Untruth they keep speaking one to the other:

With a smooth lip they keep speaking even with a double heart.

3 Jehovah will cut off all smooth lips. The tongue speaking great

things. 4 Those who have said: "With our tongue we shall prevail.

Our lips are with us. Who will be a master to us?" 5 "Because of the despoiling of the

afflicted ones, because of the sighing of the poor ones. I shall at this time arise,"

says Jehovah.

"I shall put [him] in safety from anyone that puffs at him."

6 The sayings of Jehovah are pure savings.

As silver refined in a smelting furnace of earth, clarified seven times.

7 You yourself, O Jehovah, will guard them: You will preserve each one from this generation to time indefinite.

8 The wicked ones walk all around.

Because vileness is exalted among the sons of men.

To the director. A melody of David. 13 How long, O Jehovah, will you

forget me? Forever? How long will you conceal your face from me?

2 How long shall I set resistance in my soul. Grief in my heart by day?

How long will my enemy be exalted over me?

3 Do look [upon me]; answer me, O Jehovah my God. Do make my eyes shine, that

I may not fall asleep in death.

4 That my enemy may not say: "I have won out over him!" [That] my adversaries themselves may [not] be joyful because I am made to stagger.

5 As for me, in your loving-kindness I have trusted; Let my heart be joyful in your

salvation.

6 I will sing to Jehovah, for he has dealt rewardingly with me.

To the director. Of David.

The senseless one has said in his heart:

"There is no Jehovah."

They have acted ruinously, they have acted detestably in [their] dealing.

There is no one doing good. 2 As for Jehovah, he has looked down from heaven itself upon the sons of men.

To see whether there exists anyone having insight, anyone seeking Jehovah.

3 They have all turned aside, they are [all] alike corrupt; There is no one doing good, Not even one.

4 Have none of the practicers of what is hurtful got knowledge.

Eating up my people as they have eaten bread?

They have not called even upon Jehovah.

5 There they were filled with a great dread.

For Jehovah is among the generation of the righteous one.

6 The counsel of the afflicted one you people would put to shame.

Because Jehovah is his refuge. 7 O that out of Zion there were the salvation of Israel!

When Jehovah gathers back the captive ones of his people.

Let Jacob be joyful, let Israel rejoice.

A melody of David.

O Jehovah, who will be a guest in your tent? Who will reside in your holy

mountain?

2 He who is walking faultlessly and practicing righteousness

And speaking the truth in his heart.

3 He has not slandered with his tongue.

To his companion he has done nothing bad.

And no reproach has he taken up against his intimate ac- 10 For you will not leave my soul quaintance.

4 In his eyes anyone contemptible is certainly rejected.

honors. He has sworn to what is bad

[for himself], and vet he does not alter.

5 His money he has not given out on interest.

And a bribe against the innocent one he has not taken. He that is doing these things will never be made to totter.

A mik'tam of David.

Keep me, O God, for I have taken refuge in you.

2 I have said to Jehovah: "You are Jehovah; my goodness is, not for your sake,

3 [But] to the holy ones that are in the earth.

They, even the majestic ones, are the ones in whom is all my delight."

4 Pains become many to those [who], when there is someone else, do hurry [after himl.

I shall not pour out their drink offerings of blood. And I shall not carry their

names upon my lips. 5 Jehovah is the portion of my allotted share and of my cup.

You are holding fast my lot. 6 The measuring lines themselves have fallen for me in pleasant places.

Really, [my own] possession has proved agreeable to me. 7 I shall bless Jehovah, who has

given me advice. Really, during the nights my kidneys have corrected me.

8 I have placed Jehovah in front of me constantly.

Because [he] is at my right hand, I shall not be made to totter.

9 Therefore my heart does rejoice, and my glory is inclined to be joyful.

Also, my own flesh will reside in security.

in She'ol. You will not allow your loval

one to see the pit. But those fearing Jehovah he 11 You will cause me to know the

path of life. Rejoicing to satisfaction is

with your face: There is pleasantness at your

right hand forever.

A prayer of David.

Do hear what is righteous, O Jehovah: do pay attention to my entreating cry: Do give ear to my prayer

without lips of deception.

2 From before you may my judgment go forth:

May your own eyes behold uprightness.

3 You have examined my heart, you have made inspection by night.

You have refined me; you will discover [that] I have not schemed.

My mouth will not transgress. By the word of your lips I myself have watched against the paths of the robber.

5 Let my steps take hold on your tracks.

[In which] my footsteps will certainly not be made to

6 I myself do call upon you, because you will answer me, O God.

Incline your ear to me. Hear my saving.

7 Make your acts of lovingkindnesses wonderful, O Savior of those seeking refuge

From the revolters against your right hand.

8 Keep me as the pupil of the eveball. In the shadow of your wings

may you conceal me. 9 Because of the wicked who have

despoiled me. The enemies against my soul themselves keep closing in upon me.

10 They have enclosed [themselves] with their own fat;

With their mouth they have spoken in haughtiness;

11 As regards our steps, now they have surrounded us: They fix their eyes to incline

to the earth.

12 His likeness is that of a lion that yearns to tear to pieces And that of a young lion sitting in concealed places.

13 Do rise up, O Jehovah; do confront him to the face;

Make him bow down; do provide escape for my soul from the wicked one with your sword.

14 From men, [by] your hand, O Jehovah,

From men of [this] system of things, whose share is in [this] life,

And whose belly you fill with your concealed treasure,

Who are satisfied with sons And who do lay up for their children what they leave

4 As for the activities of men, 15 As for me, in righteousness I shall behold your face;

Prayer for protection. Affection for God

I will be satisfied when awakening [to see] your form

To the director. Of Jehovah's servant, of David, who spoke to Jehovah the words of this song in the day that Jehovah had delivered him out of the palm of all his enemies and out of the hand of Saul. And he proceeded to say:

18 I shall have affection for you, O Jehovah my strength.

2 Jehovah is my crag and my stronghold and the Provider of escape for me.

My God is my rock. I shall take refuge in him,

My shield and my horn of salvation, my secure height.

3 On the One to be praised, Jehovah, I shall call.

And from my enemies I shall be saved.

4 The ropes of death encircled me; Flash floods of good-fornothing [men] also kept terrifying me.

5 The very ropes of She'ol surrounded me:

The snares of death confronted me.

6 In my distress I kept calling upon Jehovah. And to my God I kept crying

for help.

Out of his temple he proceeded to hear my voice.

And my own cry before him for help now came into his ears.

7 And the earth began to shake and rock,

And the foundations of the mountains themselves became agitated.

And they kept shaking back and forth because he had been angered.

8 Smoke went up at his nostrils, and fire itself from his mouth kept devouring;

Coals themselves blazed forth | 21 For I have kept the ways of from him.

Jehovah's: mightiness: rewards: loyalty

9 And he proceeded to bend the heavens down and descend. And thick gloom was beneath | 22 For all his judicial decisions are his feet.

10 And he came riding upon a cherub and came flying. And he came darting upon the 23 And I will prove myself faultwings of a spirit.

11 He then made darkness his con-

cealment place, All around him as his booth,

Dark waters, thick clouds 12 Out of the brightness in front of him there were his clouds that passed by.

Hail and burning coals of fire. 13 And in the heavens Jehovah

began to thunder. And the Most High himself began to give his voice. Hail and burning coals of fire.

14 And he kept sending out his arrows, that he might scatter them:

And lightnings he shot out, that he might throw them into confusion.

15 And the stream beds of waters became visible.

And the foundations of the productive land became uncovered

From your rebuke, O Jehovah. from the blast of the breath 29 For by you I can run against of your nostrils.

16 He was sending from on high, he was taking me.

great waters.

17 He was delivering me from my strong enemy.

And from those hating me: because they were stronger than I was.

18 They kept confronting me in the day of my disaster. But Jehovah came to be as a support for me.

19 And he proceeded to bring me out into a roomy place: He was rescuing me, because

he had found delight in me.

20 Jehovah rewards me according 33 Making my feet like those of the to my righteousness:

According to the cleanness of my hands he repays me.

Jehovah.

And I have not wickedly departed from my God.

in front of me.

And his statutes I shall not remove from myself.

less with him. And I shall keep myself from

error on my part.

24 And let Jehovah repay me according to my righteousness. According to the cleanness of my hands in front of his

25 With someone loyal you will act in loyalty:

With the faultless, able-bodied man you will deal faultlessly;

26 With the one keeping clean you will show yourself clean: And with the crooked one you

will show yourself tortuous; 27 Because the afflicted people you

yourself will save: But the haughty eyes you will abase.

28 For you yourself will light my lamp, O Jehovah;

My God himself will make my darkness shine.

a marauder band:

And by my God I can climb a wall. He was drawing me out of 30 As for the [true] God, perfect

is his way: The saving of Jehovah is a

refined one. A shield he is to all those

taking refuge in him. 31 For who is a God besides Je-

hovah? And who is a rock except our

God?

32 The [true] God is the One girding me closely with vital energy.

And he will grant my way to be perfect.

hinds.

And upon places high for me he keeps me standing.

warfare.

And my arms have pressed down a bow of copper.

shield of salvation, And your own right hand will

sustain me.

make me great.

36 You will make room large enough for my steps under

And my ankles will certainly not wobble.

37 I shall pursue my enemies and overtake them:

And I shall not return until they are exterminated.

38 I shall break them in pieces so that they will not be able to rise up:

They will fall under my feet. 39 And you will gird me with vital energy for warfare;

You will make those rising against me collapse under me.

40 And as for my enemies, you will certainly give me the back of [their] neck;

And as for those hating me intensely, I shall silence them.

41 They cry for help, but there is no savior,

To Jehovah, but he actually does not answer them.

42 And I shall pound them fine like dust before the wind; Like the mire of the streets I shall pour them out.

43 You will provide me escape from the faultfinding of the people.

You will appoint me the head of the nations.

A people that I have not known-they will serve me.

44 At mere hearsay they will be obedient to me: Foreigners themselves will

come cringing to me. 45 Foreigners themselves will fade

out from their bulwarks.

And they will come quaking

34 He is teaching my hands for | 46 Jehovah is living, and blessed be my Rock,

And let the God of my salvation be exalted.

35 And you will give me your 47 The [true] God is the Giver of acts of vengeance to me;

And he subdues the peoples under me.

And your own humility will 48 He is providing escape for me from my angry enemies;

Above those who rise up against me vou will lift me

From the man of violence you will deliver me.

49 That is why I shall laud you among the nations, O Jehovah.

And to your name I will make melody.

50 He is doing great acts of salvation for his king

And exercising loving-kindness to his anointed one.

To David and to his seed to time indefinite.

To the director. A melody of David.

The heavens are declaring the glory of God:

And of the work of his hands the expanse is telling.

2 One day after another day causes speech to bubble forth.

And one night after another night shows forth knowledge.

3 There is no speech, and there are no words:

> No voice on their part is being heard.

4 Into all the earth their measuring line has gone out,

And to the extremity of the productive land their utterances.

In them he has set a tent for the sun,

5 And it is like a bridegroom when coming out of his nuptial chamber:

It exults as a mighty man does to run in a path.

6 From one extremity of the heavens is its going forth,

And its [finished] circuit is to their [other] extremities: 639 God's law perfect. Saves anointed one PSALMS 19: 7-21: 7

And there is nothing concealed from its heat.

7 The law of Jehovah is perfect. bringing back the soul.

The reminder of Jehovah is trustworthy, making the inexperienced one wise.

8 The orders from Jehovah are upright, causing the heart to rejoice:

The commandment of Jehovah is clean, making the eves shine.

9 The fear of Jehovah is pure. standing forever.

The judicial decisions of Jehovah are true; they have proved altogether righteous.

10 They are more to be desired than gold, yes, than much refined gold;

And sweeter than honey and the flowing honey of the combs.

11 Also, your own servant has been warned by them;

In the keeping of them there is a large reward.

12 Mistakes-who can discern? From concealed sins pronounce me innocent.

13 Also from presumptuous acts hold your servant back; Do not let them dominate me.

In that case I shall be complete. And I shall have remained innocent from much transgression.

14 Let the sayings of my mouth and the meditation of my heart

> Become pleasurable before you. O Jehovah my Rock and my Redeemer.

To the director, A melody of David.

May Jehovah answer you in the day of distress. May the name of the God of

Jacob protect you.

2 May he send your help out of the holy place,

And sustain you out of Zion itself.

offering as being fat, Se'lah.

3 May he remember all your gift offerings, And may he accept your burnt

4 May he give to you according to your heart.

And all your counsel may he fulfill.

5 We will cry out joyfully because of your salvation.

And in the name of our God we shall lift our banners. May Jehovah fulfill all your requests.

6 Now I do know that Jehovah certainly saves his anointed

> He answers him from his holy heavens

> With the saving mighty acts of his right hand.

7 Some concerning chariots and others concerning horses, But, as for us, concerning the name of Jehovah our God we shall make mention.

8 Those very ones have broken down and fallen:

But as for us, we have risen up, that we may be restored.

9 O Jehovah, do save the king! He will answer us in the day that we call.

To the director. A melody of David.

O Jehovah, in your strength the king rejoices: And in your salvation how

very joyful he wants to be! 2 The desire of his heart you have

given him. And the wish of his lips you

have not withheld. Se'lah. 3 For you proceeded to meet him

with blessings of good. [And] to place on his head a crown of refined gold.

4 Life he asked of you. You gave [it] to him.

Length of days to time indefinite, even forever 5 His glory is great in your sal-

vation. Dignity and splendor you put

upon him.

6 For you constitute him highly blessed forever:

You make him feel glad with the rejoicing at your face. 7 For the king is trusting in Je-

hovah.

Even in the loving-kindness of the Most High. He will not be caused to totter.

8 Your hand will find all your enemies: Your own right hand will find

those hating you.

9 You will constitute them as a fiery furnace at the appointed time for your attention.

Jehovah in his anger will swallow them up, and the fire will devour them.

10 Their fruitage you will destroy from the very earth,

And their offspring from the sons of men.

11 For they have directed against you what is bad:

They have thought out ideas that they are unable to carry out.

12 For you will make them turn their backs in flight

By your bowstrings that you make ready against their

13 O be exalted in your strength. O Jehovah.

We will sing and make melody to your mightiness.

To the director upon the Hind of the Dawn. A melody of David.

My God, my God, why have you left me? [Why are you] far from saving me,

[From] the words of my roaring?

2 O my God, I keep calling by day, and you do not answer; And by night, and there is no

silence on my part. 3 But you are holy. Inhabiting the praises of Is-

rael. 4 In you our fathers trusted;

They trusted, and you kept providing them with escape. 5 To you they cried out, and they

got away safe; In you they trusted, and they did not come to shame.

6 But I am a worm, and not a 18 They apportion my garments man.

A reproach to men and despicable to the people.

7 As for all those seeing me, they hold me in derision;

They keep opening their mouths wide, they keep wagging [their] head:

8 "He committed himself to Jehovah. Let Him provide him with escape!

Let him deliver him, since he has taken delight in him!"

9 For you were the One drawing me forth from the belly, The One making me trust while upon the breasts of my mother.

10 Upon you I have been thrown from the womb;

From the belly of my mother you have been my God.

11 Do not keep far off from me, because distress is nearby. Because there is no other helper.

12 Many young bulls have surrounded me:

The powerful ones of Ba'shan themselves have got around

13 They have opened against me their mouth. As a lion tearing in pieces

and roaring. 14 Like water I have been poured out.

And all my bones have been separated from one another. My heart has become like wax: It has melted deep in my in-

ward parts.

15 My power has dried up just like a fragment of earthenware. And my tongue is made to stick to my gums;

And in the dust of death you are setting me.

16 For dogs have surrounded me; The assembly of evildoers themselves have enclosed me.

Like a lion [they are at] my hands and my feet.

17 I can count all my bones. They themselves look, they gaze upon me.

among themselves,

God's kingship, He shepherds, Owns earth PSALMS 22: 19-24: 4

cast lots.

19 But you, O Jehovah, O do not keep far off.

haste to my assistance.

20 Do deliver from the sword my soul.

My only one from the very paw of the dog;

21 Save me from the mouth of the

And from the horns of wild bulls you must answer fand savel me.

22 I will declare your name to my brothers:

In the middle of the congregation I shall praise you.

23 You fearers of Jehovah, praise him! All you the seed of Jacob,

glorify him! And be frightened at him, all

you the seed of Israel. 24 For he has neither despised

Nor loathed the affliction of the afflicted one:

And he has not concealed his face from him. And when he cried to him for

help he heard. 25 From you my praise will be in

the large congregation: My yows I shall pay in front of those fearing him.

26 The meek ones will eat and be satisfied:

Those seeking him will praise Jehovah. May your hearts live forever.

27 All the ends of the earth will remember and turn back to Jehovah.

And all the families of the nations will bow down before you.

28 For the kingship belongs to Jehovah.

And he is dominating the nations.

29 All the fat ones of the earth shall eat and will bow down: Before him all those going down to the dust will bend

down. And no one will ever preserve his own soul alive.

And upon my clothing they | 30 A seed itself will serve him: It will be declared concerning Jehovah to the generation.

O you my strength, do make 31 They will come and tell of his righteousness

To the people that is to be born, that he has done fthis7.

A melody of David.

Jehovah is my Shepherd. I shall lack nothing.

2 In grassy pastures he makes me lie down: By well-watered resting places

he conducts me.

3 My soul he refreshes.

He leads me in the tracks of righteousness for his name's sake

4 Even though I walk in the valley of deep shadow.

I fear nothing bad. For you are with me:

Your rod and your staff are the things that comfort me. 5 You arrange before me a table

in front of those showing hostility to me.

With oil you have greased my head:

My cup is well filled.

6 Surely goodness and lovingkindness themselves will pursue me all the days of my life:

And I will dwell in the house of Jehovah to the length of days.

Of David, A melody,

To Jehovah belong the earth and that which fills it. The productive land and those dwelling in it.

2 For upon the seas he himself has solidly fixed it.

And upon the rivers he keeps it firmly established.

3 Who may ascend into the mountain of Jehovah,

And who may rise up in his holy place?

4 Anyone innocent in his hands and clean in heart,

Who has not carried My soul to sheer worthlessness. Nor taken an oath deceitfully.

5 He will carry away blessing from Jehovah

And righteousness from his God of salvation.

6 This is the generation of those seeking him, Of those searching for your face, O [God of] Jacob.

Se'lah.

7 Raise your heads. O you gates, And raise yourselves up, O You long-lasting entrances, That the glorious King may come in!

8 Who, then, is this glorious King? Jehovah strong and mighty, Jehovah mighty in battle.

9 Raise your heads, O you gates; Yes, raise [them] up, O you long-lasting entrances, That the glorious King may

come in!

10 Who, then, is he, this glorious King? Jehovah of armies-he is the

glorious King. Se'lah.

alded a see Of David. N [Aleph]

25 To you, O Jehovah, I raise my very soul.

□ [Beth]

2 O my God, in you have I put my trust;

O may I not be ashamed. over me.

[Gimel]

3 Also, none of those hoping in you will be ashamed.

They will be ashamed who are dealing treacherously without success.

7 [Daleth]

4 Make me know your own ways. O Jehovah:

Teach me your own paths. - Hel (He)

5 Make me walk in your truth and teach me. For you are my God of salva-

tion.

Luca MA har 1 [Waw]

In you I have hoped all day Also his covenant, to cause long.

[Zayin]

6 Remember your mercies, O Jehovah, and your lovingkindnesses,

For they are from time indefinite.

□ [Heth]

7 The sins of my youth and my revolts O do not remember. According to your lovingkindness do you yourself remember me.

For the sake of your goodness, O Jehovah.

to [Teth]

8 Good and upright is Jehovah. That is why he instructs sinners in the way.

Y [Yod]

9 He will cause the meek ones to walk in [his] judicial decision. And he will teach the meek

ones his way.

⊃ [Kaph]

10 All the paths of Jehovah are loving-kindness and trueness

For those observing his covenant and his reminders.

[Lamed]

May my enemies not exult 11 For your name's sake, O Jehovah.

You must even forgive my error, for it is considerable.

12 [Mem]

12 Who, now, is the man fearful of Jehovah?

He will instruct him in the way [that] he will choose.

1 [Nun]

13 His own soul will lodge in goodness itself,

And his own offspring will take possession of the earth.

D [Samekh]

14 The intimacy with Jehovah belongs to those fearful of him.

them to know it.

y [Ayin]

15 My eyes are constantly toward Jehovah.

For he it is that brings my feet out of the net.

643 Way of integrity. God is life's stronghold PSALMS 25: 15-27: 4

D [Pe]

16 Turn your face to me, and show me favor;

For I am solitary and afflicted.

Tsade

17 Distresses of my heart have multiplied:

From the stresses upon me O bring me out.

[Resh]

18 See my affliction and my trouble, And pardon all my sins.

19 See how many my enemies have become.

And with a violent hatred they have hated me.

W [Shin]

20 Do guard my soul and deliver me.

May I not be ashamed, for I have taken refuge in you.

I [Taw]

21 Let integrity and uprightness themselves safeguard me. For I have hoped in you.

22 O God, redeem Israel out of all his distresses.

Of David.

26 Judge me, O Jehovah, for I myself have walked in my own integrity. And in Jehovah I have trusted.

that I may not wobble. 2 Examine me. O Jehovah, and put me to the test:

Refine my kidneys and my heart.

3 For your loving-kindness is in front of my eyes. And I have walked in your

truth. 4 For I have not sat with men of untruth;

And with those who hide what they are I do not come in.

5 I have hated the congregation of evildoers.

And with the wicked ones I do not sit.

6 I shall wash my hands in innocency itself.

And I will march around your ALL VALV altar, O Jehovah,

7 To cause thanksgiving to be heard aloud. And to declare all your won-

derful works. 8 Jehovah, I have loved the dwell-

ing of your house And the place of the residing of your glory.

9 Do not take away my soul along with sinners.

Nor my life along with bloodguilty men,

10 In whose hands there is loose conduct. And whose right hand is full

of bribery. 11 As for me, in my integrity I

shall walk. O redeem me and show me

favor 12 My own foot will certainly stand

on a level place:

Among the congregated throngs I shall bless Jehovah.

Of David.

Jehovah is my light and my salvation.

Of whom shall I be in fear? Jehovah is the stronghold of my life.

Of whom shall I be in dread?

2 When the evildoers approached against me to eat up my flesh,

They being my adversaries and my enemies personally. They themselves stumbled and fell.

3 Though against me an encampment should pitch tent. My heart will not fear.

Though against me war should rise.

Even then I shall be trusting.

4 One thing I have asked from Jehovah-

It is what I shall look for.

of Jehovah all the days of my life,

To behold the pleasantness of Jehovah

And to look with appreciation upon his temple.

5 For he will hide me in his covert in the day of calamity;

He will conceal me in the secret place of his tent; High on a rock he will put me.

6 And now my head will be high above my enemies all around

And I will sacrifice at his tent sacrifices of joyful shouting:

I will sing and make melody to Jehovah.

7 Hear, O Jehovah, when I call with my voice,

And show me favor and answer me.

8 Concerning you my heart has said: "Seek to find my face, you people."

Your face, O Jehovah, I shall seek to find.

9 Do not conceal your face from me.

Do not in anger turn your servant away.

My assistance you must become. Do not forsake me and do not leave me, O my God of salvation.

10 In case my own father and my own mother did leave me, Even Jehovah himself would take me up.

11 Instruct me. O Jehovah, in your way,

And lead me in the path of uprightness on account of my foes.

12 Do not give me over to the soul of my adversaries;

For against me false witnesses have risen up,

And he who launches forth violence.

13 If I had not had faith in seeing the goodness of Jehovah in the land of those alive-!

That I may dwell in the house | 14 Hope in Jehovah; be courageous and let your heart be strong. Yes, hope in Jehovah.

## Of David.

To you, O Jehovah, I keep calling.

O my Rock, do not be deaf to me.

That you may not keep still toward me

And I do not have to become like those going down to the pit.

2 Hear the voice of my entreaties when I cry to you for help, When I raise my hands to the

innermost room of your holy place.

3 Do not draw me along with wicked people and with

practicers of what is hurtful, Those who are speaking peace with their companions but in whose hearts is what is bad.

4 Give to them according to their acting

And according to the badness of their practices.

According to the work of their hands do you give to them. Pay back to them their own doing.

5 For they have no regard for the activities of Jehovah,

Nor for the work of his hands. He will tear them down and not build them up.

6 Blessed be Jehovah, for he has heard the voice of my entreaties.

7 Jehovah is my strength and my shield.

In him my heart has trusted, And I have been helped, so that my heart exults,

And with my song I shall laud him.

8 Jehovah is a strength to his people.

And he is a stronghold of the grand salvation of his anointed one.

9 Do save your people, and bless your inheritance;

And shepherd them and carry them to time indefinite.

A melody of David.

29 Ascribe to Jehovah, O you sons of strong ones. Ascribe to Jehovah glory and strength.

2 Ascribe to Jehovah the glory of his name.

Bow down to Jehovah in holy adornment.

3 The voice of Jehovah is over the waters:

> The glorious God himself has thundered.

Jehovah is over many waters. 4 The voice of Jehovah is power-

The voice of Jehovah is splendid.

5 The voice of Jehovah is breaking the cedars:

Yes. Jehovah breaks the cedars of Leb'a non in pieces. 6 And he makes them skip about

like a calf. Leb'a non and Sir'i on like the sons of wild bulls.

7 The voice of Jehovah is hewing with the flames of fire:

8 The voice of Jehovah itself makes the wilderness writhe. Jehovah makes the wilderness of Ka'desh writhe.

9 The voice of Jehovah itself makes the hinds writhe with birth pains

And strips bare the forests. And in his temple each one is saying: "Glory!"

seated himself: And Jehovah sits as king to

time indefinite.

11 Jehovah himself will give strength indeed to his 12 In order that [my] glory may people.

Jehovah himself will bless his people with peace.

A melody. A song of inauguration of the house. Of David.

30 I shall exalt you, O Jehovah, for you have drawn me up And you have not let my enemies rejoice over me.

2 O Jehovah my God, I cried to you for help, and you proceeded to heal me.

3 O Jehovah, you have brought up my soul from She'ol itself:

You have kept me alive, that I should not go down into the pit.

4 Make melody to Jehovah, O you loval ones of his.

Give thanks to his holy memorial:

5 Because being under his anger is for a moment.

Being under his good will is for a lifetime.

In the evening weeping may take up lodging, but in the morning there is a joyful

6 As for me. I have said in my ease:

"Never shall I be made to totter."

7 O Jehovah, in your good will you have made my mountain to stand in strength. You concealed your face; I

became one that is disturbed. 8 To you. O Jehovah, I kept calling:

And to Jehovah I kept making entreaty for favor.

9 What profit is there in my blood when I go down to the pit? Will the dust laud you? Will it tell of your trueness?

10 Hear, O Jehovah, and show me

O Jehovah, prove yourself my helper.

10 Upon the deluge Jehovah has 11 You have changed my mourning into dancing for me;

You have loosened my sackcloth, and you keep me girded with rejoicing,

make melody to you and not keep silent.

O Jehovah my God, to time indefinite I will laud you.

To the director. A melody of David.

31 In you, O Jehovah, have I taken refuge.

> O may I never be ashamed. In your righteousness provide escape for me.

2 Incline to me your ear. Deliver me speedily.

A house of strongholds to save me.

3 For you are my crag and my stronghold:

And for the sake of your conduct me.

4 You will bring me out of the net that they have hidden for me.

For you are my fortress. 5 Into your hand I entrust my

spirit. You have redeemed me, O Jehovah the God of truth.

6 I do hate those paying regard to worthless, vain idols;

do trust.

7 I will be joyful and rejoice in your loving-kindness. In that you have seen my

affliction;

You have known about the distresses of my soul,

8 And you have not surrendered me into the hand of the enemy.

You have made my feet stand in a roomy place.

9 Show me favor, O Jehovah, for I am in sore straits.

With vexation my eye has become weak, my soul and my

10 For with grief my life has come to an end.

And my years in sighing. Because of my error my power has stumbled,

And my very bones have become weak.

11 From the standpoint of all those showing hostility to me I have become a reproach,

And to my neighbors very much so,

And a dread to my acquaintances.

When seeing me out of doors, they have fled from me. 12 Like someone dead [and] not in the heart, I have been for-

gotten:

vessel:

Become for me a rocky strong- | 13 For I have heard the bad report by many. Fright being on all sides.

When they mass together as one against me. It is to take away my soul

that they do scheme.

name you will lead me and 14 But I-in you I have put my trust. O Jehovah. I have said: "You are my God."

15 My times are in your hand. Deliver me from the hand of my enemies and from those pursuing me.

16 Do cause your face to shine upon your servant. Save me in your loving-

kindness.

But as for me, in Jehovah I 17 O Jehovah, may I not be ashamed, for I have called on vou.

May the wicked ones be ashamed:

May they keep silent in She'ol. 18 May false lips become speechless. That are speaking against the righteous one, unrestrainedly in haughtiness and contempt.

19 How abundant your goodness is, which you have treasured up for those fearing you! [Which] you have rendered to those taking refuge in you, In front of the sons of men.

20 You will conceal them in the secret place of your person From the banding together of

> You will hide them in your booth from the quarreling of tongues.

21 Blessed be Jehovah,

For he has rendered wonderful loving-kindness to me in a city under stress.

22 As for me, I said when I became panicky:

"I shall certainly be exterminated from in front of your eyes."

Surely you have heard the voice of my entreaties when I cried to you for help.

I have become like a damaged 23 O love Jehovah, all you loyal ones of his.

647 Pardoned one is happy. Thanks with music PSALMS 31: 24-33: 11 The faithful ones Jehovah is I

safeguarding.

But he is rewarding exceedingly anyone showing haughtiness.

24 Be courageous, and may your heart be strong.

All you who are waiting for Jehovah.

#### Of David. Mas'kil.

29 Happy is the one whose revolt is pardoned, whose sin is covered.

2 Happy is the man to whose account Jehovah does not put error.

And in whose spirit there is no deceit.

3 When I kept silent my bones wore out through my groaning all day long.

4 For day and night your hand was heavy upon me.

My life's moisture has been changed as in the dry heat of summer. Se'lah.

5 My sin I finally confessed to you, and my error I did not

I said: "I shall make confession over my transgressions to Jehovah."

And you yourself pardoned the error of my sins. Se'lah. 6 On this account every loval one

will pray to you At such a time only as you may be found.

As for the flood of many waters, they will not touch him himself.

7 You are a place of concealment for me; you will safeguard me from distress itself.

With joyful cries at providing escape you will surround me. Se'lah.

8 "I shall make you have insight and instruct you in the way you should go.

I will give advice with my eye upon vou.

9 Do not make yourselves like a horse or mule without understanding. Whose spiritedness is to be curbed even by bridle or halter

Before [they] will come near to vou."

10 Many are the pains that the wicked one has:

But as for the one trusting in Jehovah, loving-kindness itself surrounds him.

11 Rejoice in Jehovah and be joyful, you righteous ones: And cry out joyfully, all you who are upright in heart.

33 Cry out joyfully, O you righteous ones, because of Jehovah

> On the part of the unright. ones praise is fitting.

2 Give thanks to Jehovah on the harp;

On an instrument of ten strings make melody to him. 3 Sing to him a new song:

Do your best at playing on the strings along with joyful shouting.

4 For the word of Jehovah is upright.

And all his work is in faithfulness.

5 He is a lover of righteousness and justice.

With the loving-kindness of Jehovah the earth is filled.

6 By the word of Jehovah the heavens themselves were made. And by the spirit of his mouth

all their army.

7 He is gathering as by a dam the waters of the sea, Putting in storehouses the surging waters.

8 Let all [those of] the earth be in fear of Jehovah.

At him let all the inhabitants of the productive land be frightened.

9 For he himself said, and it came to be:

He himself commanded, and it proceeded to stand so.

10 Jehovah himself has broken up the counsel of the nations; He has thwarted the thoughts of the peoples.

11 To time indefinite the very counsel of Jehovah will stand:

The thoughts of his heart are to one generation after an-

other generation.

12 Happy is the nation whose God is Jehovah,

The people whom he has chosen as his inheritance. 13 From the heavens Jehovah has

looked. He has seen all the sons of men.

14 From the established place where he dwells He has gazed at all those

dwelling on the earth. 15 He is forming their hearts all together:

He is considering all their works.

16 There is no king saved by the abundance of military forces:

A mighty man himself is not delivered by the abundance of power.

17 The horse is a deception for salvation,

And by the abundance of its vital energy it does not afford escape.

18 Look! The eye of Jehovah is toward those fearing him, To those waiting for his lovingkindness.

19 To deliver their soul from death itself.

And to preserve them alive in famine.

20 Our very soul has been in expectation of Jehovah. Our helper and our shield he

is.

21 For in him our heart rejoices; For in his holy name we have put our trust.

22 Let your loving-kindness, O Jehovah, prove to be upon us, Even as we have kept waiting for you.

Of David, at the time of his disguising his sanity before A.bim'e.lech, so that he drove him out, and he went away.

& [Aleph]

34 I will bless Jehovah at all times;

Constantly his praise will be in my mouth.

□ [Beth]

2 In Jehovah my soul will make its boast: The meek ones will hear and will rejoice.

[Gimel]

3 O magnify Jehovah with me, you people, And let us exalt his name

together.

7 [Daleth]

4 I inquired of Jehovah, and he answered me, And out of all my frights he

7 [He]

delivered me.

5 They looked to him and became radiant. And their very faces could

not possibly be ashamed.

[Zayin]

6 This afflicted one called, and Jehovah himself heard. And out of all his distresses He saved him.

□ [Heth]

7 The angel of Jehovah is camping all around those fearing him. And he rescues them.

b [Teth]

8 Taste and see that Jehovah is good, O you people; Happy is the able-bodied man

that takes refuge in him.

Y [Yod]

9 Fear Jehovah, you holy ones of For there is no lack to those

fearing him.

⊃ [Kaph]

10 The maned young lions them-selves have had little on hand and gone hungry;

But as for those seeking Jehovah, they will not lack anything good.

[Lamed]

11 Come, you sons, listen to me; The fear of Jehovah is what I shall teach you.

649 God's eyes, ears, face, Prayer for rescue PSALMS 34: 12-35: 11

12 Who is the man that is delighting in life. That is loving enough days

to see what is good?

J [Nun]

13 Safeguard your tongue against what is bad. And your lips against speaking deception.

D [Samekh]

14 Turn away from what is bad. and do what is good: Seek to find peace, and pursue it.

V [Avin]

15 The eyes of Jehovah are toward the righteous ones, And his ears are toward their cry for help.

D [Pe]

16 The face of Jehovah is against those doing what is bad, To cut off the mention of them from the very earth.

Y [Tsade]

17 They cried out, and Jehovah himself heard. And out of all their distresses he delivered them.

D [Qoph]

18 Jehovah is near to those that are broken at heart: And those who are crushed in spirit he saves.

7 [Resh]

19 Many are the calamities of the righteous one, But out of them all Jehovah delivers him.

U [Shin]

20 He is guarding all the bones of that one: Not one of them has been

broken.

I [Taw] 21 Calamity will put the wicked one himself to death;

And the very ones hating the 11 Violent witnesses rise up; righteous one will be held guilty.

22 Jehovah is redeeming the soul of his servants:

And none of those taking refuge in him will be held guilty.

Of David.

Do conduct my case, O Jehovah. against my opponents: War against those warring against me.

2 Take hold of buckler and large shield.

And do rise up in assistance of me.

3 And draw spear and double ax to meet those pursuing me. Say to my soul: "I am your salvation."

4 May those be shamed and humiliated who are hunting for my soul.

May those be turned back and be abashed who are scheming calamity for me.

5 May they become like chaff before the wind.

And let Jehovah's angel be pushing [them] along.

6 Let their way become darkness and slippery places, And let Jehovah's angel be

pursuing them.

7 For without cause they have hid for me their netted pit: Without cause they have dug it for my soul.

8 Let ruin come upon him without his knowing.

And let his own net that he hid catch him: With ruin let him fall into it.

9 But let my own soul be joyful in Jehovah:

Let it exult in his salvation. 10 Let all my bones themselves say:

"O Jehovah, who is there like Delivering the afflicted one from

one stronger than he is,

And the afflicted and poor one from the one robbing him?"

What I have not known they ask me.

12 They reward me with bad for 23 Do arouse yourself and awake good.

Bereavement to my soul.

13 As for me, when they became ill, my clothing was sack-With fasting I afflicted my

soul, And upon my bosom my own

prayer would return.

14 As for a companion, as for a brother of mine. I walked about like one mourn-

ing for a mother. Saddened, I bowed down.

15 But at my limping they rejoiced and gathered together: They gathered together

against me,

Striking [me] down when I did not know it: They ripped [me] to pieces

and did not keep silent. 16 Among the apostate mockers

for a cake There was a grinding of their teeth even against me.

17 O Jehovah, how long will you keep seeing [it]?

Do bring back my soul from their ravages,

Even my only one from the maned young lions.

18 I will laud you in the big congregation: Among a numerous people I

shall praise you.

19 O may those who for no reason are my enemies not rejoice over me:

As for those hating me without cause, let them not wink the eye.

20 For it is not peace that they speak;

But against the quiet ones of the earth Things of deception they keep scheming.

21 And they open wide their mouth even against me.

They have said: "Aha! Aha! our eye has seen [it]." 22 You have seen, O Jehovah. Do

not keep silent. O Jehovah, do not keep yourself far from me.

to my judgment.

O my God, even Jehovah, to my case at law.

24 Judge me according to your righteousness. O Jehovah my God.

And may they not rejoice over me.

25 O may they not say in their heart: "Aha, our soul!" May they not say: "We have swallowed him up."

26 Let those be ashamed and abashed all together

Who are joyful at my calamity. Let those be clothed with shame and humiliation who are assuming great airs against me.

27 Let those cry out joyfully and rejoice who are delighting in my righteousness.

> And let them say constantly: "Let Jehovah be magnified, who takes delight in the peace of his servant."

28 And let my own tongue utter in an undertone your righteousness.

All day long your praise.

To the director. Of Jehovah's servant, David.

The utterance of transgression to the wicked one is in the midst of his heart: There is no dread of God in

front of his eyes.

2 For he has acted too smoothly to himself in his own eyes To find out his error so as to hate [it].

3 The words of his mouth are hurtfulness and deception; He has ceased to have insight for doing good.

4 Hurtfulness is what he keeps scheming upon his bed.

He stations himself on a way that is not good.

What is bad he does not reject.

5 O Jehovah, your loving-kindness is in the heavens: Your faithfulness is up to the

clouds.

651 God is source of life. Meek to possess earth PSALMS 36: 6-37: 15

6 Your righteousness is like mountains of God:

Your judicial decision is a vast watery deep.

Man and beast you save, O Jehovah.

7 How precious your lovingkindness is, O God!

And in the shadow of your wings the sons of men themselves take refuge.

8 They drink their fill of the fatness of your house;

And of the torrent of your pleasures you cause them to drink.

9 For with you is the source of life:

By light from you we can see light.

10 Continue your loving-kindness to those knowing you.

And your righteousness to those upright in heart. 11 O may not the foot of haughti-

ness come [against] me; As for the hand of wicked people, let it not make me a wanderer.

12 There the practicers of hurtfulness have fallen:

They have been pushed down 11 But the meek ones themselves and have been unable to thi m get up, and he was out? It

Of David. & [Aleph]

Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness.

2 For like grass they will speedily wither,

And like green new grass they will fade away.

☐ [Beth]

3 Trust in Jehovah and do good: Reside in the earth, and deal with faithfulness.

4 Also take exquisite delight in Jehovah.

And he will give you the requests of your heart.

1 [Gimel]

5 Roll upon Jehovah your way. And rely upon him, and he himself will act.

6 And he will certainly bring forth your righteousness as the light itself.

And your justice as the midday.

7 [Daleth]

7 Keep silent before Jehovah And wait longingly for him.

Do not show yourself heated up at anyone making his way successful.

At the man carrying out [his] ideas.

i [He]

8 Let anger alone and leave rage; Do not show yourself heated up only to do evil

9 For evildoers themselves will be cut off.

But those hoping in Jehovah are the ones that will possess the earth.

1 [Waw]

10 And just a little while longer, and the wicked one will be no more:

And you will certainly give attention to his place, and he will not be.

will possess the earth.

And they will indeed find their exquisite delight in the abundance of peace.

[Zayin]

12 The wicked one is plotting against the righteous one, And at him he is grinding his teeth.

13 Jehovah himself will laugh at him.

For he certainly sees that his day will come.

[Heth]

14 The wicked ones have drawn a sword itself and have bent their bow.

To cause the afflicted and poor one to fall,

To slaughter those who are upright in [their] way.

15 Their own sword will enter into their heart. And their own bows will be

broken.

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D [Teth]

16 Better is the little of the righteous one

Than the abundance of the many wicked ones.

17 For the very arms of the wicked ones will be broken, But Jehovah will be supporting the righteous ones.

#### Y [Yod]

18 Jehovah is aware of the days of the faultless ones,

And their very inheritance will continue even to time indefinite.

19 They will not be ashamed in the time of calamity,

And in the days of famine they will be satisfied.

### ∃ [Kaph]

20 For the wicked themselves will perish.

And the enemies of Jehovah will be like the preciousness of pastures;

They must come to their end. In smoke they must come to their end.

## 5 [Lamed]

21 The wicked one is borrowing and does not pay back, But the righteous one is show-

ing favor and is making gifts.

22 For those being blessed by him will themselves possess the earth.

But those upon whom evil is called by him will be cut off.

#### D [Mem]

23 By Jehovah the very steps of an able-bodied man have been made ready.

And in his way He takes delight. 24 Although he may fall, he will

not be hurled down, For Jehovah is supporting his hand.

# ] [Nun]

25 A young man I used to be, I have also grown old, And yet I have not seen any-

Nor his offspring looking for bread.

26 All day long he is showing favor and lending, And so his offspring are in

line for a blessing.

#### D [Samekh]

27 Turn away from what is bad and do what is good, And so reside to time in-

definite.

28 For Jehovah is a lover of jus-And he will not leave his loyal

ones.

#### y [Ayin]

To time indefinite they will certainly be guarded;

But as for the offspring of the wicked ones, they will indeed be cut off.

29 The righteous themselves will possess the earth, And they will reside forever

upon it.

### D [Pe]

30 The mouth of the righteous is the one that utters wisdom in an undertone,

And his is the tongue that speaks justly. 31 The law of his God is in his

heart: His steps will not wobble.

#### Y [Tsade]

32 The wicked one is keeping on the watch for the righteous And is seeking to put him to death.

33 As for Jehovah, he will not leave him to the hand of that

And he will not pronounce him wicked when he is being judged.

## D [Qoph]

34 Hope in Jehovah and keep his way, And he will exalt you to take

possession of the earth. When the wicked ones are

cut off, you will see [it].

## 7 [Resh]

one righteous left entirely, 35 I have seen the wicked a tyrant

luxuriant [tree] in native soil.

36 And yet he proceeded to pass away, and there he was not: And I kept seeking him, and he was not found.

### U [Shin]

37 Watch the blameless one and keep the upright one in sight, For the future of [that] man

will be peaceful.

38 But the transgressors themselves will certainly be annihilated together:

The future of wicked people will indeed be cut off.

#### I [Taw]

39 And the salvation of the righteous ones is from Jehovah: He is their fortress in the time of distress.

40 And Jehovah will help them and 12 But those seeking my soul lay provide them with escape. He will provide them with escape from wicked people and save them.

Because they have taken refuge in him.

A melody of David, to bring to remembrance.

38 O Jehovah, do not in your indignation reprove me. Nor in your rage correct me.

2 For your own arrows have sunk themselves deep into me. And upon me your hand is come down.

3 There is no sound spot in my flesh because of your denunciation.

There is no peace in my bones on account of my sin.

4 For my own errors have passed over my head; Like a heavy load they are too

heavy for me. 5 My wounds have become stinky,

they have festered. Because of my foolishness.

6 I have become disconcerted. I have bowed low to an extreme degree:

about sad.

And spreading himself as a | 7 For my very loins have become full of burning.

And there is no sound spot in my flesh.

8 I have grown numb and become crushed to an extreme de-

I have roared due to the groaning of my heart. 9 O Jehovah, in front of you is all

my desire. And from you my sighing itself has not been concealed.

10 My own heart has palpitated heavily, my power has left

> And the light of my own eyes also is not with me.

11 As for my lovers and my companions, they keep standing away from my plague, And my close acquaintances

themselves have stood off at a distance.

out traps.

And those working for a calamity to me have spoken of adversities,

And deceptions they keep muttering all day long.

13 As for me, like someone deaf, I would not listen: And like someone speechless,

I would not open my mouth. 14 And I came to be like a man that was not hearing,

And in my mouth there were no counterarguments.

15 For on you, O Jehovah, I waited; You yourself proceeded to answer. O Jehovah my God.

16 For I said: "Otherwise they would rejoice at me:

When my foot moved unsteadily, they would certainly assume great airs against me."

17 For I was ready to limp. And my pain was in front of

me constantly.

18 For I proceeded to tell about my own error:

I began to be anxious over my sin.

All day long I have walked 19 And my enemies who are alive became mighty,

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open my mouth. For you yourself acted.

with bad for good: They kept resisting me in return for my pursuing what is good.

21 Do not leave me. O Jehovah. O my God, do not keep far away from me.

And those hating me for no

reason became many.

20 And they were rewarding me

22 Do make haste to my assistance. O Jehovah my salvation.

To the director of Je.du'thun. A melody of David.

39 I said: "I will guard my ways To keep from sinning with my tongue.

I will set a muzzle as a guard to my own mouth,

As long as anyone wicked is in front of me."

2 I became speechless with silence; I kept quiet from what is good. And my being pained was ostracized.

3 My heart grew hot inside me: During my sighing the fire kept burning.

I spoke with my tongue: 4 "Cause me, O Jehovah, to know

my end. And the measure of my days -what it is.

That I may know how transient I am.

5 Look! You have made my days just a few:

And my life's duration is as nothing in front of you.

> Surely every earthling man, though standing firm, is nothing but an exhalation. Se'lah.

6 Surely in a semblance man walks about.

Surely they are boisterous in vain.

One piles up things and does not know who will be gathering them.

7 And now for what have I hoped, O Jehovah?

My expectation is toward you. 8 From all my transgressions deliver me.

Do not set me as a reproach of the senseless one.

9 I kept speechless: I could not

10 Remove from off me your plague. Due to the hostility of your hand I myself have come to an end.

11 By reproofs against error you have corrected man.

And you consume his desirable things just as a moth does. Surely every earthling man is an exhalation. Se'lah.

12 Do hear my prayer, O Jehovah, And to my cry for help do give ear.

At my tears do not keep silent.

For I am but an alien resident with you.

A settler the same as all my forefathers.

13 Look away from me, that I may brighten up

Before I go away and I am not."

To the director. Of David, a melody.

I earnestly hoped in Jehovah. And so he inclined This earl to me and heard my cry for help.

2 He also proceeded to bring me up out of a roaring pit,

Out of the mire of [the] sediment. Then he raised up my feet upon

a crag; He firmly established my steps. 3 Further, he put in my mouth a

new song. Praise to our God.

Many will see [it] and will fear, And they will trust in Jehovah.

4 Happy is the able-bodied man that has put Jehovah as his trust

And that has not turned his face to defiant people, Nor to those falling away to

lies. 5 Many things you yourself have

O Jehovah my God, even your wonderful works and your thoughts toward us:

There is none to be compared to you.

655 Delight to do God's will. Pray when sick

They have become more nu-

These ears of mine you opened

Burnt offering and sin offer-

In the roll of the book it

being written about me.

And your law is within my

righteousness in the big

ing you did not ask for

7 In view of that, I said: "Here

8 To do your will, O my God, I

9 I have told the good news of

Look! My lips I do not re-

10 Your righteousness I have not

11 You yourself, O Jehovah, do not

12 For calamities encircled me until

O Jehovah, you yourself know

covered over within

Your faithfulness and your

I have not hidden your loving-

salvation I have declared.

kindness and your trueness

in the big congregation."

restrain your pity from me.

your trueness themselves

there was no numbering of

More errors of mine overtook

They became more numerous

And my own heart left me.

O Jehovah, to my assistance

Who are seeking my soul to

13 Be pleased. O Jehovah, to de-

14 May those be ashamed and

abashed all together

me than I was able to see:

than the hairs of my head,

constantly safeguard me.

Let your loving-kindness and

6 Sacrifice and offering you did

not delight in:

I have come

have delighted.

inward parts.

congregation.

strain.

heart.

them.

liver me.

that well.

merous than I can recount.

[of them].

up.

Were I inclined to tell and speak | 15 Let those stare in amazement in consequence of their shame

PSALMS 40: 6-41: 7

Who are saying to me: "Aha! Aha!"

16 Let those exult and rejoice in

All those who are seeking you. Let those say constantly: "May Jehovah be magnified." Those who are loving salva-

tion by you.

17 But I am afflicted and poor. Jehovah himself takes account of me.

You are my assistance and the Provider of escape for me. O my God, do not be too late.

To the director. A melody of David.

Happy is anyone acting with consideration toward the lowly one: In the day of calamity Jeho-

vah will provide escape for

2 Jehovah himself will guard him and preserve him alive. He will be pronounced happy

in the earth: And you cannot possibly give

him over to the soul of his enemies.

3 Jehovah himself will sustain him upon a divan of illness: All his bed you will certainly change during his sickness.

4 As for me. I said: "O Jehovah. show me favor. Do heal my soul, for I have

sinned against you."

5 As for my enemies, they say what is bad concerning me: "When will he die and his name actually perish?"

6 And if one does come to see [me], untruth is what his heart will speak:

He will gather up for himself something hurtful:

He will go out; on the outside he will speak [of it].

7 Unitedly against me all those hating me whisper to one another:

Against me they keep scheming something bad for me:

sweep it away. May those turn back and be humiliated who are delight--od his ing in my calamity.

do make haste.

poured out upon him:

Now that he has lain down, he will not get up again."

in whom I trusted,

Who was eating my bread, has magnified [his] heel against

10 As for you, O Jehovah, show me favor and cause me to get

That I may pay them back.

BOOK TWO (Psalms 42 - 72)

To the director. Mas'kil for the sons of Ko'rah.

42 As the hind that longs for the water streams. So my very soul longs for you,

O God.

2 My soul indeed thirsts for God, for the living God.

When shall I come and appear [before] God?

3 To me my tears have become food day and night, While [thev] say to me all

day long: "Where is your God?"

4 These things I will remember, and I will pour out my soul within me.

For I used to pass along with the throng, I used to walk slowly before

them to the house of God,

and thanksgiving. Of a crowd celebrating a festival.

5 Why are you in despair, O my soul.

And why are you boisterous within me?

Wait for God.

For I shall yet laud him as the grand salvation of my person.

6 O my God, within me my very soul is in despair.

That is why I remember you, From the land of Jordan and the peaks of Her'mon, From the little mountain.

7 Watery deep to watery deep is calling

8 "A good-for-nothing thing is 11 By this I do know that you have found delight in me. Because my enemy does not shout in triumph over me.

In trouble thirst for God, Wait for God

9 Also the man at peace with me, 12 As for me, because of my integrity you have upheld me, And you will set me before your face to time indefinite.

13 Blessed be Jehovah the God of Israel

From time indefinite even to time indefinite. Amen and Amen.

At the sound of your (water-)

All your breakers and your waves-

Over me they have passed. 8 By day Jehovah will command

his loving-kindness. And by night his song will be with me:

There will be prayer to the God of my life.

9 I will say to God my crag: "Why have you forgotten me? Why do I walk sad because of the oppression of the enemy?"

10 With murder against my bones those showing hostility to me have reproached me,

While they say to me all day long: "Where is your God?" With the voice of a joyful cry 11 Why are you in despair, O my

soul. And why are you boisterous

within me?

Wait for God.

For I shall yet laud him as the grand salvation of my person and as my God.

43 Judge me, O God, And do conduct my legal case against a nation not loyal.

From the man of deception and unrighteousness may you provide me with escape.

2 For you are the God of my fortress.

Why have you cast me off? Why do I walk about sad be-

cause of the oppression by | 6 For it was not in my bow that the enemy?

God as King saves, Present troubles

3 Send out your light and your truth.

May these themselves lead me. May they bring me to your holy mountain and to your grand tabernacle.

4 And I will come to the altar of God.

To God, my exultant rejoicing. And I will laud you on the harp, O God, my God.

5 Why are you in despair, O my soul.

And why are you boisterous within me?

Wait for God. For I shall yet laud him as the grand salvation of my person and as my God.

To the director. Of the sons of Ko'rah. Mas'kil.

O God, with our ears we have heard. Our forefathers themselves have recounted to us

The activity that you performed in their days, In the days of long ago.

2 You yourself by your hand drove away even nations,

And you proceeded to plant them [instead]. You went breaking national groups and sending them

away. 3 For it was not by their own

sword that they took possession of the land.

And their own arm was not what brought them salvation.

For it was your right hand and your arm and the light of your face.

Because you took pleasure in

4 You yourself are my King, O God. Command grand salvation for

Jacob.

5 By you we shall push our adversaries themselves;

In your name we shall tread us.

I kept trusting And it was not my sword that

was saving me.

7 For you saved us from our adversaries.

And those intensely hating us you put to shame. 8 In God we will offer praise all

day long. And to time indefinite your name we shall laud. Se'lah.

9 But now you have cast off and keep humiliating us.

And you do not go forth with our armies.

10 You keep making us turn back from the adversary,

And the very ones intensely hating us have pillaged for themselves.

11 You give us up like sheep, as something to eat.

And among the nations you have scattered us.

12 You sell your people for no value at all. And you have made no wealth

by the price for them. 13 You set us as a reproach to

our neighbors. A derision and jeering to those

all around us. 14 You set us as a proverbial say-

ing among the nations, A shaking of the head among the national groups.

15 All day long my humiliation is in front of me. And the shame of my own

face has covered me, 16 Due to the voice of the one reproaching and speaking

abusively. Because of the enemy and the

one taking his revenge. 17 All this is what has come upon

us, and we have not forgotten you,

And we have not acted falsely in your covenant.

18 Our heart has not turned faithlessly back, Nor do our footsteps deviate

from your path.

down those rising up against 19 For you have crushed us in the place of jackals,

And you cover us over with deep shadow.

20 If we have forgotten the name of our God.

Or we spread out our palms to a strange god, 21 Will not God himself search

this out? For he is aware of the secrets

of the heart. 22 But for your sake we have been

killed all day long: We have been accounted as sheep for slaughtering.

23 Do arouse yourself. Why do you keep sleeping, O Jehovah? Do awake. Do not keep casting off forever.

24 Why do you keep your very face concealed? Why do you forget our afflic-

tion and our oppression? 25 For our soul has bowed down to

the dust itself: Our belly has clung to the very earth.

26 Do arise in assistance to us And redeem us for the sake of your loving-kindness.

To the director upon The Lilies. Of the sons of Ko'rah. Mas'kil. A song of the beloved women.

My heart has become astir with a goodly matter. I am saying: "My works are concerning a king." May my tongue be the stylus

of a skilled copyist.

2 You are indeed more handsome than the sons of men. Charm has been poured out upon your lips.

> That is why God has blessed you to time indefinite.

3 Gird your sword upon [your] thigh. O mighty one. [With] your dignity and your

splendor.

4 And in your splendor go on to success:

humility [and] righteous-

And your right hand will in- Whom you will appoint as struct you in fear-inspiring things.

5 Your arrows are sharp-under you peoples keep falling-In the heart of the enemies of the king.

Song celebrating the king's marriage

6 God is your throne to time indefinite, even forever:

The scepter of your kingship is a scepter of uprightness.

7 You have loved righteousness and you hate wickedness.

> That is why God, your God, has anointed you with the oil of exultation more than your partners.

8 All your garments are myrrh and aloeswood [and] cassia: Out from the grand ivory palace stringed instruments themselves have made you rejoice.

9 The daughters of kings are among your precious women. The queenly consort has taken her stand at your right hand in gold of O'phir.

10 Listen, O daughter, and see, and incline your ear:

And forget your people and your father's house.

11 And the king will long for your prettiness. For he is your lord.

So bow down to him. 12 The daughter of Tyre also with

a gift-The rich ones of the people will soften your own face.

13 The king's daughter is all glorious within [the house]: Her clothing is with settings

of gold.

14 In woven apparel she will be brought to the king.

The virgins in her train as her companions are being brought in to you.

15 They will be brought with rejoicing and joyfulness: They will enter into the palace

of the king.

Ride in the cause of truth and 16 In place of your forefathers there will come to be your sons,

princes in all the earth.

17 I will make mention of your

name throughout all generations to come.

That is why peoples themselves will laud you to time indefinite, even forever.

To the director. Of the sons of Ko'rah upon The Maidens A song God is for us a refuge and

strength. A help that is readily to be found during distresses.

2 That is why we shall not fear. though the earth undergo change

And though the mountains totter into the heart of the vast sea:

3 Though its waters be boisterous. foam over. Though the mountains rock

at its uproar, Se'lah. 4 There is a river the streams of

which make the city of God rejoice.

The holiest grand tabernacle of the Most High.

5 God is in the midst of [the cityl: it will not be made to totter.

God will help it at the appearance of morning. 6 The nations became boisterous.

the kingdoms tottered: He sounded with his voice. the earth proceeded to melt.

7 Jehovah of armies is with us: The God of Jacob is a secure height for us. Se'lah.

8 Come, you people, behold the activities of Jehovah. How he has set astonishing events on the earth.

9 He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces: The wagons he burns in the fire.

10 "Give in, you people, and know that I am God.

I will be exalted among the nations.

The God of Jacob is a secure

I will be exalted in the earth." 11 Jehovah of armies is with us: height for us. Se'lah.

To the director. Of the sons of Ko'rah.

A melody. All you peoples, clap your hands.

Shout in triumph to God with the sound of a joyful cry. 2 For Jehovah, the Most High, is

fear-inspiring. A great King over all the

earth.

3 He will subdue peoples under us And national groups under our feet.

4 He will choose for us our inheritance. The pride of Jacob, whom he

has loved. Se'lah. 5 God has ascended with joyful

shouting. Jehovah with the sound of the

horn. 6 Make melody to God, make

melody. Make melody to our King.

make melody. 7 For God is King of all the earth:

Make melody, acting with discretion. 8 God has become king over the

nations. God himself has taken his

seat upon his holy throne. 9 The nobles of the peoples themselves have gathered together.

[With] the people of the God of Abraham.

For to God the shields of the earth belong.

He is very high in his ascent. A song.

A melody of the sons of Ko'rah.

Jehovah is great and much to be praised

In the city of our God, [in] his holy mountain.

2 Pretty for loftiness, the exultation of the whole earth. Is Mount Zion on the remote

sides of the north. The town of the grand King.

3 In her dwelling towers God himself has become known as a secure height.

4 For, look! the kings themselves have met by appointment, They have passed by together. 5 They themselves saw; [and] so | 4 To a proverbial utterance I shall they were amazed. They got disturbed, they were

sent running in panic. 6 Trembling itself took hold of them there. Birth pangs like those of a

woman giving birth. 7 With an east wind you wreck

the ships of Tar'shish. 8 Just as we have heard, so we have seen

In the city of Jehovah of armies, in the city of our

God himself will firmly establish it to time indefinite. Se'lah.

9 We have pondered, O God, over your loving-kindness

In the midst of your temple. 10 Like your name, O God, so your praise is

To the borders of the earth. Your right hand is full of righteousness itself.

11 May Mount Zion rejoice, May the dependent towns of Judah be joyful, on account of your judicial decisions.

12 March around Zion, you people, and go about it, Count its towers.

13 Set your hearts upon its rampart.

Inspect its dwelling towers, In order that you may recount it to the future generation.

14 For this God is our God to time indefinite, even forever.

He himself will guide us until Twel die.

To the director. Of the sons of Ko'rah. A melody.

49 Hear this, all you peoples. Give ear, all you inhabitants of the system of things.

2 You sons of humankind as well as you sons of man.

You rich one and you poor one together.

3 My own mouth will speak things of wisdom,

And the meditation of my heart will be of things of understanding.

incline my ear:

On a harp I shall open up my riddle.

5 Why should I be afraid in the days of evil. [When] the very error of my

supplanters surrounds me?

6 Those who are trusting in their means of maintenance.

And who keep boasting about the abundance of their riches.

7 Not one of them can by any means redeem even a brother.

Nor give to God a ransom for him:

8 (And the redemption price of their soul is so precious That it has ceased to time indefinite)

9 That he should still live forever [and] not see the pit.

10 For he sees that even the wise ones die.

> Together the stupid one and the unreasoning one perish. And they must leave to others their means of maintenance.

11 Their inward wish is that their houses may be to time indefinite.

Their tabernacles to generation after generation. They have called their landed

estates by their names. 12 And yet earthling man, though

in honor, cannot keep lodging;

He is indeed comparable with the beasts that have been destroyed.

13 This is the way of those who have stupidity.

And of those coming after them who take pleasure in their very mouthings. Se'lah.

14 Like sheep they have been appointed to She'ol itself: Death itself will shepherd

them: And the upright ones will have them in subjection in the morning.

And their forms are due to wear away:

Divine One judges righteous and wicked PSALMS 49: 15-50: 19

She'ol rather than a lofty abode is for each one.

15 However. God himself will redeem my soul from the hand of She'ol.

For he will receive me. Se'lah. 16 Do not be afraid because some

man gains riches. Because the glory of his house increases,

17 For at his death he cannot take along anything at all:

His glory will not go down along with him himself.

18 For during his lifetime he kept blessing his own soul:

(And people will laud you because you do well for yourself.)

19 [His soul] finally comes only as far as the generation of his forefathers

Nevermore will they see the light.

20 Earthling man, although in honor, who does not understand.

Is indeed comparable with the beasts that have been destroyed.

A melody of A'saph. The Divine One, God, Jehovah, has himself spoken.

And he proceeds to call the earth. From the rising of the sun

until its setting.

2 Out of Zion, the perfection of prettiness, God himself has 16 But to the wicked one God will beamed forth.

3 Our God will come and cannot possibly keep silent.

Before him there devours a fire.

And all around him it has become exceedingly stormy weather.

4 He calls to the heavens above and to the earth

So as to execute judgment on his people:

5 "Gather to me my loyal ones, Those concluding my cove- 19 Your mouth you have let loose nant over sacrifice.

6 And the heavens tell of his righteousness.

For God himself is Judge. Se'lah.

7 "Do listen, O my people, and I will speak.

O Israel, and I will bear witness against vou. I am God, your God.

8 Not concerning your sacrifices do I reprove you.

Nor [concerning] your whole burnt offerings [that are] in front of me constantly.

9 I will not take out of your house a bull. Out of your pens he-goats.

10 For to me belongs every wild animal of the forest.

The beasts upon a thousand mountains.

11 I well know every winged creature of the mountains, And the animal throngs of

the open field are with me. 12 If I were hungry, I would not

say it to you: For to me the productive land and its fullness belong.

13 Shall I eat the flesh of powerful [bulls].

And the blood of he-goats shall I drink?

14 Offer thanksgiving as your sacrifice to God,

And pay to the Most High your vows;

15 And call me in the day of distress. I shall rescue you, and you

will glorify me."

have to say:

"What right do you have to enumerate my regulations. And that you may bear my covenant in your mouth?

17 Why, you-you have hated discipline, And you keep throwing my

words behind you.

18 Whenever you saw a thief, you were even pleased with him: And your sharing was with adulterers.

to what is bad.

And your tongue you keep attached to deception.

20 You sit [and] speak against your own brother,

Against the son of your mother you give away a fault. 21 These things you have done, and

I kept silent.

You imagined that I would positively become like you. I am going to reprove you, and I will set things in order before your eyes.

22 Understand this, please, you forgetters of God.

That I may not tear [you] to pieces without there being any deliverer.

23 The one offering thanksgiving as his sacrifice is the one that glorifies me;

And as for the one keeping a set way.

I will cause him to see salvation by God."

To the director. A melody of David. When Nathan the prophet came in to him after he had had relations with Bath-she'ba.

51 Show me favor, O God, according to your loving-kindness.

According to the abundance of your mercies wipe out my transgressions.

2 Thoroughly wash me from my error.

And cleanse me even from my sin.

3 For my transgressions I myself know,

And my sin is in front of me

And my sin is in front of me constantly.

4 Against you, you alone, I have sinned,

And what is bad in your eyes
I have done,

In order that you may prove to be righteous when you speak,

That you may be in the clear when you judge.

5 Look! With error I was brought forth with birth pains,

And in sin my mother conceived me.

6 Look! You have taken delight

in truthfulness itself in the inward parts:

And in the secret self may you cause me to know sheer wisdom.

7 May you purify me from sin with hyssop, that I may be clean;

May you wash me, that I may become whiter even than snow

8 May you cause me to hear exultation and rejoicing,

That the bones that you have crushed may be joyful.

9 Conceal your face from my sins, And wipe out even all my errors.

10 Create in me even a pure heart, O God.

And put within me a new spirit, a steadfast one.

11 Do not throw me away from before your face; And your holy spirit O do

not take away from me.

12 Do restore to me the exultation of salvation by you, And may you support me even

with a willing spirit.

13 I will teach transgressors your ways.

That sinners themselves may turn right back to you.

14 Deliver me from bloodguiltiness, O God the God of my salvation.

That my tongue may joyfully tell about your righteousness.

15 O Jehovah, may you open these lips of mine.

That my own mouth may tell forth your praise.

16 For you do not take delight in sacrifice—otherwise I would give [it]:

In whole burnt offering you do not find pleasure.

17 The sacrifices to God are a broken spirit;

A heart broken and crushed, O God, you will not despise. 18 In your good will do deal well

with Zion; May you build the walls of Jerusalem. Boasting in badness, Man's senselessness PSALMS 51: 19-54: 2

19 In that case you will be delighted with sacrifices of righteousness,

With burnt sacrifice and whole offering:

In that case bulls will be of-

fered up on your very own altar.

To the director. Mas'kil. Of David, when Do'eg the E'domite came and proceeded to tell Saul and say to him that David had come to the house of A.him'e.lech.

Why do you make your boast over what is bad, O you mighty one?

The loving-kindness of God is all day long.

2 Adversities your tongue schemes up, sharpened like a razor, Working deceitfully.

3 You have loved what is bad more than what is good,

Falsehood more than speaking righteousness. Se'lah.

4 You have loved all devouring words.

O you deceitful tongue.

5 God himself will also pull you
down forever:

He will knock you down and tear you away from [your] tent.

And he will certainly root you out of the land of the living ones. Se'lah.

6 And the righteous ones will see [it] and will be afraid, And over him they will laugh.

7 Here is the able-bodied man that does not put God as his fortress,

But that trusts in the abundance of his riches,

That takes shelter in adversities by him.

8 But I shall be like a luxuriant olive tree in God's house:

I do trust in the lovingkindness of God to time indefinite, even forever.

of your loyal ones.

9 I will laud you to time indefinite, for you have taken action; And I shall hope in your name, because it is good, in front To the director over Ma'ha.lath. Mas'kil. Of David.

53 The senseless one has said in his heart:

"There is no Jehovah."

They have acted ruinously and have acted detestably in unrighteousness;

There is no one doing good.

2 As for God, he has looked down from heaven itself upon the sons of men,

To see whether there exists anyone having insight, anyone seeking Jehovah.

3 They have all of them turned back, they are [all] alike corrupt; There is no one doing good,

Not even one.

4 Have none of the practicers of what is hurtful got knowledge,

Eating up my people as they have eaten bread?

They have not called even upon Jehovah.

5 There they were filled with a great dread,

Where there had proved to be no dread:

For God himself will certainly scatter the bones of anyone camping against you.

You will certainly put [them] to shame, for Jehovah himself has rejected them.

6 O that out of Zion there were the grand salvation of Israel!

When Jehovah gathers back the captive ones of his people,

Let Jacob be joyful, let Israel rejoice.

To the director on stringed instruments. Mas/kil. Of David. When the Ziph'ites came in and proceeded to say to Saul: "Is not David concealing himself with us?"

54 O God, by your name save me, And with your mightiness may you plead my cause.

2 O God, hear my prayer; Do give ear to the sayings of my mouth,

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3 For there are strangers that | have risen up against me. And tyrants that do seek my soul.

They have not set God in 10 Day and night they go round front of them. Se'lah.

4 Look! God is my helper: Jehovah is among those supporting my soul. 5 He will repay the bad to my

foes: In your trueness silence them.

6 In willingness I will sacrifice to you.

I shall laud your name, O Jehovah, for it is good. 7 For out of every distress he de-

> livered me. And upon my enemies my eve has looked.

To the director on stringed instruments. Mas'kil. Of David.

Do give ear, O God, to my praver:

And do not hide yourself from my request for favor. 2 Do pay attention to me and

answer me. I am driven restlessly about by my concern.

And I cannot but show disquietude.

3 Due to the voice of the enemy. because of the pressure of the wicked one. For they keep dropping upon

me what is hurtful, And in anger they harbor animosity against me.

4 My very heart is in severe pain within me.

And the frights of death itself have fallen upon me.

5 Fear, ves, trembling itself enters into me,

And shuddering covers me. 6 And I keep saying: "O that I had wings as a dove has! I would fly away and reside.

7 Look! I would go far away in flight:

I would lodge in the wilderness.—Se'lah—

8 I would hasten to a place of escape for me From the rushing wind, from

the tempest."

9 Confuse, O Jehovah, divide their tongue.

Prayer of concern for God's interests

For I have seen violence and disputing in the city.

about it upon its walls: And hurtfulness and trouble are within it.

11 Adversities are within it:

And from its public square oppression and deception have not moved away.

12 For it was not an enemy that proceeded to reproach me: Otherwise I could put up with it.

It was not an intense hater of me that assumed great airs against me:

Otherwise I could conceal myself from him.

13 But it was you, a mortal man who was as my equal. One familiar to me and my acquaintance,

14 Because we used to enjoy sweet intimacy together:

Into the house of God we used to walk with the throng.

15 Desolations [be] upon them! Let them go down into She'ol alive:

For during their alien residence bad things have been within them.

16 As for me, to God I shall call out:

And Jehovah himself will save

17 Evening and morning and noontime I cannot but show concern and I moan. And he hears my voice.

18 He will certainly redeem [and put] my soul in peace from the fight that is against me. For in multitudes they have come to be against me.

19 God will hear and answer them. Even He that is sitting [enthroned] as in the past-Se'lah-

Those with whom there are no changings

And who have not feared God. 20 He has thrust out his hands against those at peace with him:

He has profaned his covenant. 21 Smoother than butter are [the words of l his mouth.

But his heart is disposed to fight.

His words are softer than oil. But they are drawn swords.

22 Throw your burden upon Jehovah himself.

And he himself will sustain you.

Never will he allow the righteous one to totter.

23 But you yourself, O God, will bring them down to the lowest pit.

As for bloodguilty and deceitful men, they will not live out half their days.

But as for me. I shall trust in you.

To the director on the Silent Dove among those far away. Of David. Mik'tam. When the Phi.lis'tines laid hold of him in Gath.

Show me favor. O God. because mortal man has snapped at me.

Warring all day long, he keeps oppressing me. 2 My foes have kept snapping

all day long. For there are many warring against me high-mindedly.

3 Whatever day I get afraid, I, for my part, shall trust even in you.

4 In union with God I shall praise his word.

In God I have put my trust; I shall not be afraid What can flesh do to me?

5 All day long they keep hurting my personal affairs: All their thoughts are against

me for bad.

6 They attack, they conceal themselves.

They, for their part, keep observing my very steps, While they have waited for my soul.

7 On account of [their] hurtfulness cast them forth.

In anger bring down even the peoples, O God.

8 My being a fugitive you yourself have reported.

In union with God. Shadow of God's wings PSALMS 55: 21-57: 4

Do put my tears in your skin

Are they not in your book? 9 At that time my enemies will turn back, on the day that I call;

This I well know, that God is for me.

10 In union with God I shall praise [his] word:

In union with Jehovah I shall praise [his] word.

11 In God I have put my trust. I shall not be afraid. What can earthling man do

to me? 12 Upon me, O God, there are vows to you.

I shall render expressions of thanksgiving to you.

13 For you have delivered my soul from death-

[Have you] not [delivered] my feet from stumbling?-That [I] may walk about before God in the light of those alive.

To the director. "Do not bring to ruin." Of David. Mik'tam. When he ran away because of Saul, into the cave.

Show me favor, O God, show me favor.

For in you my soul has taken refuge: And in the shadow of your

wings I take refuge until the adversities pass over.

2 I call to God the Most High, to the [true] God who is bringing [them] to an end on my account.

3 He will send from heaven and save me.

He will certainly confuse the one snapping at me. Se'lah. God will send his loving-

kindness and his trueness. 4 My soul is in the middle of

lions: I cannot but lie down among

devourers, [even] the sons of men,

arrows, And whose tongue is a sharp

sword.

5 O be exalted above the heavens, O God: Let your glory be above all the earth.

6 A net they have prepared for my steps: My soul has become bowed

They excavated before me a pitfall: They have fallen into the

midst of it. Se'lah.

7 My heart is steadfast, O God, My heart is steadfast. I will sing and make melody.

8 Do awake, O my glory; Do awake, O stringed instrument: you too. O harp. I will awaken the dawn.

9 I shall laud you among the peoples, O Jehovah; I shall make melody to you among the national groups.

10 For your loving-kindness is great up to the heavens.

And your trueness up to the skies.

11 Do be exalted above the heavens. O God: Let your glory be above all the earth.

To the director. "Do not bring to ruin." Of David. Mik'tam.

[In your] silence can you really speak about righteousness itself?

Can you judge in uprightness itself, O you sons of men?

2 How much, rather, do you with the heart practice outright unrighteousness in the

[And] prepare the road for the very violence of Your hands!

3 The wicked ones have been perverts from the womb; They have wandered about from the belly onward: They are speaking lies.

4 The venom of theirs is like the venom of the serpent,

Whose teeth are spears and | Deaf like the cobra that stops up its ear.

5 That will not listen to the voice of charmers. Though someone wise is bind-

ing with spells.

6 O God, knock out their teeth in their mouth.

Break down the very jawbones of maned young lions, O Jehovah.

7 May they dissolve as into waters that go their way;

May he bend [the bow for] his arrows as they collapse. 8 Like a snail melting away he

walks: Like a miscarriage of a woman they will certainly not behold the sun.

9 Before your pots feel the [kindled | bramble.

The live green as well as the burning, he will carry them off as a stormy wind.

10 The righteous one will rejoice because he has beheld the vengeance.

His steps he will bathe in the blood of the wicked one.

11 And mankind will say: "Surely there is fruitage for the righteous one.

Surely there exists a God that is judging in the earth."

To the director, "Do not bring to ruin." Of David, Mik'tam. When Saul sent, and they kept watching the house, to put him to death.

Deliver me from my enemies, O my God; From those rising up against

me may you protect me. 2 Deliver me from the practicers

of what is hurtful. And from bloodguilty men save me.

3 For, look! they have lain in wait for my soul;

Strong ones make an attack upon me.

For no revolt on my part, nor any sin on my part, O Jehovah.

4 Though there is no error, they run and get themselves ready.

For attention to nations, Mourn over defeat PSALMS 59: 5-60: 8

ing and see.

5 And you, O Jehovah God of armies, are the God of Israel.

Do wake up to turn your attention to all the nations. Do not show favor to any hurtful traitors. Se'lah.

6 They keep returning at evening-

They keep barking like a dog and go all around the city.

7 Look! They make a bubbling forth with their mouth: Swords are on their lips.

For who is listening? 8 But you yourself, O Jehovah, will laugh at them:

You will hold all the nations in derision.

9 O my Strength, toward you I will keep watch;

For God is my secure height. 10 The God of loving-kindness to me will himself confront me:

> God himself will cause me to look upon my foes.

11 Do not kill them, that my people may not forget.

> By your vital energy make them wander about, And bring them down, O our

shield Jehovah. 12 [For] the sin of their mouth.

the word of their lips; And may they be caught in

their pride. Even for the cursing and the deception that they rehearse.

13 Bring [them] to an end in rage; Bring [them] to an end, that they may not be:

> And may they know that God is ruling in Jacob to the ends of the earth. Se'lah.

14 And let them return at eveningtime:

> Let them bark like a dog and go all around the city.

15 Let those very ones wander about for something to eat: Let them not be satisfied or stav overnight.

Do rouse yourself at my call- | 16 But as for me, I shall sing of your strength.

> And in the morning I shall joyfully tell about your loving-kindness.

For you have proved to be a secure height for me And a place to which to flee

in the day of my distress. 17 O my Strength, to you I will make melody.

> For God is my secure height, the God of loving-kindness to me.

To the director on The Lily of Reminder. Mik'tam. Of David. For teaching. When he engaged in a struggle with A'ram-na.hara'im and A'ram-Zo'bah, and Jo'ab proceeded to return and strike down E'dom in the Valley of Salt, even twelve thousand,

O God, you have cast us off, you have broken through us. You have become incensed. You should restore us.

2 You have caused the earth to rock, you have split it open. Heal its breaches, for it has tottered.

3 You have caused your people to see hardship. You have made us drink wine

sending us reeling.

4 You have given to those fearing you a signal To flee zigzag on account of

the bow. Se'lah. 5 In order that your beloved ones

> may be rescued. O do save with your right hand and answer us.

6 God himself has spoken in his holiness:

"I will exult, I will give out She'chem as a portion; And the low plain of Suc'coth I shall measure off.

7 Gil'e-ad belongs to me and Manas'seh belongs to me,

And E'phra im is the fortress of my head one;

Judah is my commander's staff.

8 Mo'ab is my washing pot. Over E'dom I shall throw my sandal.

9 Who will bring me to the besieged city? Who will certainly lead me as

far as E'dom?

10 Is it not you, O God, who have cast us off And who do not go forth with

our armies as God?

11 Do give us assistance from distress. As salvation by earthling man

is worthless.

12 By God we shall gain vital energy, And he himself will tread

down our adversaries.

To the director on stringed instruments. Of David.

Do hear, O God, my entreating cry. Do pay attention to my prayer.

2 From the extremity of the earth I shall cry, even to you, when my heart grows feeble. Onto a rock that is higher

than I am may you lead

3 For you have proved to be a refuge for me. A strong tower in the face of

the enemy.

4 I will be a guest in your tent for times indefinite:

I will take refuge in the concealment of your wings. Se'lah.

5 For you yourself, O God, have listened to my vows.

You have given [me] the possession of those fearing your name.

6 Days you will add to the days 10 Do not put your trust in deof the king;

His years will be like generation after generation.

7 He will dwell to time indefinite before God:

O assign loving-kindness and trueness, that these may safeguard him.

8 So I will make melody to your name forever.

after day.

To the director of Je.du'thun, A melody of David.

Indeed toward God is my soul [waiting in] silence. From him my salvation is.

2 Indeed he is my rock and my salvation, my secure height; I shall not be made to totter very much.

3 How long will you carry on frantically against the man whom you would murder?

All of you are like a leaning wall, a stone wall that is being pushed in.

4 Indeed they give advice so as to allure from one's own dignity:

They take pleasure in a lie. With their mouth they bless, but inside themselves they call down evil. Se'lah.

5 Indeed toward God wait silently. O my soul.

Because from him is my hope. 6 Indeed he is my rock and my salvation, my secure height; I shall not be made to totter.

7 Upon God are my salvation and my glory.

My strong rock, my refuge is in God.

8 Trust in him at all times, O people.

Before him pour out your heart.

God is a refuge for us. Se'lah. 9 Indeed the sons of earthling man are an exhalation.

The sons of mankind are a lie.

When laid upon the scales they are all together lighter than an exhalation.

frauding. Nor become vain in sheer

robbery.

In case the means of maintenance should thrive, do not set your heart [on them].

11 Once God has spoken, twice I have heard even this. That strength belongs to God.

That I may pay my vows day 12 Also loving-kindness belongs to you, O Jehovah,

For you yourself pay back to each one according to his work.

Thirsting soul satisfied. Concealed attacks

A melody of David, when he happened to be in the wilderness of Judah.

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63 O God, you are my God. I keep looking for you. My soul does thirst for you.

For you my flesh has grown faint [with longing]

In a land dry and exhausted, where there is no water.

2 Thus I have beheld you in the holy place.

At seeing your strength and your glory.

3 Because your loving-kindness is better than life My own lips will commend

you.

4 Thus I shall bless you during my lifetime:

In your name I shall raise my palms.

5 As with the best part, even fatness, my soul is satisfied. And with lips of joyful cries my mouth offers praise.

6 When I have remembered you upon my lounge. During the night watches I

meditate on you. 7 For you have proved to be of

assistance to me. And in the shadow of your wings I cry out joyfully.

8 My soul has closely followed you:

On me your right hand keeps fast hold.

9 As for those who keep seeking my soul for [its] ruin, They will come into the low-

est parts of the earth. 10 They will be delivered over to the power of the sword: They will become a mere por-

tion for foxes. 11 And the king himself will rejoice in God.

Every one swearing by him will boast,

For the mouth of those speaking falsehood will be stopped up.

To the director, A melody of David.

64 Hear, O God, my voice in my concern.

From the dreadfulness of the enemy may you safeguard my life.

2 May you conceal me from the confidential talk of evildoers. From the tumult of practicers of hurtfulness.

3 Who have sharpened their tongue just like a sword. Who have aimed their arrow. bitter speech.

4 To shoot from concealed places at someone blameless.

All of a sudden they shoot at him and do not fear. 5 They hold themselves down to

bad speech: They make statements about

hiding traps. They have said: "Who sees

them?"

6 They keep searching out unrighteous things: They have hidden a shrewd

device well searched out. And the inward part of each one, even [his] heart, is

deep. 7 But God will shoot at them with an arrow suddenly.

Wounds have resulted to them. 8 And they cause one to stumble. [But] their tongue is against their own selves.

All those looking upon them will shake their head.

9 And all earthling men will become afraid: And they will tell of the ac-

tivity of God.

And they will certainly have insight into his work.

10 And the righteous one will rejoice in Jehovah and will indeed take refuge in him: And all the upright in heart will boast.

To the director. A melody of David. A song.

For you there is praisesilence-, O God, in Zion: And to you the vow will be paid.

2 O Hearer of prayer, even to you people of all flesh will come.

mightier than I am. As for our transgressions, you yourself will cover them.

4 Happy is the one you choose and

cause to approach, That he may reside in your courtyards.

He will certainly be satisfied with the goodness of your

The holy place of your temple. 5 With fear-inspiring things in righteousness you will answer us.

O God of our salvation,

The Trust of all the borders of the earth and those far away on the sea.

6 He is firmly establishing the mountains with his power; He is indeed girded with mightiness.

7 He is stilling the noise of the

The noise of their waves and the turmoil of the national

8 And the inhabitants of the uttermost parts will be afraid of your signs;

> The goings forth of the morning and evening you cause to cry out joyfully.

9 You have turned your attention to the earth, that you may give it abundance;

You enrich it very much. The stream from God is full of

water.

You prepare their grain, For that is the way you prepare the earth.

10 There is a drenching of its furrows, a leveling off of its clods;

With copious showers you soften it; you bless its very sprouts.

11 You have crowned the year with your goodness. And your very tracks drip

with fatness.

12 The pasture grounds of the wilderness keep dripping,

And with joyfulness the very

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hills gird themselves. 3 Things of error have proved 13 The pastures have become clothed with flocks,

And the low plains themselves are enveloped with grain. They shout in triumph, yes,

they sing.

To the director. A song, a melody.

Shout in triumph to God, all [you people of] the earth. 2 Make melody to the glory of his name.

Render his praise glorious. 3 Say to God: "How fear-inspiring your works are!

Because of the abundance of your strength your enemies will come cringing to you.

4 All [people of] the earth will bow down to you,

And they will make melody to you, they will make melody to your name." Se'lah.

5 Come, you people, and see the activities of God. His dealing with the sons of

men is fear-inspiring. 6 He has changed the sea into dry

> land: Through the river they went crossing over on foot. There we began to rejoice in

him. 7 He is ruling by his mightiness to time indefinite.

> Upon the nations his own eyes keep watch.

As for those who are stubborn, let them not be exalted in themselves. Se'lah.

8 Bless our God. O you peoples, And cause the voice of praise to him to be heard.

9 He is setting our soul in life, And he has not allowed our foot to totter.

10 For you have examined us, O God:

You have refined us as when refining silver.

11 You have brought us into a hunting net:

You have put pressure on our hips.

12 You have made mortal man to ride over our head:

671 Peoples to laud God. Let God of Sinai arise PSALMS 66: 13-68: 10

We have come through fire | 6 The earth itself will certainly and through water. And you proceeded to bring

us forth to relief.

13 I shall come into your house with whole burnt offerings: I shall pay to you my vows

14 That my lips have opened up to sav

And that my mouth has spoken when I was in sore straits.

15 Whole burnt offerings of fatlings I shall offer up to you. With the sacrificial smoke of

I shall render up a bull with he-goats, Se'lah,

16 Come, listen, all you who fear God, and I will relate What he has done for my soul.

17 To him I called with my mouth. And there was an extolling with my tongue. 18 If I have regarded anything

hurtful in my heart, Jehovah will not hear [me].

19 Truly God has heard: He has paid attention to the voice of my prayer.

20 Blessed be God, who has not turned aside my prayer. Nor his loving-kindness from me,

To the director on stringed instruments. A melody, a song. God himself will show us

favor and bless us: He will make his face shine upon us-Se'lah-

2 That your way may be known in the earth.

Your salvation even among all the nations.

3 Let peoples laud you, O God; Let the peoples, all of them, laud you.

4 Let national groups rejoice and cry out joyfully. For you will judge the peoples

with uprightness;

And as for national groups, on the earth you will lead them. Se'lah.

5 Let peoples laud you, O God: you.

give its produce: God, our God, will bless us.

7 God will bless us. And all the ends of the earth

will fear him.

To the director. Of David. A melody, a song. Let God arise, let his enemies

be scattered. And let those who intensely hate him flee because of him.

2 As smoke is driven away, may you drive [them] away: As wax melts because of the

fire. Let the wicked ones perish from before God.

3 But as for the righteous, let them rejoice,

Let them be elated before God. And let them exult with re-

joicing. 4 Sing you to God, make melody

to his name;

Raise up [a song] to the One riding through the desert plains

As Jah, which is his name: and jubilate before him: 5 A father of fatherless boys and

a judge of widows Is God in his holy dwelling. 6 God is causing the solitary ones

to dwell in a house; He is bringing forth prisoners into full prosperity.

However, as for the stubborn. they have to reside in a scorched land.

7 O God, when you went forth before your people, When you marched through

the desert—Se'lah— 8 The earth itself rocked.

Heaven itself also dripped because of God: This Si'nai [rocked] because

of God, the God of Israel. 9 A copious downpour you began

causing to fall, O God: Your inheritance, even when it was weary—you yourself reinvigorated it.

Let peoples, all of them, laud 10 Your tent community—they have dwelt in it;

With your goodness you proceeded to make it ready for the afflicted one, O God.

11 Jehovah himself gives the say-

news are a large army. 12 Even the kings of armies flee, they flee.

As for her who abides at home. she shares in the spoil.

13 Although you men kept lying between the [camp] ash heaps,

> dove covered with silver And its pinions with yellowish-

green gold.

14 When the Almighty One scattered abroad the kings in it, It began to snow in Zal'mon.

15 The mountainous region of Ba'shan is a mountain of God; The mountainous region of peaks.

16 Why do you. O you mountains of peaks, keep watching enviously

The mountain that God has desired for himself to dwell

Even Jehovah himself will reside [there] forever.

17 The war chariots of God are in 28 Your God has laid command tens of thousands, thousands over and over again. Jehovah himself has come place.

18 You have ascended on high; You have carried away captives:

You have taken gifts in the form of men,

Yes, even the stubborn ones, to reside [among them], O Jah God.

19 Blessed be Jehovah, who daily carries the load for us, The [true] God of our salvation. Se'lah.

20 The [true] God is for us a God of saving acts:

And to Jehovah the Sovereign 32 O you kingdoms of the earth, Lord belong the ways out from death.

21 Indeed God himself will break

the head of his enemies in

pieces, The hairy crown of the head of anyone walking about in his guiltiness.

The women telling the good 22 Jehovah has said: "From Ba'shan I shall bring back, I shall bring [them] back

from the depths of the sea, 23 In order that you may wash

your foot in blood, That the tongue of your dogs may have its portion from the enemies."

There will be the wings of a 24 They have seen your processions, O God,

The processions of my God, my King, into the holy place.

25 The singers went in front, the players on stringed instruments after them;

In between were the maidens beating tambourines.

Ba'shan is a mountain of 26 In congregated throngs bless God.

Jehovah, [O you who are] from the Source of Israel. 27 There is little Benjamin sub-

duing them, The princes of Judah with

their shouting crowd, The princes of Zeb'u·lun, the princes of Naph'ta·li.

upon your strength. Do show strength, O God, you

who have acted for us. from Si'nai into the holy 29 Because of your temple at Jerusalem.

Kings will bring gifts to you yourself.

30 Rebuke the wild beast of the reeds, the assembly of bulls, With the calves of the peoples, each one stamping down on pieces of silver.

He has scattered the peoples that take delight in fights.

31 Bronzeware things will come out of Egypt: Cush itself will quickly stretch

out its hands [with gifts] to God.

sing to God. Make melody to Jehovah-

Se'lah-

Humiliated, reproached, Prays for rescue PSALMS 68: 33-69: 20

33 To the One riding on the ancient heaven of heavens. Lo! He sounds with his voice, a strong voice.

34 ASCRIBE strength to God, Over Israel his eminence is

and his strength is in the clouds.

35 God is fear-inspiring out of your grand sanctuary.

The God of Israel he is, giving strength, even might to the people. Blessed be God.

To the director on The Lilles. Of David.

Save me, O God, for the waters have come clear to the soul.

2 I have sunk down in deep mire, where there is no standing ground.

waters.

And a flowing stream itself has washed me away.

3 I have become tired by my calling out;

My throat has become hoarse. My eyes have failed while 14 Deliver me from the mire, that waiting for my God.

4 Those hating me without a cause have become even more than the hairs of my head.

> Those bringing me to silence, being my enemies for no reason, have become numerous.

What I had not taken by robbery I then proceeded to give back.

5 O God, you yourself have come to know my foolishness,

> And from you my own guiltiness has not been hidden.

6 O may those hoping in you not O Sovereign Lord, Jehovah of armies.

O may those seeking you not be humiliated because of me, O God of Israel.

7 For on your account I have borne reproach. Humiliation has covered my face.

8 I have become one estranged to my brothers. And a foreigner to the sons

of my mother.

9 For sheer zeal for your house has eaten me up. And the very reproaches of

those reproaching you have fallen upon me. 10 And I proceeded to weep with

the fasting of my soul. But it came to be for re-

proaches to me. 11 When I made sackcloth my

clothing. Then I became to them a

proverbial saying.

12 Those sitting in the gate began concerning themselves about

And [I was] the subject of the songs of drinkers of intoxicating liquor.

I have come into profound 13 But as for me, my prayer was to you, O Jehovah,

> At an acceptable time, O God. In the abundance of your loving-kindness answer me with the truth of salvation by you.

I may not sink down.

O may I be delivered from those hating me and from the deep waters.

15 O may not the flowing stream of waters wash me away. Nor the depth swallow me up, Nor the well close its mouth over me.

16 Answer me, O Jehovah, for your loving-kindness is good. According to the multitude

of your mercies turn to me, 17 And do not conceal your face from your servant.

Because I am in sore straits, answer me quickly.

be ashamed because of me, 18 Do come near to my soul, reclaim it:

On account of my enemies redeem me.

19 You yourself have come to know my reproach and my shame

and my humiliation. All those showing hostility to me are in front of you.

20 Reproach itself has broken my

incurable.

And I kept hoping for someone to show sympathy, but there was none:

And for comforters, but I found none.

21 But for food they gave [me] a poisonous plant,

And for my thirst they tried to make me drink vinegar. 22 Let their table before them be-

come a trap, And what is for their welfare

a snare. 23 Let their eyes become darkened

so as not to see; And cause their very hips to wobble constantly.

24 Pour out upon them your denunciation,

And may your own burning anger overtake them.

25 Let their walled camp become desolate: In their tents may there come

to be no dweller.

26 For the one whom you yourself have struck they have pursued.

And the pains of those pierced by you they keep recounting. 27 Do give error upon their error,

And may they not come into your righteousness.

28 Let them be wiped out of the book of the living ones, And with the righteous ones may they not be written in.

29 But I am afflicted and aching. May your own salvation, O

God, protect me. 30 I will praise the name of God

with song, And I will magnify him with thanksgiving.

31 This will also be more pleasing to Jehovah than a bull, Than a young bull displaying horns, splitting the hoof.

32 The meek ones will certainly see [it]; they will rejoice. You who are seeking God, let your heart also keep alive.

33 For Jehovah is listening to the poor ones.

And he will indeed not despise his very own prisoners.

heart, and [the wound] is | 34 Let heaven and earth praise him.

The seas and everything moving about in them.

35 For God himself will save Zion And will build the cities of Judah:

And they will certainly dwell there and take possession of

36 And the offspring of his servants themselves will inherit

And those loving his name will be the ones to reside in it.

To the director. Of David, to bring to remembrance.

O God, to deliver me, O Jehovah, to my assistance do make haste.

2 May those be ashamed and abashed who are seeking my soul.

May those turn back and be humiliated who are taking delight in my calamity.

3 May those go back by reason of their shame who are saying: "Aha, aha!"

4 May those exult and rejoice in you, all of whom are seeking you.

And may they say constantly: "God be magnified!"—those loving your salvation.

5 But I am afflicted and poor. O God, do act quickly for me. You are my help and the Provider of escape for me.

O Jehovah, do not be too late.

In you, O Jehovah, I have taken refuge.

O may I never be ashamed. 2 In your righteousness may you deliver me and provide me with escape.

Incline to me your ear and save me.

3 Become to me a rock fortress into which to enter constantly.

You must command to save

For you are my crag and my stronghold. 4 O my God, provide me with God, the confidence of gray-headed ones PSALMS 71:5-72:3

escape from the hand of 17 O God, you have taught me the wicked one.

From the palm of the one acting unjustly and oppressively.

5 For you are my hope, O Sovereign Lord Jehovah, my confidence from my youth.

6 Upon you I have supported myself from the belly:

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You are the One severing me of my mother. In you my praise is constantly,

7 I have become just like a miracle to many people;

8 My mouth is filled with your praise.

All day long with your beauty. 9 Do not throw me away in the

time of old age: Just when my power is failing, do not leave me.

10 For my enemies have said in regard to me,

And the very ones keeping watch for my soul have jointly exchanged counsel,

11 Saying: "God himself has left him.

Pursue and catch him, for there is no deliverer." 12 O God, do not keep far away

from me. O my God, do hurry to my assistance.

13 May those be ashamed, may those come to their end. who are resisting my soul. May those cover themselves with reproach and humiliation who are seeking calam-

ity for me. 14 But as for me. I shall wait constantly,

And I will add to all your praise. 15 My own mouth will recount your

righteousness. All day long your salvation,

For I have not come to know the numbers [of them].

16 I shall come in grand mightiness, O Sovereign Lord Jehovah:

I shall mention your righteousness, yours alone.

from my youth on. And until now I keep telling about your wonderful works.

18 And even until old age and gray-headedness, O God, do not leave me.

Until I may tell about your arm to the generation. To all those who are to come,

about your mightiness. even from the inward parts 19 Your righteousness, O God, is up to the height:

As respects the great things that you have done.

O God, who is like you? But you are my strong refuge. 20 Because you have made me see many distresses and calam-

some ities, rebruide mit he May you revive me again; And from the watery deeps

of the earth may you again bring me up. 21 May you enlarge my greatness,

And may you surround [and] comfort me.

22 I too, I shall laud you on an instrument of a stringed sort.

As regards your trueness. O my God.

I will make melody to you on the harp, O Holy One of Israel.

23 My lips will cry out joyfully when I am inclined to make melody to you,

Even my soul that you have redeemed.

24 Also, my own tongue, all day long, will utter in an undertone your righteousness.

For they have become ashamed, for they have become abashed, who are seeking calamity for me.

Regarding Solomon.

72 O God, give your own judicial decisions to the king. And your righteousness to the

son of the king.

2 May he plead the cause of your people with righteousness And of your afflicted ones with judicial decision.

3 Let the mountains carry peace to the people,

4 Let him judge the afflicted ones of the people, Let him save the sons of the

poor one. And let him crush the de-

frauder. 5 They will fear you as long as

there is a sun. And before the moon for

generation after generation. 6 He will descend like the rain upon the mown grass,

Like copious showers that wet the earth.

7 In his days the righteous one will sprout,

And the abundance of peace until the moon is no more. 8 And he will have subjects from

sea to sea And from the River to the

ends of the earth. 9 Refore him the inhabitants of waterless regions will bow

down. And his very enemies will lick

the dust itself. 10 The kings of Tar'shish and of the islands-

Tribute they will pay.

The kings of She'ba and of Se'ba-A gift they will present.

prostrate themselves; All the nations, for their part,

will serve him.

12 For he will deliver the poor one crying for help,

Also the afflicted one and whoever has no helper.

BOOK THREE (Psalms 73 - 89)

A melody of A'saph.

F79 God is indeed good to Israel, to those clean in heart. 2 As for me, my feet had almost

turned aside.

My steps had nearly been made to slip.

3 For I became envious of the boasters.

[When] I would see the very peace of wicked people.

Also the hills, through right- 13 He will feel sorry for the lowly one and the poor one,

And the souls of the poor ones he will save.

14 From oppression and from violence he will redeem their soul.

And their blood will be precious in his eyes.

15 And let him live, and to him let some of the gold of She'ba be given.

And in his behalf let prayer be made constantly;

All day long let him be blessed. 16 There will come to be plenty of grain on the earth;

On the top of the mountains there will be an overflow.

His fruit will be as in Leb'a non, And those who are from the city will blossom like the vegetation of the earth.

17 Let his name prove to be to time indefinite:

Before the sun let his name have increase. And by means of him let them

bless themselves: Let all nations pronounce him

happy. 18 Blessed be Jehovah God, Israel's

God. Who alone is doing wonderful

works. 11 And to him all the kings will 19 And blessed be his glorious name

to time indefinite. And let his glory fill the whole earth.

Amen and Amen.

20 The prayers of David, the son of Jes'se, have come to their end.

4 For they have no deathly pangs; And their paunch is fat.

5 They are not even in the trouble of mortal man, And they are not plagued the

same as other men.

6 Therefore haughtiness has served as a necklace to them;

Violence envelops them as a garment.

677 Wicked on slippery ground, Draw near God PSALMS 73: 7-74: 4

7 Their eye has bulged from fat- | 20 Like a dream after awaking, O

They have exceeded the imaginations of the heart.

8 They scoff and speak about what is bad: About defrauding they speak

in an elevated style.

9 They have put their mouth in 22 And I was unreasoning and I the very heavens. And their tongue itself walks about in the earth.

10 Therefore he brings his people 23 But I am constantly with you:

back hither, And the waters of what is full are drained out for 24 With your counsel you will lead

them. 11 And they have said: "How has God come to know?

And does there exist knowledge in the Most High?" 12 Look! These are the wicked, who

are at ease indefinitely. They have increased [their] means of maintenance.

13 Surely it is in vain that I have cleansed my heart And that I wash my hands in 27 For, look! the very ones keeping innocence itself.

14 And I came to be plagued all day long.

morning. 15 If I had said: "I will tell a story

like that," Look! against the generation of your sons

I should have acted treacherously.

16 And I kept considering so as to know this:

It was a trouble in my eyes. 17 Until I proceeded to come into the grand sanctuary of God. I wanted to discern their future.

18 Surely on slippery ground is where you place them.

You have made them fall to ruins.

19 O how they have become an object of astonishment as in a moment!

[How] they have reached their end, have been brought to their finish through sudden terrors!

Jehovah.

[So] when arousing [yourself] you will despise their very image.

21 For my heart was soured And in my kidneys I was sharply pained,

could not know: I became as mere beasts from

your standpoint.

You have taken hold of my right hand.

And afterward you will take me even to glory.

25 Whom do I have in the heavens? And besides you I do have no other delight on the earth.

26 My organism and my heart have failed.

God is the rock of my heart and my share to time indefinite.

away from you will perish. You will certainly silence every one immorally leaving you.

And my correction is every 28 But as for me, the drawing near to God is good for me.

In the Sovereign Lord Jehovah I have placed my refuge. To declare all your works.

A mas'kil. Of A'saph.

74 Why, O God, have you cast off forever?

Why does your anger keep smoking against the flock of your pasturage?

2 Remember your assembly that you acquired long ago, The tribe that you redeemed

as your inheritance. This Mount Zion in which you

have resided.

3 Do lift up your steps to the long-lasting desolations. Everything the enemy has

treated badly in the holy place.

4 Those showing hostility to you have roared in the middle of your meeting place.

as [the] signs.

5 One is notorious in being like him that brings up axes on trees.

6 And now the very engravings of it, one and all, they strike even with hatchet and irontipped beams.

7 They have thrust your sanctuary into the fire itself.

They have profaned the tabernacle of your name to the very earth.

8 They, even their offspring, have said together in their own heart:

must be burned in the land."

9 Our signs we have not seen; there is no prophet any

And there is no one with us knowing how long.

10 How long, O God, will the adversary keep reproaching? Will the enemy keep treating your name with disrespect forever?

11 Why do you keep your hand, even your right hand, withdrawn

From the midst of your bosom to make an end [of us]?

12 And yet God is my King from long ago, The One performing grand

salvation in the midst of the earth.

13 You yourself stirred up the sea with your own strength: You broke the heads of the

sea monsters in the waters. 14 You yourself crushed to pieces the heads of Le-vi'a than.

You proceeded to give it as food to the people, to those inhabiting the waterless regions.

15 You were the One that split the spring and the torrent; You yourself dried up ever-

flowing rivers.

16 To you the day belongs; also, to you the night belongs. You yourself prepared the luminary, even the sun.

They have set their own signs | 17 It was you that set up all the boundaries of the earth: Summer and winter-you vourself formed them.

high against a thicket of 18 Remember this: The enemy himself has reproached. O Jehovah.

And a senseless people have treated your name with dis-

respect. 19 Do not give to the wild beast the soul of your turtledove. Do not forget the very life of

your afflicted ones forever. 20 Take a look at the covenant, For the dark places of the earth have become full of the abodes of violence.

"All the meeting places of God 21 O may the crushed one not return humiliated.

May the afflicted one and the poor one praise your name. 22 Do arise, O God, do conduct

your own case at law. Remember your reproach from the senseless one all day long.

23 Do not forget the voice of those showing hostility to you. The noise of those rising up against you is ascending constantly.

To the director, "Do not bring to ruin." A melody, Of A'saph. A song.

We give thanks to you. O God: we give thanks to you, And your name is near. Men have to declare your wondrous works.

2 "For I proceeded to take a set time:

I myself began judging with uprightness.

3 The earth and all its inhabitants being dissolved,

It was I that adjusted its pillars." Se'lah.

4 I said to the foolish ones: "Do not be foolish." And to the wicked ones: "Do not exalt the horn.

5 Do not exalt your horn on high. Do not speak with an arrogant neck.

6 For neither from the east nor from the west.

679 God's cup; enveloped with light; saves meek PSALMS 75: 7-77: 8

Nor from the south is there! an exalting.

7 For God is the judge. This one he abases, and that 10 For the very rage of man will one he exalts.

8 For there is a cup in the hand of Jehovah.

is full of mixture.

And surely its dregs will be poured out from it:

All the wicked ones of the 12 He will humble the spirit of earth will drain [them] out. drink [them]."

9 But as for me, I shall tell [of it1 to time indefinite: I will make melody to the

God of Jacob. 10 And all the horns of the wicked

ones I shall cut down. The horns of the righteous one will be exalted.

To the director on stringed instruments. A melody of A'saph.
A song.

76 God is known in Judah; In Israel his name is great.

2 And his covert proves to be in Sa'lem itself. And his dwelling place in

Zion.

3 There he broke the flaming shafts of the bow. The shield and the sword and the battle. Se'lah.

4 You are enveloped with light. more majestic than the mountains of prey.

5 The ones powerful in heart have been despoiled. They have drowsed away to

their sleep.

And none of all the valiant men have found their hands.

6 From your rebuke. O God of Jacob, both the charioteer and the horse have fallen fast asleep.

7 You—fear-inspiring you are, And who can stand before you because of the strength of your anger?

8 From heaven you caused the legal contest to be heard: The earth itself feared and kept quiet

9 When God rose up to judgment, To save all the meek of the earth. Se'lah.

laud you: The remainder of raging you

will gird upon yourself. And the wine is foaming, it 11 Vow and pay to Jehovah your God, all you who are round

about him. Let them bring a gift in fear.

leaders:

Fear-inspiring he is to the kings of the earth.

To the director on Je.du'thun. Of A'saph, A melody,

With my voice I will even cry out to God himself.

With my voice to God, and he will certainly give ear to me.

2 In the day of my distress I have searched for Jehovah himself.

At night my very hand has been stretched out and does not grow numb;

My soul has refused to be comforted.

3 I will remember God and be boisterous:

I will show concern, that my spirit may faint away. Se'lah.

4 You have seized hold of my evelids:

I have become agitated, and I cannot speak.

5 I have thought upon the days of long ago.

On the years in the indefinite

6 I will remember my string music in the night; With my heart I will show

concern,

And my spirit will carefully search.

7 Will it be to times indefinite that Jehovah keeps casting awoff, ed of emes lo

And will he no more be pleased again?

8 Has his loving-kindness terminated forever?

Has [his] saving come to generation?

9 Has God forgotten to be favorable.

> Or has he shut off his mercies in anger? Se'lah.

10 And shall I keep saying: "This is what pierces me through, The changing of the right hand of the Most High"?

11 I shall remember the practices of Jah:

For I will remember your marvelous doing of long ago. 12 And I shall certainly meditate

on all your activity. And with your dealings I will concern myself.

13 O God, your way is in the holy place. Who is a great God like God?

14 You are the [true] God, doing marvelously.

Among the peoples you have made your strength known. 15 With [your] arm you have re-

covered your people, The sons of Jacob and of Joseph. Se'lah.

16 The waters have seen you, O God.

The waters have seen you; they began to be in severe pains.

Also, the watery deeps began to be agitated.

17 The clouds have thunderously poured down water;

A sound the cloudy skies have given forth.

Also, your own arrows proceeded to go here and there. 18 The sound of your thunder was like chariot wheels:

Lightnings have lighted up the productive land;

The earth became agitated and began to rock.

19 Through the sea your way was, And your path was through many waters;

not come to be known. 20 You have led your people just

like a flock. Aaron, Mas'kil. Of A'saph.

nothing for generation after 78 Do give ear, O my people, to my law:

Incline your ear to the sayings of my mouth.

2 In a proverbial saying I will open my mouth;

I will cause riddles of long ago to bubble forth,

3 Which we have heard and know, And which our own fathers have related to us:

4 Which we do not hide from their sons.

Relating [them] even to the generation to come,

The praises of Jehovah and his strength

And his wonderful things that he has done.

5 And he proceeded to raise up a reminder in Jacob, And a law he set in Israel,

Things that he commanded our forefathers,

To make them known to their sons:

6 In order that the generation to come, the sons that were to be born, might know [them], That they might rise up and relate [them] to their sons,

7 And that they might set their confidence in God himself And not forget the practices of God but observe his own commandments.

8 And they should not become like their forefathers,

A generation stubborn and rebellious,

A generation who had not prepared their heart And whose spirit was not

trustworthy with God.

9 The sons of E'phra·im, though armed shooters of the bow, Retreated in the day of fight.

10 They did not keep the covenant of God.

And in his law they refused to walk.

And your very footprints have 11 They also began to forget his dealings

And his wonderful works that he caused them to see.

By the hand of Moses and 12 In front of their forefathers he had done marvelously

681 Israel's rebel record; no faith; not steadfast PSALMS 78: 13-37

of Zo'an.

13 He split the sea, that he might let them pass over.

stand like a dam.

14 And he continued to lead them with a cloud by day And the whole night with a

light of fire.

15 He proceeded to split rocks in the wilderness.

That he might cause [them] to drink an abundance just like watery deeps.

16 And he went bringing forth streams out of a crag

And causing waters to descend just like rivers. 17 And they kept sinning still more

against him By rebelling against the Most High in the waterless region:

18 And they proceeded to test God | 30 They had not turned aside from in their heart

By asking for something to eat for their soul.

God. They said: "Is God able to

arrange a table in the wilderness?"

20 Look! He struck a rock torrents themselves might flood forth.

"Is he able also to give bread itself.

Or can he prepare sustenance for his people?"

21 That was why Jehovah heard and began to be furious; And fire itself was kindled against Jacob.

And anger also ascended against Israel.

22 For they did not put faith in God. And they did not trust in

salvation by him. 23 And he proceeded to command 36 And they tried to fool him with the cloudy skies above,

And he opened the very doors of heaven.

manna to eat. And the grain of heaven he And they did not prove faithgave to them.

In the land of Egypt, the field | 25 Men ate the very bread of powerful ones:

Provisions he sent them to satisfaction.

And he caused the waters to 26 He began making an east wind burst forth in the heavens And making a south wind blow by his own strength.

27 And he proceeded to make sustenance rain upon them just like dust.

Even winged flying creatures just like the sand grains of the seas.

28 And he kept making [them] fall in the middle of his camp,

All around his tabernacles. 29 And they went eating and satisfying themselves very much,

And what they desired he proceeded to bring to them.

their desire.

While their food was yet in their mouth.

19 So they began to speak against 31 When God's wrath itself ascended against them.

And he went killing among their stout ones: And the young men of Israel he made collapse.

That waters might flow and 32 Despite all this they sinned some more

And did not put faith in his wonderful works.

33 So he brought their days to an end as if a mere exhalation. And their years by the disturbance.

34 As often as he killed them, they also inquired for him. And they returned and looked

for God. 35 And they began to remember

that God was their Rock, And that God the Most High was their Avenger.

their mouth:

And with their tongue they tried to lie to him.

24 And he kept raining upon them 37 And their heart was not steadfast with him;

ful in his covenant.

bring ruin. And many times he made his anger turn back,

And he would not rouse up all his rage.

39 And he kept remembering that they were flesh. That the spirit is going forth

and does not come back. 40 How often they would rebel against him in the wilder-

> They would make him feel hurt in the desert!

41 And again and again they would put God to the test, And they pained even the

Holy One of Israel.

42 They did not remember his hand, The day that he redeemed them from the adversary,

43 How he put his signs in Egypt itself And his miracles in the field

of Zo'and Dom ried 44 And how he began changing to

blood their Nile canals. So that they could not drink from their own streams.

45 He proceeded to send upon them gadflies, that these might eat them up:

And frogs, that these might bring them to ruin. 46 And he began to give to the

cockroaches their vield. And their toil to the locusts. 47 He went killing their vine even

by the hail

And their sycamore trees by hailstones.

48 And he proceeded to hand over their beasts of burden even to the hail

And their livestock to the flaming fever.

49 He went sending upon them his burning anger,

Fury and denunciation and distress.

Deputations of angels bringing calamity.

50 He proceeded to prepare a path- 62 And he kept handing over his way for his anger.

soul from death itself;

And their life he handed over even to the pestilence.

51 Finally he struck down all the first-born in Egypt.

God tested: forget deliverances: idolatrous

The beginning of their generative power in the tents of Ham.

52 Afterward he caused his people to depart just like a flock. And conducted them like a drove in the wilderness.

53 And he kept leading them in security, and they felt no dread:

And the sea covered their enemies themselves.

54 And he proceeded to bring them to his holy territory. This mountainous region that

his right hand acquired. 55 And because of them he grad-

ually drove out the nations. And by the measuring line he went allotting them an inheritance,

So that he caused the tribes of Israel to reside in their own homes.

56 And they began to test and rebel against God the Most High, And his reminders they did not keep.

57 They also kept turning back and acting treacherously like their forefathers:

> They turned around like a loose bow.

58 And they kept offending him with their high places, And with their graven images

they kept inciting him to jealousy.

59 God heard and got to be furious. And so he contemned Israel very much.

60 And he finally forsook the tabernacle of Shi'loh.

> The tent in which he resided among earthling men.

61 And he proceeded to give his strength even to captivity And his beauty into the hand of the adversary.

people to the sword itself. He did not hold back their And against his inheritance he became furious.

63 His young men a fire ate up. And his virgins were not praised.

64 As for his priests, they fell by the very sword.

And their own widows did not give way to weeping.

65 Then Jehovah began to awake as from sleeping. Like a mighty one sobering

god up from wine.

66 And he went striking down his adversaries from behind; A reproach of indefinite dura-

tion he gave to them. 67 And he proceeded to reject the

tent of Joseph: And the tribe of E'phra im he did not choose.

68 But he chose the tribe of Judah. Mount Zion, which he loved,

69 And he began to build his sanctuary just like the heights.

Like the earth that he has founded to time indefinite.

70 And so he chose David his servant And took him from the pens

of the flock.

71 From following the females giving suck He brought him in to be a

shepherd over Jacob his people And over Israel his inherit-

ance. 72 And he began to shepherd them according to the integrity of his heart.

And with the skillfulness of his hands he began leading them.

A melody of A'saph.

70 O God, the nations have come into your inheritance: They have defiled your holy temple:

They have laid Jerusalem in a heap of ruins.

2 They have given the dead body of your servants as food to the fowls of the heavens, The flesh of your loval ones to the wild beasts of the

earth.

3 They have poured out their blood like water

All around Jerusalem, and there is no one to do the burving.

4 We have become a reproach to our neighbors. A derision and a jeering to

those round about us.

5 How long, O Jehovah, will you be incensed? Forever? How long will your ardor burn

just like fire?

6 Pour out your rage upon the nations that have not known you.

And upon the kingdoms that have not called upon your own name.

7 For they have eaten up Jacob. And they have caused his own abiding place to be desolated.

8 Do not remember against us the errors of ancestors. Hurry! Let your mercies con-

front us. For we have become greatly

impoverished.

9 Help us. O God of our salvation. For the sake of the glory of your name:

And deliver us and cover over our sins on account of your name.

10 Why should the nations say: "Where is their God?" Among the nations let there

be known before our eyes The avenging of the blood of your servants that has been shed.

11 May the sighing of the prisoner come in even before you. According to the greatness of your arm preserve those appointed to death.

12 And repay to our neighbors seven times into their bosom Their reproach with which they have reproached you, O Jehovah.

13 As for us your people and the flock of your pasturage.

We shall give thanks to you to time indefinite;

From generation to generation we shall declare your praise. To the director upon The Lilies. A reminder. Of A'saph, A melody.

O Shepherd of Israel, do give You who are conducting Jo-

seph just like a flock. O you who are sitting upon

the cherubs, do beam forth. 2 Before E'phra·im and Benjamin and Ma-nas'seh do rouse up your mightiness.

And do come to our salvation.

3 O God, bring us back; And light up your face, that

we may be saved. 4 O Jehovah God of armies, how

long must you fume against the prayer of your people? 5 You have made them eat the

bread of tears, And you keep making them

drink tears upon tears in [great] measure.

6 You set us for strife to our neighbors.

And our very enemies keep deriding as they please.

7 O God of armies, bring us back; And light up your face, that we may be saved.

8 You proceeded to make a vine depart from Egypt.

You kept driving out the nations, that you might plant

9 You made a clearing before it, that it might take root and fill the land.

10 The mountains were covered with its shadow,

And the cedars of God with its boughs. 11 It gradually sent forth its boughs

as far as the sea. And to the River its twigs.

12 Why have you broken down its

stone walls. And [why] have all those passing by on the road plucked at it?

13 A boar out of the woods keeps eating it away.

And the animal throngs of the open field keep feeding upon

14 O God of armies, return, please; Look down from heaven and see and take care of this vine.

15 And the stock that your right hand has planted.

And [look] upon the son whom you have made strong for yourself.

16 It is burned with fire, cut off. From the rebuke of your face they perish.

17 Let your hand prove to be upon the man of your right hand,

Upon the son of mankind whom you have made strong for yourself,

18 And we shall not turn back from vou.

May you preserve us alive, that we may call upon your own name.

19 O Jehovah God of armies, bring us back:

Light up your face, that we may be saved.

To the director upon the Git'tith. Of A'saph.

O cry out joyfully, you people, to God our strength; Shout in triumph to the God

of Jacob.

2 Strike up a melody and take a tambourine. The pleasant harp together

with the stringed instrument.

3 On the new moon, BLOW the horn:

On the full moon, for the day of our festival.

4 For it is a regulation for Israel, A judicial decision of the God of Jacob.

5 As a reminder he laid it upon Joseph himself.

When he was going forth over the land of Egypt.

A language that I did not know I kept hearing.

6 "I turned aside his shoulder even from [the] burden; His own hands got to be free even from the basket.

7 In distress you called, and I proceeded to rescue you;

I began to answer you in the concealed place of thunder.

No strange god. Judges, gods, to do justice PSALMS 81: 8-83: 8 685

I went examining you at the | 4 Provide escape for the lowly one waters of Mer'i bah. Se'lah.

8 Hear, O my people, and I will bear witness against you, O Israel, if you will listen to

9 Among you there will prove to be no strange god: And you will not bow down

to a foreign god.

10 I, Jehovah, am your God, The One bringing you up out of the land of Egypt.

Open your mouth wide, and I shall fill it.

11 But my people has not listened to my voice:

> And Israel itself has not showed any willingness toward me.

12 And so I let them go in the stubbornness of their heart: They went walking in their own counsels.

13 O that my people were listening to me.

O that Israel itself would walk in my very ways! 14 Their enemies I would easily

subdue. And against their adversaries I would turn my hand.

15 As for those intensely hating Jehovah, they will come cringing to him.

And their time will prove to be to time indefinite.

16 And he will keep feeding him off the fat of the wheat And out of the rock I shall satisfy you with honey itself."

A melody of A'saph.

82 God is stationing himself in the assembly of the Divine One:

In the middle of the gods he judges:

2 "How long will you keep on judging with injustice And showing partiality to the

wicked themselves? Se'lah. 3 Be judges for the lowly one and

the fatherless boy. To the afflicted one and the one of little means do justice.

and the poor one: Out of the hand of the wicked

ones deliver [them]." 5 They have not known, and they

do not understand: In darkness they keep walking

about: All the foundations of the

earth are made to totter. 6 "I myself have said, 'You are gods.

And all of you are sons of the Most High.

7 Surely you will die just as men

And like any one of the princes You will fall!""

8 Do rise up, O God, do judge the earth:

For you yourself should take possession of all the nations.

A song, A melody of A'saph,

83 O God, let there be no silence on your part;

Do not keep speechless, and do not stay quiet. O Divine One.

2 For, look! your very enemies are in an uproar;

And the very ones intensely hating you have raised [their] head.

3 Against your people they cunningly carry on their confidential talk:

And they conspire against your concealed ones.

4 They have said: "Come and let us efface them from being a nation.

That the name of Israel may be remembered no more."

5 For with the heart they have unitedly exchanged counsel; Against you they proceeded

to conclude even a covenant, 6 The tents of E'dom and the Ish'ma·el·ites. Mo'ab and

the Hag'rites. 7 Ge'bal and Am'mon and Am'a · lek.

Phi·lis'ti·a together with the inhabitants of Tyre.

8 Also, As syr'i a itself has become joined with them;

the sons of Lot. Se'lah.

9 Do to them as to Mid'i an, as to Sis'e ra

As to Jabin at the torrent valley of Ki'shon.

10 They were annihilated at En'dor: They became manure for the ground.

11 As for their nobles, make these like O'reb and like Ze'eb, And like Ze'bah and like Zalmun'na all their dukes.

12 Who have said: "Let us take possession of the abiding places of God for ourselves.'

13 O my God, make them like a thistle whirl,

Like stubble before a wind. 14 Like a fire that burns up the forest

> And like a flame that scorches the mountains.

15 In just that way may you pursue them with your tempest And may you disturb them

with your own stormwind. 16 Fill their faces with dishonor, That people may search for your name, O Jehovah.

17 O may they be ashamed and be disturbed for all times, And may they become abashed and perish:

18 That people may know that you, whose name is Jehovah. You alone are the Most High over all the earth.

For the director upon the Git'tith. Of the sons of Ko'rah, A melody, How lovely your grand tabernacle is.

O Jehovah of armies! 2 My soul has yearned and also pined away for the courtvards of Jehovah.

> My own heart and my very flesh cry out joyfully to the living God.

3 Even the bird itself has found a house,

And the swallow a nest for herself,

Where she has put her young ones-

Your grand altar, O Jehovah of armies, my King and my

They have become an arm to | 4 Happy are those dwelling in your house!

They still keep on praising you, Se'lah.

5 Happy are the men whose strength is in you.

In whose heart are the high-

6 Passing along through the low plain of the ba'ca bushes. They turn it into a spring itself:

Even with blessings the instructor enwraps himself.

7 They will walk on from vital energy to vital energy: Each one appears to God in

8 O Jehovah God of armies, do

hear my prayer: Do give ear, O God of Jacob. Se'lah.

9 O shield of ours, see, O God, And look upon the face of your anointed one.

10 For a day in your courtyards is better than a thousand [elsewhere].

I have chosen to stand at the threshold in the house of my God

Rather than to move around in the tents of wickedness.

11 For Jehovah God is a sun and a shield: Favor and glory are what he

Jehovah himself will not hold back anything good from those walking in faultlessness.

12 O Jehovah of armies, happy is the man that is trusting in you.

For the director. Of the sons of Ko'rah. A melody.

You have taken pleasure. O Jehovah, in your land; You have brought back the

ones taken captive of Jacob. 2 You have pardoned the error of your people;

You have covered all their sin. Se'lah.

3 You have controlled all your fury:

You have turned back from the heat of your anger.

687 God's goodness comes. Pray God's attention PSALMS 85: 4-86: 16

4 Gather us back. O God of our | For to you, O Jehovah, I lift salvation.

And break off your vexation with us.

5 Is it to time indefinite that you will be incensed at us?

Will you draw out your anger to generation after generation?

6 Will you yourself not enliven us again.

That your people themselves may rejoice in you?

7 Show us, O Jehovah, your lovingkindness.

And your salvation may you give to us.

8 I will hear what the [true] God Jehovah will speak,

For he will speak peace to his people and to his loval ones. But let them not return to self-confidence.

9 Surely his salvation is near to those fearing him.

For glory to reside in our land. 10 As for loving-kindness and trueness, they have met each other:

Righteousness and peace they have kissed each other. 11 Trueness itself will sprout out

of the very earth. And righteousness itself will look down from the very heavens.

12 Also, Jehovah, for his part, will give what is good. And our own land will give

its yield. 13 Before him righteousness itself

will walk. And it will make a way by his steppings.

> A prayer of David. Incline, O Jehovah, your ear.

Answer me. For I am afflicted and poor.

2 O do guard my soul, for I am loyal.

Save your servant-you are 15 But you, O Jehovah, are a God my God—that is trusting in you.

3 Show me favor, O Jehovah, For to you I keep calling all day long.

4 Make the soul of your servant rejoice,

up my very soul.

5 For you, O Jehovah, are good and ready to forgive:

And the loving-kindness to all those calling upon you is abundant.

6 Do give ear. O Jehovah, to my praver:

And do pay attention to the voice of my entreaties. 7 In the day of my distress I will

call upon you. For you will answer me.

8 There is none like you among the gods, O Jehovah. Neither are there any works

like yours.

9 All the nations whom you have made will themselves come, And they will bow down before you, O Jehovah.

And will give glory to your name.

10 For you are great and are doing wondrous things; You are God, you alone.

11 Instruct me, O Jehovah, about your way. I shall walk in your truth.

Unify my heart to fear your name.

12 I laud you, O Jehovah my God, with all my heart, And I will glorify your name

to time indefinite. 13 For your loving-kindness is great

toward me.

And you have delivered my soul out of She'ol, its lowest place.

14 O God, the presumptuous ones themselves have risen up against me:

And the very assembly of tyrannical ones have looked for my soul.

And they have not set you in front of themselves.

merciful and gracious,

Slow to anger and abundant in loving-kindness and trueness.

16 Turn to me and show me favor. Do give your strength to your servant.

slave girl.

17 Work out with me a sign meaning goodness.

That those hating me may see [it] and be ashamed.

For you yourself, O Jehovah, have helped me and comforted me.

> Of the sons of Ko'rah. A melody, a song.

His foundation is in the holy mountains. 2 Jehovah is more in love with

the gates of Zion Than with all the tabernacles

of Jacob.

3 Glorious things are being spoken about you, O city of the [true] God. Se'lah.

4 I shall make mention of Ra'hab and Babylon as among those knowing me;

Here are Phi·lis'ti·a and Tyre, together with Cush:

"This is one who was born there." 5 And respecting Zion it will be

said: "Each and every one was born

> in her." And the Most High himself

will firmly establish her. 6 Jehovah himself will declare,

when recording the peoples: "This is one who was born there." Se'lah.
7 There will also be singers as

well as dancers of circle dances: "All my springs are in you."

A song, a melody of the sons of Ko'rah. To the director over Ma'ha lath for making responses. Mas'kil of He'man the Ez'ra hite.

88 O Jehovah, the God of my salvation.

By day I have cried out, In the night [also] in front 13 And yet to you, O Jehovah, I of you.

2 Before you my prayer will come. Incline your ear to my entreating cry.

3 For my soul has had enough of 14 Why is it, O Jehovah, that you calamities.

And my very life has come in touch even with She'ol.

And do save the son of your | 4 I have been reckoned in among those going down to the pit;

I have become like an able-bodied man without strength.

5 Set free among the dead themselves.

Like slain ones lying in the

burial place. Whom you have remembered no longer

And who have been severed from your own [helping] hand.

6 You have put me in a pit of the lowest depths, In dark places, in a large

abyss.

7 Upon me your rage has thrown itself. And with all your breaking

waves you have afflicted [me]. Se'lah.

8 You have put my acquaintances far away from me;

You have set me as something very detestable to them.

I am under restraint and cannot go forth.

9 My own eye has languished because of my affliction.

I have called on you, O Jehovah. all day long: To you I have spread out my

palms. 10 For those who are dead will you do a marvel?

Or will those impotent in death themselves arise. Will they laud you? Se'lah.

11 Will your loving-kindness be declared in the burial place itself.

Your faithfulness in [the place of | destruction?

12 Will a marvel by you be known in the darkness itself. Or your righteousness in the land of oblivion?

myself have cried for help, And in the morning my own prayer keeps confronting vou.

cast off my soul? Why do you keep your face concealed from me?

689 God's loving-kindness covenant with David PSALMS 88: 15-89: 20

15 I am afflicted and about to expire from boyhood on: I have borne frightful things

from you very much. 16 Over me your flashes of burning

anger have passed: Terrors from you yourself

have brought me to silence. 17 They have surrounded me like 10 You yourself have crushed Ra'-

waters all day long; They have closed in upon me

all at one time.

18 You have put far away from me friend and companion; My acquaintances are a dark place.

Mas'kil. Of E'than the Ez'ra.hite.

Jehovah's expressions of loving-kindness I will sing about even to time indefinite.

For generation after generation I shall make your faithfulness known with my mouth.

2 For I have said: "Lovingkindness will stay built even to time indefinite:

> As for the heavens, you keep your faithfulness firmly established in them."

3 "I have concluded a covenant toward my chosen one; I have sworn to David my

servant. 4 'Even to time indefinite I shall firmly establish your seed.

And I will build your throne to generation after generation.' " Se'lah.

5 And the heavens will laud your marvelous act. O Jehovah. congregation of the holy ones.

6 For who in the skies can be compared to Jehovah?

> Who can resemble Jehovah among the sons of God?

7 God is to be held in awe among the intimate group of holy ones:

He is grand and fear-inspiring over all who are round 20 I have found David my servant; about him.

8 O Jehovah God of armies.

Who is vigorous like you, O Jah?

And your faithfulness is all around you.

9 You are ruling over the swelling of the sea:

When it raises up its waves you yourself calm them.

hab, even as someone slain. By the arm of your strength you have scattered your enemies.

11 Heaven is yours, the earth also is yours;

The productive land and what fills it-you yourself have founded them.

12 The north and the south-you yourself created them: Ta'bor and Her'mon-in your

name they cry out joyfully. 13 An arm with mightiness is yours,

Your hand is strong. Your right hand is exalted.

14 Righteousness and judgment are the established place of your throne:

> Loving-kindness and trueness themselves come in before your face.

15 Happy are the people knowing the joyful shouting.

O Jehovah, in the light of your face they keep walking. 16 In your name they are joyful

all day long And in your righteousness they are exalted.

17 For you are the beauty of their

strength; And by your good will our

horn is exalted. Yes, your faithfulness in the 18 For our shield belongs to Jehovah.

And our king belongs to the Holy One of Israel.

19 At that time you spoke in a vision to your loval ones. And you proceeded to say:

"I have placed help upon a mighty one;

I have exalted a chosen one from among the people.

With my holy oil I have anointed him,

21 With whom my own hand will | 35 Once I have sworn in my holibe firm. Whom my own arm also will

strengthen.

22 No enemy will make exactions upon him. Neither will any son of un-

righteousness afflict him. 23 And from before him I crushed his adversaries to pieces,

And to those intensely hating him I kept dealing out blows. 24 And my faithfulness and my

loving-kindness are with him. And in my name his horn is

exalted.

25 And on the sea I have put his hand And on the rivers his right

hand. 26 He himself calls out to me. 'You

are my Father. My God and the Rock of my salvation.'

27 Also, I myself shall place him as first-born.

The most high of the kings of the earth.

28 To time indefinite I shall preserve my loving-kindness toward him. And my covenant will be

faithful to him.

29 And I shall certainly set up his seed forever

And his throne as the days of heaven.

30 If his sons leave my law And in my judicial decisions they do not walk,

31 If they profane my own statutes And they do not keep my own commandments,

32 I must also turn my attention to their transgression even with a rod And to their error even with

strokes.

33 But my loving-kindness I shall not break off from him.

Nor shall I prove false with regard to my faithfulness.

34 I shall not profane my covenant, And the expression out of my lips I shall not change.

ness

To David I will not tell lies. 36 His seed itself will prove to be even to time indefinite.

And his throne as the sun in front of me.

37 As the moon it will be firmly established for time indefinite.

And [as] a faithful witness in the skies." Se'lah.

38 But you-you have cast off and you keep contemning: You have become furious toward your anointed one.

39 You have spurned the covenant of your servant:

You have profaned his diadem to the very earth.

40 You have broken down all his stone pens:

You have laid his fortifications in ruin.

41 All those passing along the way have pillaged him: He has become a reproach to his neighbors.

42 You have exalted the right hand of his adversaries:

You have caused all his enemies to rejoice. 43 What is more, you again treat

his sword as a foe. And you have caused him not

to gain ground in the battle. 44 You have made [him] cease

from his luster. And his throne you have hurled to the very earth.

45 You have shortened the days of his youth:

You have enwrapped him with shame, Se'lah.

46 How long, O Jehovah, will you keep yourself concealed? For all time?

Will your rage keep on burning just like a fire?

47 Remember of what duration of lad life I am.

Is it all in vain that you have created all the sons of men?

48 What able-bodied man is there alive who will not see death? Can he provide escape for his soul from the hand of She'-| reproach of all the many ol? Se'lah.

49 Where are your former acts of 51 How your enemies have reloving-kindness, O Jehovah, About which you swore to David in your faithfulness?

50 Remember, O Jehovah, the reproach upon your servants,

My carrying in my bosom [the] and I shall cause libra I but

peoples.

proached, O Jehovah.

How they have reproached the footprints of your anointed

52 Blessed be Jehovah to time indefinite. Amen and Amen.

# BOOK FOUR (Psalms 90 - 106)

A prayer of Moses. the man of the [true] God.

O Jehovah, you yourself have proved to be a real dwelling for us

During generation after generation.

2 Before the mountains themselves were born.

Or you proceeded to bring forth as with labor pains the earth and the productive land

Even from time indefinite to 12 Show [us] just how to count time indefinite you are God.

3 You make mortal man go back to crushed matter. And you say: "Go back, you sons of men."

4 For a thousand years are in your eyes but as yesterday when it is past,

And as a watch during the night.

5 You have swept them away; they become a mere sleep: In the morning [they are] just like green grass that changes.

6 In the morning it puts forth blossoms and must change; At evening it withers and certainly dries up.

7 For we have come to an end in your anger.

And by your rage we have 17 And let the pleasantness of Jebeen disturbed.

8 You have set our errors right in front of you. Our hidden things before your bright face.

9 For all our days have come to their decline in your fury; We have finished our years just like a whisper.

10 In themselves the days of our years are seventy years;

And if because of special mightiness they are eighty years. Yet their insistence is on trouble

and hurtful things: For it must quickly pass by,

and away we fly. 11 Who is there knowing the

strength of your anger And your fury according to the fear of you?

our days in such a way That we may bring a heart of wisdom in.

13 Do return, O Jehovah! How long will it be?

And feel regret over your servants.

14 Satisfy us in the morning with your loving-kindness.

That we may cry out joyfully and may rejoice during all our days.

15 Make us rejoice correspondingly to the days that you have afflicted us. The years that we have seen

calamity.

16 May your activity appear to your own servants

And your splendor upon their

hovah our God prove to be upon us,

And the work of our hands do you firmly establish upon us. Yes, the work of our hands. do you firmly establish it.

Anyone dwelling in the secret place of the Most High Will procure himself lodging under the very shadow of the Almighty One.

arel my refuge and my stronghold.

My God, in whom I will trust." 3 For he himself will deliver you catcher. From the pestilence causing

adversities.

4 With his pinions he will block approach to you. And under his wings you will

take refuge.

His trueness will be a large shield and bulwark.

5 You will not be afraid of anything dreadful by night. Nor of the arrow that flies by day,

6 Nor of the pestilence that walks in the gloom, Nor of the destruction that

despoils at midday.

7 A thousand will fall at your very side And ten thousand at your

right hand: To you it will not come near.

8 Only with your eyes will you look on And see the retribution itself

of the wicked ones.

9 Because you [said]: "Jehovah is my refuge." You have made the Most

High himself your dwelling; 10 No calamity will befall you. And not even a plague will

draw near to your tent. 11 For he will give his own angels

a command concerning you. To guard you in all your ways. 12 Upon their hands they will carry

> That you may not strike your foot against any stone.

13 Upon the young lion and the cobra you will tread: You will trample down the maned young lion and the

big snake. 14 Because on me he has set his

affection, I shall also provide him with escape.

I shall protect him because

he has come to know my name.

2 I will say to Jehovah: "[You 15 He will call upon me, and I shall answer him.

I shall be with him in distress. I shall rescue him and glorify him.

from the trap of the bird- 16 With length of days I shall satisfy him.

And I shall cause him to see salvation by me.

A melody, a song, for the sabbath day.

92 It is good to give thanks to Jehovah And to make melody to your

name. O Most High: 2 To tell in the morning about

your loving-kindness And about your faithfulness

during the nights. 3 Upon a ten-stringed instrument

and upon the lute, By resounding music on the

harp. 4 For you have made me rejoice. O Jehovah, because of your

activity: Because of the works of your hands I cry out joyfully.

5 How great your works are. O Jehovah!

Very deep your thoughts are. 6 No unreasoning man himself can know [them].

And no one stupid can understand this.

7 When the wicked ones sprout as the vegetation And all the practicers of what

is hurtful blossom forth, It is that they may be anni-

hilated forever. 8 But you are on high to time indefinite, O Jehovah.

9 For, look! your enemies, O Jehovah.

For, look! your own enemies will perish:

All the practicers of what is hurtful will be separated from one another.

10 But you will exalt my horn like that of a wild bull: I shall moisten [myself] with fresh oil.

693 Jehovah's eminence. Vengeance, correction PSALMS 92: 11-94: 16

foes: My ears will hear about the

very ones who rise up against me, the evildoers

12 The righteous himself will blossom forth as a palm tree does:

As a cedar in Leb'a non does. he will grow big.

13 Those who are planted in the

house of Jehovah. In the courtvards of our God. they will blossom forth.

14 They will still keep on thriving during gray-headedness.

Fat and fresh they will continue to be

15 To tell that Jehovah is upright. [He is] my Rock, in whom there is no unrighteousness.

Q2 Jehovah himself has become king!

With eminence he is clothed; Jehovah is clothed-with strength he has girded himself.

The productive land also becomes firmly established so that it cannot be made to totter.

2 Your throne is firmly established from long ago:

You are from time indefinite. 3 The rivers have raised, O Jehovah. The rivers have raised their

sound: The rivers keep raising their

pounding.

4 Above the sounds of vast waters. the majestic breaking waves 13 To give him quietness from days of the sea.

Jehovah is majestic in the height.

5 Your own reminders have proved 14 For Jehovah will not forsake very trustworthy.

Holiness is befitting to your own house, O Jehovah, for length of days.

94 O God of acts of vengeance. Jehovah.

O God of acts of vengeance, beam forth!

2 Raise yourself up, O Judge of the earth. Bring back a retribution upon

the haughty ones.

11 And my eye will look on my | 3 How long are the wicked, O Jehovah.

How long are the wicked themselves going to exult? 4 They keep bubbling forth, they

keep speaking unrestrained: All the practicers of what is hurtful keep bragging about themselves.

5 Your people, O Jehovah, they keep crushing, And your inheritance they

keep afflicting. 6 The widow and the alien resi-

dent they kill. And the fatherless boys they

murder 7 And they keep saying: "Jah does not see:

And the God of Jacob does not understand [it]."

8 Understand, you who are unreasoning among the people: And as for you stupid ones, when will you have any insight?

9 The One planting the ear, can he not hear?

Or the One forming the eye. can he not look?

10 The One correcting the nations, can he not reprove, Even the One teaching men knowledge?

11 Jehovah is knowing the thoughts of men, that they are as an exhalation.

12 Happy is the able-bodied man whom you correct, O Jah, And whom you teach out of your own law.

of calamity.

Until for the wicked one a pit is excavated.

his people. Nor will he leave his own in-

heritance. 15 For judicial decision will return

even to righteousness. And all the upright in heart

will follow it. 16 Who will rise up for me against

the evildoers? Who will take his stand for me against the practicers of

hurtfulness?

In a little while my soul would have resided in silence. 18 When I said: "My foot will cer-

tainly move unsteadily," Your own loving-kindness, O Jehovah, kept sustaining me.

19 When my disquieting thoughts became many inside of me, Your own consolations began to fondle my soul.

20 Will the throne causing adversities be allied with you While it is framing trouble by decree?

21 They make sharp attacks on the soul of the righteous one And pronounce wicked even 11 Concerning whom I swore in my the blood of the innocent one.

22 But Jehovah will become a secure height for me, And my God the rock of my refuge.

23 And he will turn back upon them their hurtfulness And will silence them with their own calamity.

Jehovah our God will silence them.

95 O come let us cry out joyfully to Jehovah!

Let us shout in triumph to our Rock of salvation.

2 Let us come before his person with thanksgiving; Let us with melodies shout in triumph to him.

3 For Jehovah is a great God And a great King over all other gods,

4 He in whose hand are the inmost depths of the earth And to whom the peaks of the mountains belong;

5 To whom the sea, which he himself made, belongs And whose own hands formed

the dry land itself. 6 O come in. let us worship and

bow down; Let us kneel before Jehovah our Maker.

7 For he is our God, and we are the people of his pasturage and the sheep of his hand. his own voice,

8 Do not harden your heart as at Mer'i bah.

As in the day of Mas'sah in the wilderness,

9 When your forefathers put me to the proof; They examined me, they also

saw my activity.

10 For forty years I kept feeling a loathing toward [that] gen-

And I proceeded to say: "They are a people wayward at heart.

And they themselves have not come to know my ways";

anger: "They shall not enter into my

resting place." Sing to Jehovah a new song.

Sing to Jehovah, all [You people of the earth. 2 Sing to Jehovah, bless his name.

From day to day tell the good news of salvation by him.

3 Declare among the nations his Among all the peoples his

wonderful works. 4 For Jehovah is great and very

much to be praised. He is fear-inspiring above all other gods.

5 For all the gods of the peoples are valueless gods:

But as for Jehovah, he has made the very heavens.

6 Dignity and splendor are before him;

Strength and beauty are in his sanctuary.

7 Ascribe to Jehovah, O You families of the peoples, Ascribe to Jehovah glory and

strength.

8 Ascribe to Jehovah the glory belonging to his name; Carry a gift and come into his courtyards.

9 Bow down to Jehovah in holy adornment:

Be in severe pains because of him, all [you people of] the earth.

10 Say among the nations: "Je-| 8 Zion heard and began to rehovah himself has become

The productive land also becomes firmly established so that it cannot be made to totter.

He will plead the cause of the peoples in uprightness."

11 Let the heavens rejoice, and let the earth be joyful. Let the sea thunder and that which fills it.

12 Let the open field exult and all that is in it.

At the same time let all the trees of the forest break out joyfully

13 Before Jehovah. For he has

For he has come to judge the earth.

He will judge the productive land with righteousness And the peoples with his faithfulness.

Jehovah himself has become king! Let the earth be joy-

Let the many islands rejoice. 2 Clouds and thick gloom are all around him;

Righteousness and judgment are the established place of his throne.

3 Before him a very fire goes, And it consumes his adversaries all around.

4 His lightnings lighted up the productive land: The earth saw and came to be

in severe pains.

5 The mountains themselves proceeded to melt just like wax on account of Jehovah.

On account of the Lord of the whole earth. 6 The heavens have told forth his

righteousness. And all the peoples have seen

his glory.

7 Let all those serving any carved image be ashamed, Those who are making their

boast in valueless gods. Bow down to him, all you gods.

joice.

And the dependent towns of Judah began to be joyful By reason of your judicial decisions, O Jehovah

9 For you, O Jehovah, are the Most High over all the earth;

You are very high in your ascent over all other gods. 10 O you lovers of Jehovah, hate

what is bad. He is guarding the souls of his loyal ones:

Out of the hand of the wicked ones he delivers them. 11 Light itself has flashed up for

the righteous one. And rejoicing even for the

ones upright in heart. 12 Rejoice in Jehovah, O you righteous ones,

And give thanks to his holy memorial.

A melody. 98 Sing to Jehovah a new song, For wonderful are the things that he has done.

His right hand, even his holy arm, has gained salvation for him.

2 Jehovah has made his salvation known;

In the eyes of the nations he has revealed his righteous-

3 He has remembered his lovingkindness and his faithfulness to the house of Israel.

All the ends of the earth have seen the salvation by our God.

4 Shout in triumph to Jehovah, all [you people of] the earth.

Be cheerful and cry out joyfully and make melody. 5 Make melody to Jehovah with

the harp, With the harp and the voice

of melody. 6 With the trumpets and the sound of the horn

Shout in triumph before the King, Jehovah.

7 Let the sea thunder and that which fills it.

The productive land and those dwelling in it.

8 Let the rivers themselves clap their hands:

All together let the very mountains cry out joyfully 9 Before Jehovah, for he has come

to judge the earth. He will judge the productive

land with righteousness And the peoples with upright-

Jehovah himself has become king. Let the peoples be agitated. He is sitting upon the cher-

ubs. Let the earth quiver.

2 Jehovah is great in Zion, And he is high over all the peoples.

3 Let them laud your name. Great and fear-inspiring, holy it is.

4 And with the strength of a king judgment he has loved. You yourself have firmly established uprightness.

Judgment and righteousness in Jacob are what you yourself have effected.

5 Exalt Jehovah our God and bow down yourselves at his footstool:

He is holy.

6 Moses and Aaron were among his priests,

And Samuel was among those calling upon his name. They were calling to Jehovah,

and he himself kept answering them.

7 In the pillar of cloud he continued speaking to them.

They kept his reminders and the regulation that he gave to them.

8 O Jehovah our God, you yourself answered them.

A God granting pardon you proved to be to them,

And executing vengeance against their notorious deeds.

9 Exalt Jehovah our God And bow down yourselves at his holy mountain. For Jehovah our God is holy. A melody of thanksgiving.

100 Shout in triumph to Jehovah. all [you people of] the earth.

2 Serve Jehovah with rejoicing. Come in before him with a joyful cry.

3 Know that Jehovah is God. It is he that has made us, and not we ourselves.

We arel his people and the sheep of his pasturage.

4 Come into his gates with thanks-Into his courtyards with praise. Give thanks to him, bless his name.

5 For Jehovah is good: His loving-kindness is to time

indefinite. And his faithfulness to generation after generation.

Of David, A melody.

About loving-kindness and judgment I will sing. To you, O Jehovah, I will make melody.

2 I will act with discretion in a faultless way.

> When will you come to me? I shall walk about in the integrity of my heart inside my house.

3 I shall not set in front of my eyes any good-for-nothing thing.

The doing of those who fall away I have hated; It does not cling to me.

4 A crooked heart departs from me: Nothing bad do I know.

5 Anyone slandering his companion in secrecy, Him I silence.

Anyone of haughty eyes and of arrogant heart, Him I cannot endure.

6 My eyes are upon the faithful ones of the earth,

That they may dwell with me. The one walking in a faultless way,

He it is who will minister to me.

697 One emaciated, reproached, Mercy on Zion PSALMS 101: 7-102: 24

7 There will dwell inside my house! no worker of trickiness.

> hoods, he will not be firmly established

In front of my eyes.

8 Every morning I shall silence 12 As for you, O Jehovah, to time all the wicked ones of the earth.

To cut off from the city of Jehovah all the practicers of what is hurtful.

A prayer of the afflicted in case he grows feeble and pours out his concern before Jehovah himself.

102 O Jehovah, do hear my praver:

And to you may my own cry for help come.

2 Do not conceal your face from me on the day that I am in sore straits.

Incline to me your ear: On the day that I call, hurry, answer me.

3 For my days have come to an end just like smoke.

And my very bones have been made red-hot just like a fireplace.

4 My heart has been struck just like vegetation and is dried

For I have forgotten to eat my food. 5 Because of the sound of my

sighing My bones have stuck to my

flesh. 6 I do resemble the pelican of the wilderness.

I have become like a little owl of desolated places.

7 I have grown emaciated. And I am become like a bird isolated upon a roof.

8 All day long my enemies have reproached me.

Those making a fool of me have sworn even by me. 9 For I have eaten ashes them-

selves just like bread: And the things I drink I have

mingled even with weeping, 10 Because of your denunciation 24 I proceeded to say: "O my God, and your indignation: For you have lifted me up,

that you might throw me away.

As for anyone speaking false- 11 My days are like a shadow that has declined. And I myself am dried up

like mere vegetation.

indefinite you will dwell, And your memorial will be for generation after genera-

13 You yourself will arise, you will have mercy on Zion.

For it is the season to be favorable to her. For the appointed time has

come.

14 For your servants have found pleasure in her stones. And to her dust they direct their favor.

15 And the nations will fear the name of Jehovah. And all the kings of the earth

your glory. 16 For Jehovah will certainly build

up Zion: He must appear in his glory. 17 He will certainly turn to the

prayer of those stripped [of everything], And not despise their prayer.

18 This is written for the future generation:

And the people that is to be created will praise Jah. 19 For he has looked down from

his holy height, From the very heavens Jehovah himself has looked even

at the earth. 20 To hear the sighing of the prisoner.

To loosen those appointed to death:

21 For the name of Jehovah to be declared in Zion

And his praise in Jerusalem. 22 When the peoples are collected all together,

And the kingdoms, to serve Jehovah.

23 On the way he afflicted my power,

He cut short my days.

Do not take me off at the half of my days;

generations.

tions of the earth itself. And the heavens are the work

of your hands.

26 They themselves will perish, but you yourself will keep stand-

> And just like a garment they will all of them wear out. Just like clothing you will replace them, and they will finish their turn.

27 But you are the same, and your own years will not be completed.

28 The sons of your servants will

continue residing: And before you their own offspring will be firmly established."

### of David. In but

103 Bless Jehovah, O my soul, Even everything within me, his holy name. 2 Bless Jehovah, O my soul,

And do not forget all his doings.

3 Him who is forgiving all your

Who is healing all your maladies.

4 Who is reclaiming your life from the very pit,

Who is crowning you with loving-kindness and mercies. 5 Who is satisfying your lifetime

with what is good:

Your youth keeps renewing itself just like that of an eagle.

6 Jehovah is executing acts of righteousness

And judicial decisions for all those being defrauded.

7 He made known his ways to Moses. His dealings even to the sons

of Israel.

8 Jehovah is merciful and gracious. Slow to anger and abundant

in loving-kindness.

9 He will not for all time keep finding fault,

Your years are throughout all Neither will he to time in-

definite keep resentful. 25 Long ago you laid the founda- 10 He has not done to us even according to our sins:

Nor according to our errors has he brought upon us what we deserve.

11 For as the heavens are higher than the earth.

His loving-kindness is superior toward those fearing him.

12 As far off as the sunrise is from the sunset. So far off from us he has put

our transgressions.

13 As a father shows mercy to his sons. Jehovah has shown mercy to

those fearing him.

14 For he himself well knows the formation of us. Remembering that we are dust

15 As for mortal man, his days are like those of green grass; Like a blossom of the field is the way he blossoms forth.

16 For a mere wind has to pass over it, and it is no more; And its place will acknowledge it no further.

17 But the loving-kindness of Jehovah is from time indefinite even to time indefinite Toward those fearing him. And his righteousness to the

sons of sons. 18 Toward those keeping his cove-

nant And toward those remember-

ing his orders so as to carry them out.

19 Jehovah himself has firmly established his throne in the very heavens;

And over everything his own kingship has held domination.

20 Bless Jehovah. O you angels of his, mighty in power, carrying out his word.

By listening to the voice of his word.

21 Bless Jehovah, all you armies of his.

You ministers of his, doing his will.

22 Bless Jehovah, all you his works,

God's splendor. His care over all his works PSALMS 104: 1-26

In all places of his domination

Bless Jehovah, O my soul.

104 Bless Jehovah, O my soul. O Jehovah my God, you have proved very great. With dignity and splendor you have clothed yourself,

2 Enwrapping yourself with light as with a garment.

Stretching out the heavens like a tent cloth,

3 The One building his upper chambers with beams in the very waters.

Making the clouds his chariot. Walking upon the wings of the wind.

4 Making his angels spirits.

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His ministers a devouring fire. 5 He has founded the earth upon its established places:

It will not be made to totter to time indefinite, or forever. 6 With a watery deep just like a

garment you covered it. The waters were standing above the very mountains. 7 At your rebuke they began to flee:

At the sound of your thunder they were sent running in panic--

8 Mountains proceeded to ascend. Valley plains proceeded to descend-

To the place that you have founded for them.

9 A boundary you set, beyond which they should not pass. That they should not again cover the earth.

10 He is sending springs into the 23 Man goes forth to his activity torrent valleys:

Between the mountains they keep going on.

11 They continually give drink to all the wild beasts of the open field;

The zebras regularly quench their thirst.

creatures of the heavens: From among the thick foliage they keep giving forth sound.

13 He is watering the mountains from his upper chambers. 26 There the ships go;

With the fruitage of your works the earth is satisfied. 14 He is making green grass sprout

for the beasts. And vegetation for the service

of mankind. To cause food to go forth

from the earth. 15 And wine that makes the heart

of mortal man rejoice. To make the face shine with oil.

And bread that sustains the very heart of mortal man. 16 The trees of Jehovah are satis-

fied. The cedars of Leb'a non that

he planted. 17 Where the birds themselves

make nests. As for the stork, the juniper trees are its house.

18 The high mountains are for the

mountain goats: The crags are a refuge for the rock badgers.

19 He has made the moon for appointed times:

The sun itself knows well where it sets.

20 You cause darkness, that it may become night:

In it all the wild animals of the forest move forth.

21 The maned young lions are roaring for the prey And for seeking their food

from God himself. 22 The sun begins to shine—they

withdraw And they lie down in their own hiding places.

And to his service until evening.

24 How many your works are, O Jehovah!

All of them in wisdom you have made. The earth is full of your pro-

ductions. 12 Above them roost the flying 25 As for this sea so great and

wide.

There there are moving things without number. Living creatures, small as well as great.

As for Le vi'a than, him you have formed to play about in it.

27 All of them-for you they keep waiting To give [them] their food in

its season. 28 What you give them they pick

> You open your hand-they get satisfied with good things.

29 If you conceal your face, they get disturbed. If you take away their spirit,

they expire, And back to their dust they

30 If you send forth your spirit,

they are created; And you make the face of the

ground new. 31 The glory of Jehovah will prove to be to time indefinite. Jehovah will rejoice in his

works.

it trembles: He touches the mountains,

and they smoke. 33 I will sing to Jehovah through-

out my life; I will make melody to my God as long as I am.

34 Let my musing about him be 13 And they kept walking about pleasurable.

I, for my part, shall rejoice in Jehovah.

35 The sinners will be finished off from the earth; And as for the wicked, they will be no longer.

Bless Jehovah, O my soul. Praise Jah, you people!

105 Give thanks to Jehovah, call upon his name, Make known among the peoples his dealings.

2 Sing to him, make melody to him,

his wonderful works. 3 Make your boast in his holy

name. Let the heart of those seeking Jehovah rejoice.

4 Search for Jehovah and his strength. Seek his face constantly.

5 Remember his wonderful works that he has performed, His miracles and the judicial decisions of his mouth,

6 O you seed of Abraham his servant.

You sons of Jacob, his chosen

7 He is Jehovah our God. His judicial decisions are in all the earth.

8 He has remembered his covenant even to time indefinite, The word that he commanded,

to a thousand generations, 9 Which [covenant] he concluded with Abraham,

And his sworn statement to Isaac.

10 And which [statement] he kept standing as a regulation even to Jacob, As an indefinitely lasting cov-

enant even to Israel, 32 He is looking at the earth, and 11 Saying: "To you I shall give the land of Ca'naan

As the allotment of your inheritance."

12 [This was] when they happened to be few in number, Yes, very few, and alien residents in it.

from nation to nation, From one kingdom to another

people. 14 He did not allow any human to defraud them,

But on their account he reproved kings,

15 [Saying:] "Do not you men touch my anointed ones, And to my prophets do nothing bad."

16 And he proceeded to call for a famine upon the land;

He broke every rod around which ring-shaped loaves were suspended.

Concern yourselves with all 17 He sent ahead of them a man Who was sold to be a slave, Joseph.

18 With fetters they afflicted his feet, Into irons his soul came;

701 Miracles in Egypt. Delivered with exultation PSALMS 105: 19-106: 3

19 Until the time that his word refined him.

20 The king sent that he might release him.

he might let him loose.

21 He set him as master to his household And as ruler over all his

property. 22 To bind his princes agreeably

to his soul And that he might teach wis-

23 And Israel proceeded to come into Egypt,

And Jacob himself resided as 24 And he kept making his people

very fruitful. mightier than their adver-

saries. 25 He let their heart change to hate his people,

To behave cunningly against his servants.

26 He sent Moses his servant. Aaron whom he had chosen.

27 They set among them the matters of his signs,

of Ham.

28 He sent darkness and so made it dark:

his words. 29 He changed their waters into blood.

And proceeded to put their fish to death.

30 Their land swarmed with frogs, In the interior rooms of their kings.

31 He said that the gadflies should come in. Gnats in all their territories.

32 He made their downpours hail, A flaming fire on their land.

33 And he proceeded to strike their vines and their fig trees

And to break the trees of their territory.

34 He said that the locusts should come in.

And a species of locust, even without number.

The saying of Jehovah itself 35 And they went eating all the vegetation in their land: They also went eating the fruitage of their ground.

The ruler of the peoples, that 36 And he proceeded to strike down every first-born in their land.

The beginning of all their generative power.

37 And he began to bring them out with silver and gold: And among his tribes there was no one stumbling along.

dom to even his elderly men. 38 Egypt rejoiced when they went For the dread of them had

fallen upon them. an alien in the land of Ham. 39 He spread out a cloud for a

screen. And fire to give light by night.

And gradually made them 40 They asked, and he proceeded to bring quails, And with bread from heaven

he kept satisfying them. 41 He opened a rock, and waters

began to flow out: These went through the waterless regions as a river.

42 For he remembered his holy word with Abraham his servant.

And the miracles in the land 43 So he brought out his people with exultation.

His chosen ones even with a joyful cry.

And they did not rebel against 44 And gradually he gave them the lands of the nations. And they kept taking possession of the product of the hard work of national

> groups. 45 To the end that they might keep his regulations

And observe his own laws. Praise Jah. you people!

106 Praise Jah, xoo poop.

Give thanks to Jehovah, for he is good:

For his loving-kindness is to time indefinite.

2 Who can utter the mighty performances of Jehovah, [Or] can make all his praise

to be heard? 3 Happy are those observing

justice.

time.

4 Remember me, O Jehovah, with the good will toward your people.

Take care of me with your salvation,

5 That I may see the goodness to your chosen ones, That I may rejoice with the

rejoicing of your nation, That I may make my boast with your inheritance.

6 We have sinned just the same as our forefathers: We have done wrong; we

have acted wickedly. 7 As for our forefathers in Egypt,

They did not show any insight into your wonderful works.

They did not remember the abundance of your grand loving-kindness,

But they behaved rebelliously at the sea, by the Red Sea. 8 And he proceeded to save them

for the sake of his name, So as to make his mightiness known.

9 Accordingly he rebuked the Red Sea, and it was gradually dried up:

> And he went walking them through the surging waters

10 And so he saved them from the hand of the hater And reclaimed them from the hand of the enemy.

11 And the waters came covering their adversaries; Not one of them was left.

12 Then they had faith in his 26 So he proceeded to raise his word:

They began to sing his praise. ing them, 13 Quickly they forgot his works; They did not wait for his counsel.

14 But they showed their selfish desire in the wilderness And went putting God to the proof in the desert.

15 And he proceeded to give them 28 And they began to attach themtheir request

into their soul.

Doing righteousness all the 16 And they began to envy Moses in the camp, Even Aaron the holy one of

Jehovah.

17 The earth then opened up and swallowed down Da'than, And covered over the assembly of A.bi'ram.

18 And a fire went burning among their assembly:

A flame itself went devouring the wicked ones.

19 Furthermore, they made a calf in Ho'reb And bowed down to a molten

image,

20 So that they exchanged my glory For a representation of a bull,

an eater of vegetation.

21 They forgot God their Savior. The Doer of great things in Egypt, 22 Wonderful works in the land of

Ham.

Fear-inspiring things at the Red Sea.

23 And he was about to say to annihilate them, If it had not been for Moses

his chosen one.

Who stood in the gap before him, To turn back his rage from

bringing [them] to ruin. as through the wilderness; 24 And they got to contemning the

desirable land; They had no faith in his word.

25 And they kept grumbling in their tents;

They did not listen to the voice of Jehovah.

hand [in an oath] concern-

That he would make them fall in the wilderness.

27 And that he would make their offspring fall among the nations.

And that he would scatter them among the lands.

selves to Ba'al of Pe'or And to send a wasting disease And to eat the sacrifices of the dead ones.

703 Provocation, immoral dealings, rebellions PSALMS 106: 29-107: 4

29 As they were causing offense by 40 And the anger of Jehovah began their dealings.

A scourge now broke out among them.

intervened.

Then the scourge was halted. 31 And it came to be counted to him as righteousness

For generation after generation to time indefinite.

32 Further, they caused provocation at the waters of Mer'i·bah.

So that it went badly with Moses by reason of them.

33 For they embittered his spirit And he began to speak rashly with his lips.

34 They did not annihilate the peoples.

As Jehovah had said to them. 35 And they went mingling with

the nations And took up learning their works.

36 And they kept serving their idols

And these came to be a snare to them.

37 And they would sacrifice their sons And their daughters to demons.

38 So they kept spilling innocent blood.

The blood of their sons and their daughters,

Whom they sacrificed to the idols of Ca'naan;

And the land came to be polluted with bloodshed.

39 And they got to be unclean by their works

And kept having immoral intercourse by their dealings.

to blaze against his people, And he came to detest his inheritance.

30 When Phin'e has stood up and 41 And he repeatedly gave them into the hand of the nations.

> That those hating them might rule over them,

> 42 And that their enemies might oppress them, And that they might be sub-

> dued under their hand. 43 Many times he would deliver

them. But they themselves would behave rebelliously in their

disobedient course, And they would be brought

low for their error. 44 And he would see the distress

of theirs When he heard their entreat-

ing cry. 45 And he would remember concerning them his covenant, And he would feel regret ac-

cording to the abundance of his grand loving-kindness. 46 And he would grant them to

be objects of pity Before all those holding them

captive. 47 Save us. O Jehovah our God, And collect us together from the nations

To give thanks to your holy name.

To speak exultingly in your praise.

48 Blessed be Jehovah the God of Israel From time indefinite even to

time indefinite; And all the people must say Amen.

Praise Jah, you people!

### BOOK FIVE (Psalms 107 – 150)

107 o give thanks to Jehovah, you people, for he is good; For his loving-kindness is to time indefinite.

2 Let the reclaimed ones of Jehovah say so,

the hand of the adversary,

3 And whom he has collected together even from the lands, From the sunrise and from the sunset, From the north and from the

south. Whom he has reclaimed from 4 They wandered about in the

wilderness, in the desert;

They did not find any way to I a city of habitation.

5 They were hungry, also thirsty; Their very soul within them began to faint away.

6 And they kept crying out to Jehovah in their distress: Out of the stresses upon them he proceeded to deliver them.

7 And to have them walk in the right way.

So as to come to a city of habitation.

8 O let people give thanks to Jehovah for his lovingkindness

And for his wonderful works to the sons of men.

9 For he has satisfied the driedout soul:

And the hungry soul he has filled with good things. 10 There were those dwelling in

darkness and deep shadow. Prisoners in affliction and irons.

11 For they had behaved rebelof God:

And the counsel of the Most High they had disrespected. 12 So with trouble he proceeded to

subdue their heart: They stumbled, and there was

no one helping.

13 And they began calling to Jehovah for help in their distress:

Out of the stresses upon them he as usual saved them.

14 He went bringing them out from darkness and deep shadow.

And tearing even their bands apart.

15 O let people give thanks to Jehovah for his lovingkindness

And for his wonderful works to the sons of men. 16 For he has broken the doors of

copper. And he has cut down even

the bars of iron.

17 Those who were foolish, due to the way of their transgression

And due to their errors, finally caused themselves affliction. 18 Their soul got to detest even every sort of food.

And they were arriving at the gates of death.

19 And they began calling to Jehovah for help in their distress:

Out of the stresses upon them he as usual saved them.

20 He proceeded to send his word and heal them

And to provide [them] escape out of their pits.

21 O let people give thanks to Jehovah for his lovingkindness And for his wonderful works

to the sons of men.

22 And let them offer the sacrifices of thanksgiving And declare his works with a joyful cry.

23 Those going down to the sea in the ships.

Doing business on vast waters. liously against the sayings 24 They are the ones that have seen the works of Jehovah And his wonderful works in the depths:

> 25 How he says [the word] and causes a tempestuous wind to arise.

> So that it lifts up its waves. 26 They go up to the heavens,

They go down to the bottoms. Because of the calamity their very soul finds itself melting.

27 They reel and move unsteadily like a drunken man. And even all their wisdom proves confused.

28 And they begin crying out to Jehovah in their distress. And out of the stresses upon them he brings them forth.

29 He causes the windstorm to stand at a calm.

So that the waves of the sea keep quiet.

30 And they rejoice because these become still, And he leads them to the

haven of their delight.

31 O let people give thanks to Jehovah for his lovingkindness

And for his wonderful works to the sons of men.

32 And let them extol him in the congregation of the people; And in the seat of the elderly men let them praise him.

33 He converts rivers into a wilderness.

And the outflows of water into thirsty ground.

34 Fruitful land into salt country, Owing to the badness of those dwelling in it.

35 He converts a wilderness into a reedy pool of water.

And the land of a waterless region into outflows of water.

36 And there he causes the hungry ones to dwell. So that they firmly establish

a city of habitation.

37 And they sow fields and plant vinevards.

That they may yield fruitful crops.

38 And he blesses them so that they become very many; And he does not let their

cattle become few. 39 Again they become few and crouch down

> Owing to restraint, calamity and grief.

40 He is pouring out contempt upon nobles.

So that he makes them wander about in a featureless place, where there is no way.

41 But he protects the poor one from affliction

And converts him into families just like a flock.

42 The upright ones see and reioice:

> But as for all unrighteousness, it has to shut its mouth.

43 Who is wise? He will both observe these things

And show himself attentive toward Jehovah's acts of loving-kindness.

A song, A melody of David, 108 My heart is steadfast, O God I will sing and make melody,

Even my glory.

2 Do awake, O stringed instrument: you too, O harp.

I will awaken the dawn. 3 I shall laud you among the peoples. O Jehovah:

And I shall make melody to you among the national groups.

4 For your loving-kindness is great up to the heavens,

And your trueness up to the skies. 5 O be exalted above the heavens,

O God: And let your glory be above

all the earth. 6 In order that your beloved ones

may be rescued. O do save with your right hand and answer me.

7 God himself has spoken in his holiness:

"I will exult, I will give out She'chem as a portion; And the low plain of Suc'coth I shall measure off.

8 Gil'e-ad belongs to me: Manas'seh belongs to me: And E'phra in is the fortress

> of my head one; Judah is my commander's staff.

9 Mo'ab is my washing pot.

Over E'dom I shall throw my sandal. Over Phi·lis'ti·a I shall shout

in triumph." 10 Who will bring me to the forti-

fied city? Who will actually lead me as far as E'dom?

11 Is it not [vou]. O God, who have cast us off And who do not go forth with

our armies as God? 12 Do give us assistance from dis-

tress. As salvation by earthling man

is worthless. 13 By God we shall gain vital

> energy, And he himself will tread down our adversaries.

To the director. Of David.

2 For the mouth of the wicked one and the mouth of deception have opened against

> They have spoken about me with the tongue of false-

3 And with words of hatred they have surrounded me,

And they keep fighting against me without cause.

4 For my love they keep resisting me: But on my part there is

prayer. 5 And they render to me bad for

good And hatred for my love.

6 Appoint over him someone wicked.

And may a resister himself keep standing at his right hand.

7 When he is judged, let him go forth as someone wicked; And let his very prayer become a sin.

8 Let his days prove to be few; His office of oversight let someone else take.

9 Let his sons become fatherless boys

And his wife be a widow. 10 And without fail let his sons go wandering about;

And they must do begging, And they must look for [food] from their desolate places.

11 Let the usurer lay out traps for all that he has,

And let strangers make plunder of his product of toil. 12 May he come to have no one

extending loving-kindness, no one showing favor to his fatherless boys.

13 Let his posterity be for cutting off.

In the following generation let their name be wiped out.

14 Let the error of his forefathers be remembered to Jehovah, And the sin of his mothermay it not be wiped out.

may it not be wiped out.

109 O God of my praise, do not 15 Let them prove to be in front

And may he cut off the remembrance of them from the very earth;

16 For the reason that he did not remember to exercise lovingkindness,

But he kept pursuing the afflicted and poor man And the one dejected at heart,

to put [him] to death.

17 And he kept loving the malediction, so that it came upon him;

And he did not take delight in the blessing, So that it became far away

from him;

18 And he came to be clothed with malediction as his garment. So it came like waters into the midst of him

And like oil into his bones. 19 May it prove to be for him like a garment with which he enwraps himself

And as a girdle that he keeps girded about himself constantly.

20 This is the wages from Jehovah of the one resisting me And of those speaking evil

against my soul. 21 But you are Jehovah the Sov-

ereign Lord. Deal with me for the sake of

your name. Because your loving-kindness

is good, deliver me. 22 For I am afflicted and poor, And my heart itself has been pierced within me.

23 Like a shadow when it declines, I am obliged to go away; I have been shaken off like a locust.

And may there prove to be 24 My knees themselves have swayed from fasting,

And my very flesh has grown lean, without any oil.

25 And to them I myself have become something reproachable.

They see me-they begin wagging their head.

707 My Lord, priest like Melchizedek, to subdue PSALMS 109: 26-111: 6

26 Help me. O Jehovah my God: Save me according to your loving-kindness.

27 And may they know that this is your hand: That you yourself, O Jehovah.

have done it.

28 Let them, for their part, pronounce a malediction, But may you, for your part,

pronounce a blessing. They have risen up, but let

them be ashamed. And let your own servant re-

joice. 29 Let those resisting me be clothed

with humiliation. And let them enwrap themselves with their shame

just as with a sleeveless coat. 30 I shall laud Jehovah very much with my mouth.

And in among many people I shall praise him.

31 For he will stand at the right hand of the poor. To save [him] from those

judging his soul.

Of David, A melody,

The utterance of Jehovah to my Lord is:

"Sit at my right hand Until I place your enemies

as a stool for your feet." 2 The rod of your strength Jehovah will send out of Zion, [saving:]

"Go subduing in the midst of your enemies."

3 Your people will offer themselves willingly on the day of your military force.

In the splendors of holiness, from the womb of the dawn. You have your company of young men just like dewdrops.

4 Jehovah has sworn (and he will feel no regret):

"You are a priest to time indefinite According to the manner of

Mel·chiz'e·dek!" 5 Jehovah himself at your right hand

Will certainly break kings to

pieces on the day of his anger.

6 He will execute judgment among the nations:

He will cause a fullness of dead bodies.

He will certainly break to pieces the head one over a

populous land. 7 From the torrent valley in the way he will drink.

> That is why he will raise high [his] head.

Praise Jah, you people!

N [Aleph]

I shall laud Jehovah with all [my] heart

3 [Beth]

In the intimate group of upright ones and the assembly.

1 [Gimel]

2 The works of Jehovah are great,

7 [Daleth]

Searched for on the part of all those delighting in them.

ii [He]

3 His activity is dignity and splendor themselves,

1 [Waw]

And his righteousness is standing forever.

† [Zavin]

4 A memorial he has made for his wonderful works.

[Heth]

Jehovah is gracious and merciful.

D [Teth]

5 Food he has given to those fearing him.

' [Yod]

To time indefinite he will remember his covenant.

□ [Kaph]

6 The power of his works he has told to his people,

? [Lamed]

In giving them the inheritance of the nations.

12 [Mem]

7 The works of his hands are truth and judgment;

J [Nun]

Trustworthy are all the orders he gives,

D [Samekh]

8 Well supported forever, to time indefinite.

y [Ayin]

Done in truth and uprightness.

D [Pe]

9 He has sent redemption itself to his people.

Y [Tsade]

To time indefinite he has commanded his covenant.

[Qoph]

His name is holy and fearinspiring.

7 [Resh]

10 The fear of Jehovah is the beginning of wisdom.

w [Sin]

All those doing them have a good insight.

I [Taw]

His praise is standing forever.

112 Praise Jah, you people! & [Aleph]

> Happy is the man in fear of Jehovah,

1 [Beth]

In whose commandments he has taken very much delight.

1 [Gimel]

2 Mighty in the earth his offspring will become.

7 [Daleth]

As for the generation of the upright ones, it will be blessed.

7 [He]

in his house:

1 [Waw]

And his righteousness is standing forever.

[Zayin]

4 He has flashed up in the darkness as a light to the upright ones.

T [Heth]

He is gracious and merciful and righteous.

D [Teth]

5 The man is good who is gracious and is lending.

' [Yod]

He sustains his affairs with justice.

⊃ [Kaph]

6 For at no time will he be made to totter.

[Lamed]

The righteous one will prove to be for remembrance to time indefinite.

D [Mem]

7 He will not be afraid even of bad news.

1 [Nun]

His heart is steadfast, made reliant upon Jehovah.

D [Samekh]

8 His heart is unshakable; he will not be afraid,

y [Ayin]

Until he looks on his adversaries.

D [Pe]

9 He has distributed widely; he has given to the poor ones.

Y [Tsade]

His righteousness is standing forever.

D [Qoph]

His own horn will be exalted with glory.

7 [Resh]

3 Valuable things and riches are 10 The wicked one himself will see and certainly become vexed. 709 Praise Jah, the deliverer, Idols nothing PSALMS 113: 1-115: 12

w [Shin]

He will grind his very teeth and actually melt away.

I [Taw]

The desire of the wicked ones will perish.

113 Praise Jah, you people! Offer praise, O you servants of Jehovah.

Praise the name of Jehovah. 2 May Jehovah's name become blessed

From now on and to time indefinite.

3 From the rising of the sun until its setting Jehovah's name is to be

praised. 4 Jehovah has become high above all the nations:

His glory is above the heavens. 5 Who is like Jehovah our God. Him who is making his dwelling on high?

6 He is condescending to look on heaven and earth.

7 Raising up the lowly one from the very dust; He exalts the poor one from the ashpit itself.

8 To make [him] sit with nobles, With the nobles of his people.

9 He is causing the barren woman to dwell in a house As a joyful mother of sons. Praise Jah, you people!

114 When Israel went forth from Egypt, The house of Jacob from a people speaking unintelli-

gibly. 2 Judah became his holy place, Israel his grand dominion.

3 The sea itself saw and took to 10 O house of Aaron, put Your flight:

As for the Jordan, it began to turn back.

4 The mountains themselves 11 You that fear Jehovah, trust in skipped about like rams, The hills like lambs.

5 What was the matter with you. flight.

> O Jordan, that you began to turn back?

6 O mountains, that you went

skipping about like rams; O hills, like lambs? 7 Because of the Lord be in se-

vere pains, O earth, Because of the God of Jacob, 8 Who is changing the rock into a reedy pool of water.

A flinty rock into a spring of water.

To us belongs nothing, O Jehovah, to us belongs nothing.

But to your name give glory According to your lovingkindness, according to your trueness.

2 Why should the nations say: "Where, now, is their God?"

3 But our God is in the heavens; Everything that he delighted [to do] he has done.

4 Their idols are silver and gold. The work of the hands of earthling man.

5 A mouth they have, but they cannot speak: Eves they have, but they can-

not see: 6 Ears they have, but they cannot hear.

A nose they have, but they cannot smell.

7 Hands are theirs, but they cannot feel. Feet are theirs, but they can-

not walk; They utter no sound with their throat.

8 Those making them will become just like them. All those who are trusting in

them. 9 O Israel, trust in Jehovah;

He is their help and their shield.

trust in Jehovah; He is their help and their

shield.

Jehovah: He is their help and their

shield. O sea, that you took to 12 Jehovah himself has remembered us: he will bless,

He will bless the house of Israel.

PSALMS 115: 13-118: 4 Earth given to men. Salvation cup. Vows 710

Aaron.

hovah. The small ones as well as the great ones.

14 Jehovah will give increase to 11 I, for my part, said, when I

To you and to your sons.

Jehovah, earth.

16 As regards the heavens, to Jehovah the heavens belong, But the earth he has given 14 My vows I shall pay to Jehovah, to the sons of men.

praise Jah.

Nor do any going down into 16 Ah, now, O Jehovah, silence.

18 But we ourselves will bless Jah From now on and to time indefinite. Praise Jah, you people!

116 I do love, because Jehovah

My voice, my entreaties. 2 For he has inclined his ear to

me. And throughout my days I

shall call.

3 The ropes of death encircled me And the distressing circumstances of She'ol themselves found me.

Distress and grief I kept finding.

4 But upon the name of Jehovah I proceeded to call:

"Ah, Jehovah, do provide my soul with escape!"

5 Jehovah is gracious and right-

And our God is One showing

mercy. 6 Jehovah is guarding the inex-

perienced ones. I was impoverished, and he

proceeded to save even me. 7 Return to your resting place, O my soul.

For Jehovah himself has acted appropriately toward you.

8 For you have rescued my soul from death.

My eye from tears, my foot from stumbling.

He will bless the house of | 9 I will walk before Jehovah in the lands of those living.

13 He will bless those fearing Je- 10 I had faith, for I proceeded to speak.

I myself was very much afflicted.

became panicky: "Every man is a liar."

15 You are the ones blessed by 12 What shall I repay to Jehovah For all his benefits to me?

The Maker of heaven and 13 The cup of grand salvation I shall take up.

And on the name of Jehovah I shall call.

Yes, in front of all his people. 17 The dead themselves do not 15 Precious in the eyes of Jehovah

Is the death of his loyal ones.

For I am your servant. I am your servant, the son of your slave girl.

You have loosened my bands. 17 To you I shall offer the sacrifice of thanksgiving.

And on the name of Jehovah I shall call.

18 My vows I shall pay to Jehovah, Yes, in front of all his people, 19 In the courtyards of the house

of Jehovah, In the midst of you, O Jeru-

Praise Jah, you people!

117 Praise Jehovah, all you nations:

Commend him, all you clans. 2 For toward us his lovingkindness has proved mighty; And the trueness of Jehovah

is to time indefinite. Praise Jah, you people!

118 Give thanks to Jehovah, you people, for he is good: For his loving-kindness is to time indefinite.

2 Let Israel now say: "For his loving-kindness is to

time indefinite." 3 Let those of the house of Aaron

now say: "For his loving-kindness is to time indefinite."

4 Let those fearing Jehovah now sav:

"For his loving-kindness is to time indefinite."

711 Jah is my shelter. God's Stone becomes head PSALMS 118: 5-119: 3

5 Out of the distressing circum- | 19 Open to me the gates of rightstances I called upon Jah: Jah answered [and put] me into a roomy place.

6 Jehovah is on my side; I shall not fear.

What can earthling man do to me?

7 Jehovah is on my side among those helping me, So that I myself shall look

upon those hating me. 8 It is better to take refuge in

Jehovah Than to trust in earthling man.

9 It is better to take refuge in Jehovah

Than to trust in nobles. 10 All the nations themselves surrounded me.

It was in the name of Jehovah that I kept holding them off. 11 They surrounded me, yes, they

had me surrounded. It was in the name of Jehovah that I kept holding

them off. 12 They surrounded me like bees; They were extinguished like a fire of thornbushes.

It was in the name of Jehovah that I kept holding them off. 13 You pushed me hard that I

should fall, But Jehovah himself helped

14 Jah is my shelter and my might.

And to me he becomes salvation.

15 The voice of a joyful cry and salvation

Is in the tents of the righteous ones.

The right hand of Jehovah is demonstrating vital energy.

16 The right hand of Jehovah is exalting [itself]: The right hand of Jehovah is

demonstrating vital energy. 17 I shall not die, but I shall keep

living. That I may declare the works

of Jah. 18 Jah corrected me severely. But he did not give me over to death itself.

eousness, you people. I shall go into them: I shall

laud Jah.

20 This is the gate of Jehovah. The righteous themselves will go into it.

21 I shall laud you, for you answered me

And you came to be my salvation. 22 The stone that the builders re-

jected Has become the head of the corner.

23 This has come to be from Jehovah himself:

It is wonderful in our eyes. 24 This is the day that Jehovah

has made; We will be joyful and rejoice in it.

25 Ah, now, Jehovah, do save, please! Ah, now, Jehovah, do grant

success, please! 26 Blessed be the One coming in

the name of Jehovah: We have blessed you people out of the house of Jehovah.

27 Jehovah is the Divine One. And he gives us light.

Bind the festival procession with boughs, O you people. As far as the horns of the altar.

28 You are my Divine One, and I shall laud you;

My God-I shall exalt you. 29 Give thanks to Jehovah, you people, for he is good:

For his loving-kindness is to time indefinite.

N [Aleph]

Happy are the ones faultless in [their] way. The ones walking in the law of Jehovah.

2 Happy are those observing his reminders:

With all the heart they keep searching for him.

3 Really they have practiced no unrighteousness. In his ways they have walked.

ingly given your orders To be carefully kept.

5 O that my ways were firmly established

To keep your regulations! 6 In that case I should not be

ashamed. When I look to all your commandments.

7 I shall laud you in uprightness of heart.

When I learn your righteous judicial decisions.

8 Your regulations I continue to

O do not leave me entirely.

# ☐ [Beth]

9 How will a young man cleanse his path?

By keeping on guard according to your word.

10 With my whole heart I have searched for you.

Do not cause me to go astray from your commandments.

11 In my heart I have treasured up your saying,

In order that I may not sin against you.

12 Blessed you are. O Jehovah. Teach me your regulations.

13 With my lips I have declared All the judicial decisions of your mouth.

14 In the way of your reminders I have exulted,

Just as over all other valuable things.

15 With your orders I will concern myself.

And I will look to your paths. 16 For your statutes I shall show a fondness.

I shall not forget your word.

# [Gimel]

17 Act appropriately toward your servant, that I may live And that I may keep your word.

18 Uncover my eyes, that I may look

At the wonderful things out of your law.

4 You yourself have command- | 19 I am but an alien resident in the land.

Do not conceal from me your commandments.

20 My soul is crushed with longing For your judicial decisions all the time.

21 You have rebuked the cursed presumptuous ones,

Who are straying from your commandments.

22 Roll off me reproach and contempt,

For I have observed your own reminders.

23 Even princes have sat; against me they have spoken with one another.

As for your servant, he concerns himself with your regulations.

24 Also, your reminders are what I am fond of. As men of my counsel.

#### 7 [Daleth]

25 My soul has been cleaving to the very dust. Preserve me alive according

to your word.

26 I have declared my own ways, that you may answer me. Teach me your regulations.

27 Make me understand the way of your own orders,

That I may concern myself with your wonderful works.

28 My soul has been sleepless from grief.

Raise me up according to your word.

29 Remove from me even the false way.

And favor me with your own

30 The way of faithfulness I have chosen.

Your judicial decisions I have considered appropri-

31 I have cleaved to your reminders.

O Jehovah, do not put me to shame.

32 I shall run the very way of your commandments. Because you make my heart have the room.

17 [He]

713

33 Instruct me, O Jehovah, in the way of your regulations, That I may observe it down to the last.

34 Make me understand, that I may observe your law

And that I may keep it with the whole heart.

35 Cause me to tread in the pathway of your commandments.

For in it I have taken delight. 36 Incline my heart to your reminders.

And not to profits.

37 Make my eyes pass on from seeing what is worthless; Preserve me alive in your own way.

38 Carry out to your servant your

That [tends] to the fear of you.

39 Make my reproach pass away, of which I have been scared.

For your judicial decisions are good.

40 Look! I have longed for your orders.

In your righteousness preserve me alive.

## 1 [Waw]

41 And may your lovingkindnesses come to me. O Jehovah.

Your salvation according to your saying,

42 That I may answer the one reproaching me with a

word, For I have trusted in your word.

43 And do not take away from my mouth the word of truth entirely.

For I have waited for your own judicial decision.

44 And I will keep your law constantly.

To time indefinite, even forever.

45 And I will walk about in a roomy place. For I have searched even for your orders.

46 I will also speak about your reminders in front of kings.

And I shall not be ashamed. 47 And I shall show a fondness for your commandments That I have loved.

48 And I shall raise my palms to your commandments that I have loved.

And I will concern myself with your regulations.

### T [Zayin]

49 Remember the word to your servant. For which you have made

me wait. 50 This is my comfort in my

affliction, For your own saying has preserved me alive.

51 The presumptuous ones themselves have derided me to the extreme.

From your law I have not deviated. 52 I have remembered your ju-

dicial decisions from time indefinite, O Jehovah, And I find comfort for myself.

53 A raging heat itself has taken hold of me because of the wicked.

Who are leaving your law. 54 Melodies your regulations have become to me

In the house of my alien residences.

55 In the night I have remembered your name, O Jehovah.

That I may keep your law. 56 Even this has become mine, Because your orders I have observed.

# | [Heth]

57 Jehovah is my share: I have promised to keep your words. 58 I have softened your face with

all [my] heart. Show me favor according to your saying.

59 I have considered my ways, That I may turn back my feet to your reminders.

60 I hurried up, and I did not delay To keep your command-

ments. 61 The very ropes of the wicked

ones surrounded me. Your law I did not forget. 62 At midnight I get up to give

thanks to you For your righteous judicial decisions.

63 A partner I am of all those who do fear you, And of those keeping your

orders. 64 Your loving-kindness, O Jehovah, has filled the earth. Teach me your own regulations.

## D [Teth]

65 You have dealt well indeed with your servant,

O Jehovah, according to your word.

66 Teach me goodness, sensibleness and knowledge themselves.

For in your commandments I have exercised faith.

67 Before I was under affliction I was sinning by mistake, But now I have kept your very saying.

68 You are good and are doing good.

Teach me your regulations. 69 The presumptuous have smeared me with falsehood. As for me, with all [my] heart I shall observe your orders.

70 Their heart has become unfeeling just like fat. I. for my part, have been

fond of your own law. 71 It is good for me that I have been afflicted.

In order that I may learn your regulations.

72 The law of your mouth is good for me.

More so than thousands of pieces of gold and silver.

# Y [Yod]

73 Your own hands have made me, and they proceeded to fix me solidly.

Make me understand, that I may learn your commandments.

74 Those fearing you are the ones that see me and rejoice,

For I have waited for your own word.

75 I well know. O Jehovah, that your judicial decisions are righteousness And that with faithfulness

you have afflicted me.

76 May your loving-kindness serve, please, to comfort me, According to your saying to your servant.

77 Let your mercies come to me, that I may keep living; For your law is what I am fond of.

78 Let the presumptuous ones be ashamed, for without cause they have misled me.

As for me, I concern myself with your orders.

79 Let those fearing you turn back to me, Those also knowing your

reminders. 80 Let my heart prove faultless in your regulations,

In order that I may not be ashamed.

### ⊃ [Kaph]

81 For your salvation my soul has pined away:

For your word I have waited. 82 My eyes have pined away for

your saying, While I say: "When will you comfort me?"

83 For I have become like a skin bottle in the smoke. Your regulations I have not

forgotten. 84 How many are the days of your

servant? When will you execute judgment against those persecuting me?

85 The presumptuous have excavated pitfalls to get me, Those who are not in accord with your law.

86 All your commandments are faithfulness itself.

persecuted me. O help me.

715 God's faithfulness, Insight. His word a lamp PSALMS 119: 87-113

87 In a little while they would have exterminated me in the earth:

But I myself did not leave your orders.

88 According to your lovingkindness preserve me alive, That I may keep the reminder of your mouth.

## 5 [Lamed]

89 To time indefinite, O Jehovah, Your word is stationed in the heavens.

90 Your faithfulness is for generation after generation. You have solidly fixed the earth, that it may keep

standing. 91 According to your judicial decisions they have stood [till] today, For they are all your serv-

92 If your law had not been what

I am fond of, Then I should have perished in my affliction.

93 To time indefinite I shall not forget your orders,

Because by them you have preserved me alive.

94 I am yours. O save me. Because I have searched for your own orders.

95 For me the wicked have waited, to destroy me. To your reminders I keep

showing myself attentive. 96 To all perfection I have seen an end.

> Your commandment is very broad.

### D [Mem]

97 How I do love your law! All day long it is my concern.

98 Wiser than my enemies your commandment makes me, Because to time indefinite it is mine.

99 More insight than all my teachers I have come to have.

a concern to me.

Without cause they have 100 With more understanding than older men I behave,

Because I have observed your own orders.

101 From every bad path I have restrained my feet, For the purpose that I may keep your word.

102 From your judicial decisions I have not turned aside. For you yourself have in-

structed me. 103 How smooth to my palate your

sayings have been, More so than honey to my

mouth! 104 Owing to your orders I behave

with understanding. That is why I have hated every false path.

## J [Nun]

105 Your word is a lamp to my foot. And a light to my roadway.

106 I have made a sworn statement, and I will carry it

To keep your righteous judicial decisions.

107 I have been afflicted to a great extent. O Jehovah, preserve me alive

according to your word. 108 Please take pleasure in the voluntary offerings of my

mouth, O Jehovah. And teach me your own judicial decisions.

109 My soul is in my palm constantly: But your law I have not

forgotten. 110 The wicked have set a trap for me.

> But from your orders I have not wandered.

111 I have taken your reminders as a possession to time indefinite.

For they are the exultation of my heart. 112 I have inclined my heart to

do your regulations To time indefinite, down to

the last.

## D [Samekh]

Because your reminders are 113 The halfhearted ones I have hated.

For your word I have waited. 115 Get away from me, you evil-

> That I may observe the commandments of my God.

116 Support me according to your saying, that I may keep living,

And do not put me to shame for my hope.

117 Sustain me, that I may be saved. And I shall gaze upon your

regulations constantly. 118 You have tossed away all those straying from your regula-

tions: For their trickiness is falsehood.

119 As scummy dross you have made all the wicked ones of the earth to cease. Therefore I have loved your reminders.

120 From the dread of you my flesh has had a creepy feeling;

And because of your judicial decisions I have been afraid.

#### y [Avin]

121 I have executed judgment and righteousness.

those defrauding me! 122 Act as a surety for your serv-

ant for what is good. May the presumptuous ones not defraud me.

123 My very eyes have pined away for your salvation And for your righteous saying.

124 Do with your servant according to your loving-kindness. And teach me your own regulations.

125 I am your servant. Make me understand.

That I may know your reminders.

126 It is the time for Jehovah to act. They have broken your law.

But your law I have loved, | 127 That is why I have loved your commandments

More than gold, even refined

128 That is why I have considered all orders regarding all things to be right: Every false path I have hated.

#### D [Pe]

129 Your reminders are wonderful. That is why my soul has observed them.

130 The very disclosure of your words gives light, Making the inexperienced

ones understand. 131 My mouth I have opened wide, that I may pant, Because for your command-

ments I have longed.

132 Turn to me and show me favor. According to [vour] judicial decision toward those loving your name.

133 Fix my own steps solidly in your saving. And may no kind of hurtful

thing domineer over me. 134 Redeem me from any defrauder of mankind.

And I will keep your orders. 135 Make your own face shine upon your servant.

And teach me your regulations.

O do not abandon me to 136 Streams of water have run down my eyes Over the fact that they have not kept your law.

# Y [Tsade]

137 You are righteous, O Jehovah, And your judicial decisions are upright.

138 You have commanded your reminders in righteousness And in exceeding faithfulness.

139 My ardor has made an end of

Because my adversaries have forgotten your words. 140 Your saying is very much re-

> fined. And your own servant loves it.

717 Eager for help. Persecuted. Peace, hope PSALMS 119: 141-167

temptible. Your orders I have not for-

gotten.

142 Your righteousness is a righteousness to time indefinite. And your law is truth.

143 Distress and difficulty themselves found me.

Your commandments I was fond of.

144 The righteousness of your reminders is to time indefi-

> Make me understand, that I may keep living.

### D [Qoph]

145 I have called with [my] whole heart. Answer me. O Jehovah. Your regulations I will ob-

146 I have called upon you. O save me!

And I will keep your reminders.

147 I have been up early in the 160 The substance of your word is morning twilight, that I may cry for help. For your words I have

waited. 148 My eyes have been ahead of the night watches. [For me] to concern myself 161 Princes themselves have per-

with your saving.

149 O do hear my own voice according to your lovingkindness.

O Jehovah, according to your judicial decision preserve me alive.

150 Those in pursuit of loose conduct have come near: They have got far away from your own law.

151 You are near, O Jehovah, And all your commandments are truth.

152 Long ago I have known some of your reminders, For to time indefinite you have founded them.

# 7 [Resh]

153 O see my affliction, and rescue For I have not forgotten your own law.

141 I am insignificant and con- | 154 O do conduct my legal case and recover me: Preserve me alive in agree-

ment with your saying. 155 Salvation is far away from the

wicked ones. For they have not searched for your own regulations. 156 Many are your mercies, O Je-

hovah. According to your judicial decisions. O preserve me alive.

157 My persecutors and my adversaries are many. From your reminders I have

not deviated. 158 I have seen those who are treacherous in dealing.

And I do feel a loathing. because they have not kept your own saying.

159 O see that I have loved your own orders.

O Jehovah, according to your loving-kindness preserve me alive.

truth. And every righteous judicial

decision of yours is to time indefinite.

W [Sin or Shin]

secuted me for no cause. But my heart has been in dread of your own words.

162 I am exulting over your saying Just as one does when finding much spoil.

163 Falsehood I have hated, and I do keep detesting it. Your law I have loved.

164 Seven times in the day I have praised you Because of your righteous

judicial decisions.

165 Abundant peace belongs to those loving your law, And for them there is no stumbling block.

166 I have hoped for your salvation, O Jehovah, And I have done your own commandments.

167 My soul has kept your reminders. And I love them exceedingly.

your reminders. For all my ways are in front

of vou.

I Tawl

169 May my entreating cry come near before you. O Jehovah. According to your word, O

make me understand. 170 May my request for favor enter in before you.

According to your saying, O deliver me.

171 May my lips bubble forth praise, For you teach me your regulations.

172 May my tongue sing forth your saving. For all your commandments

are righteousness.

173 May your hand serve to help me. Because your orders I have

chosen. 174 I have longed for your salvation. O Jehovah.

And your law I am fond of. 175 May my soul keep living and praising you,

And may your own judicial decisions help me.

176 I have wandered like a lost sheep. O look for your servant.

For I have not forgotten your own commandments.

A Song of the Ascents.

120 To Jehovah I called in the distress of mine. And he proceeded to answer

2 O Jehovah, do deliver my soul from false lips,

From the tricky tongue. 3 What will one give to you, and what will one add to you. O you tricky tongue?

4 Sharpened arrows of a mighty

Along with burning coals of the broom trees.

5 Woe to me, for I have resided as an alien in Me'shech! I have tabernacled together with the tents of Ke'dar.

168 I have kept your orders and 6 For too long a time my soul has tabernacled

With the haters of peace. 7 I stand for peace: but when I speak. They are for war.

A Song for the Ascents.

121 I shall raise my eyes to the mountains. From where will my help

come?

2 My help is from Jehovah. The Maker of heaven and earth.

3 He cannot possibly allow your foot to totter.

The One guarding you cannot possibly be drowsy. 4 Look! He will not be drowsy

nor go to sleep. He that is guarding Israel.

5 Jehovah is guarding you. Jehovah is your shade on your right hand.

6 By day the sun itself will not strike vou.

Nor the moon by night. 7 Jehovah himself will guard you against all calamity. He will guard your soul,

8 Jehovah himself will guard your going out and your coming

> From now on and to time indefinite

A Song of the Ascents, Of David. 122 I rejoiced when they were

saying to me: "To the house of Jehovah let us go."

2 Our feet proved to be standing Within your gates, O Jerusalem.

3 Jerusalem is one that is built like a city That has been joined to-

gether in oneness.

4 To which the tribes have gone up,

The tribes of Jah. As a reminder to Israel To give thanks to the name of Jehovah.

5 For there the thrones for judgment have been sitting, Thrones for the house of David.

719 Ask peace. Contempt. Israel's help. Trust PSALMS 122: 6-126: 2

6 Ask. O you people, for the peace of Jerusalem

Those loving you, [O city,] will be free from care

7 May peace continue within your rampart. Freedom from care within

your dwelling towers.

8 For the sake of my brothers and my companions I will now speak:

"May there be peace within

vou."

9 For the sake of the house of Jehovah our God

I will keep seeking good for vou.

A Song of the Ascents.

123 To you I have raised my eves. O You who are dwelling in

the heavens. 2 Look! As the eyes of servants are toward the hand of

> their master. As the eyes of a maidservant are toward the hand of her mistress.

So our eyes are toward Jehovah our God

Until he shows us favor. 3 Show us favor, O Jehovah, show

us favor: For to an abundance we have been glutted with contempt. 4 Abundantly our soul has been

glutted with the derision of those who are at ease.

Of the contempt on the part of the arrogant ones.

A Song of the Ascents. Of David. "Had it not been that Jehovah proved to be for us," Let Israel now say.

2 "Had it not been that Jehovah proved to be for us

When men rose up against us, 3 Then they would have swallowed us up even alive,

When their anger was burning against us.

4 Then the very waters would have washed us away, The torrent itself would have

passed over our soul. 5 Then there would have passed over our soul

The waters of presumptuousness.

6 Blessed be Jehovah, who has not given us As a prey to their teeth.

7 Our soul is like a bird that is escaped

From the trap of baiters. The trap is broken.

And we ourselves have es-

caped. 8 Our help is in the name of

Jehovah. The Maker of heaven and earth."

A Song of the Ascents.

125 Those trusting in Jehovah Are like Mount Zion, which cannot be made to totter. but dwells even to time indefinite.

2 Jerusalem—as mountains are all around it.

So Jehovah is all around his people

From now on and to time indefinite.

3 For the scepter of wickedness will not keep resting upon the lot of the righteous ones.

In order that the righteous ones may not thrust out their hand upon any wrongdoing.

4 O do good, O Jehovah, to the good ones.

Even to the ones upright in their hearts. 5 As for those turning aside to

their crooked ways, Jehovah will make them go

away with the practicers of what is hurtful. There will be peace upon

Israel.

A Song of the Ascents.

126 When Jehovah gathered back the captive ones of Zion, We became like those who were dreaming.

2 At that time our mouth came to be filled with laughter. And our tongue with a joyful

At that time they proceeded to say among the nations:

"Jehovah has done a great thing in what he has done with them."

3 Jehovah has done a great thing in what he has done with us.
We have become joyful.
4 Do gather back, O Jehovah, our

company of captives,
Like stream beds in the Neg'eb.

5 Those sowing seed with tears Will reap even with a joyful cry.

6 The one that without fail goes forth, even weeping, Carrying along a bagful of seed.

Will without fail come in with a joyful cry, Carrying along his sheaves.

A Song of the Ascents. Of Solomon.

127 Unless Jehovah himself builds the house, It is to no avail that its builders have worked hard

on it.
Unless Jehovah himself guards
the city,

It is to no avail that the guard has kept awake.

2 To no avail it is for you men that you are rising up early, That you are sitting down late,

That you are eating food with

Just like this he gives sleep even to his beloved one. 3 Look! Sons are an inheritance

from Jehovah; The fruitage of the belly is a

The fruitage of the belly is a reward.

4 Like arrows in the hand of a

mighty man, So are the sons of youth.

5 Happy is the able-bodied man that has filled his quiver with them.

They will not be ashamed.

They will not be ashamed, For they will speak with enemies in the gate.

A Song of the Ascents.

128 Happy is everyone fearing Jehovah,
Who is walking in his ways.
2 For you will eat the toil of your own hands.

Happy you will be and it will be well with you.

3 Your wife will be like a fruitbearing vine

In the innermost parts of your house.

Your sons will be like slips of olive trees all around your table.

4 Look! That is how the ablebodied man will be blessed Who fears Jehovah.

5 Jehovah will bless you out of Zion.

See also the good of Jerusalem all the days of your life,

6 And see the sons of your sons.

May there be peace upon
Israel.

A Song of the Ascents.

129 "Long enough they have shown hostility to me from my youth,"

Let Israel now say.

2 "Long enough they have shown hostility to me from my youth:

Yet they have not prevailed over me.

3 Plowmen have plowed upon my very back;

They have lengthened their furrows."

4 Jehovah is righteous.

He has cut in pieces the ropes of the wicked ones.

5 They will be ashamed and turn themselves back,

All those hating Zion.
6 They will become like green grass of the roofs,

Which before it has been torn out has dried up,

7 With which the reaper has not filled his own hand, Nor anyone gathering sheaves

his own bosom.

8 Nor have those passing by said: "The blessing of Jehovah be upon you men,

> We have blessed you in the name of Jehovah."

A Song of the Ascents.

130 Out of the depths I have called upon you, O Jehovah.
2 O Jehovah, do hear my voice.

721 God's forgiveness. Wait. God chose Zion PSALMS 130: 3-132: 18

May your ears prove to be attentive to the voice of my entreaties.

3 If errors were what you watch, O Jah,

O Jehovah, who could stand?

4 For there is the [true] forgiveness with you,

In order that you may be feared.

5 I have hoped, O Jehovah, my soul has hoped, And for his word I have

waited.
6 My soul [has waited] for Je-

hovah

More than watchmen for the

morning,
Watching for the morning.

7 Let Israel keep waiting for Jehovah.
For there is loving-kindness

with Jehovah,
And abundantly so is there
redemption with him.

8 And he himself will redeem Israel out of all his errors.

A Song of the Ascents. Of David.

131 O Jehovah, my heart has not been haughty,

Nor have my eyes been lofty; Nor have I walked in things too great.

Nor in things too wonderful for me.

2 Surely I have soothed and quieted my soul Like a weanling upon his

> mother. My soul is like a weanling

upon me.

3 Let Israel wait for Jehovah

From now on and to time indefinite.

A Song of the Ascents.

132 Remember, O Jehovah, concerning David

All his humiliations;
2 How he swore to Jehovah,
How he vowed to the Power-

ful One of Jacob:
3 "I will not go into the tent of
my house.

I will not go up on the divan of my grand lounge, 4 I will not give sleep to my eyes. Nor slumber to my own beaming eyes,

5 Until I find a place for Jehovah, A grand tabernacle for the Powerful One of Jacob."

6 Look! We have heard it in Eph'ra·thah, We have found it in the fields

of the forest.

7 Let us come into his grand

tabernacle; Let us bow down at his foot-

stool.
8 Do arise, O Jehovah, to your resting place,

You and the ark of your strength.

9 Let your priests themselves be clothed with righteousness, And let your own loyal ones

cry out joyfully.

10 On account of David your servant.

Do not turn back the face of your anointed one.

11 Jehovah has sworn to David, Truly he will not draw back from it:

"Of the fruitage of your belly I shall set on your throne.

12 If your sons will keep my covenant And my reminders that I

And my reminders that shall teach them, Their sons also forever

Will sit upon your throne."

13 For Jehovah has chosen Zion; He has longed for it as a dwelling for himself:

14 "This is my resting place forever; Here I shall dwell, for I have

longed for it.

15 Its provisions I shall bless with-

out fail.
Its poor ones I shall satisfy

with bread. 16 And its priests I shall clothe

with salvation;
And its loyal ones will with-

out fail cry out joyfully.

17 There I shall cause the horn

of David to grow.

I have set in order a lamp for my anointed one.

18 His enemies I shall clothe with shame:

will flourish."

A Song of the Ascents. Of David. 133 Look! How good and how

pleasant it is For brothers to dwell together in unity!

2 It is like the good oil upon the

head. That is running down upon the beard,

Aaron's beard. That is running down to the

collar of his garments. 3 It is like the dew of Her'mon That is descending upon the

mountains of Zion. the blessing [to be], [Even] life to time indefinite.

A Song of the Ascents.

134 O bless Jehovah, All you servants of Jehovah,

You who are standing in the the nights.

2 Raise your hands in holiness And bless Jehovah.

3 May Jehovah bless you out of Zion,

He the Maker of heaven and earth.

135 Praise Jah, you people! Praise the name of Jehovah. Offer praise, O servants of Jehovah,

2 You who are standing in the house of Jehovah,

In the courtyards of the house of our God.

3 Praise Jah, for Jehovah is good. Make melody to his name, for it is pleasant.

4 For Jah has chosen even Jacob for himself,

Israel for his special property. 5 For I myself well know that

Jehovah is great. And our Lord is more than

all other gods. 6 Everything that Jehovah de-

lighted [to do] he has done In the heavens and in the the watery deeps.

But upon him his diadem | 7 He is causing vapors to ascend from the extremity of the earth;

He has made even sluices for the rain:

He is bringing forth the wind from his storehouses.

8 He who struck down the firstborn ones of Egypt, Both man and beast.

9 He sent signs and miracles into the midst of you, O Egypt, Upon Phar'aoh and upon all his servants:

10 He who struck down many nations

And killed potent kings,

For there Jehovah commanded 11 Even Si'hon the king of the Am'or · ites And Og the king of Ba'shan

And all the kingdoms of Ca'naan.

12 And who gave their land as an inheritance,

An inheritance to Israel his people.

house of Jehovah during 13 O Jehovah, your name is to time indefinite.

O Jehovah, your memorial is to generation after generation.

14 For Jehovah will plead the cause of his people,

And he will feel regret even over his servants.

15 The idols of the nations are silver and gold, The work of the hands of

earthling man.

16 A mouth they have, but they can speak nothing;

Eyes they have, but they can see nothing:

17 Ears they have, but they can give ear to nothing. Also there exists no spirit in

their mouth.

18 Those making them will become just like them, Everyone who is trusting in

them. 19 O house of Israel, do you men

bless Jehovah. O house of Aaron, do you men bless Jehovah.

earth, in the seas and all 20 O house of Le'vi, do you men bless Jehovah.

Jehovah.

723 Thanks for Jehovah's goodness to Israel PSALMS 135: 21-137: 2

21 Blessed out of Zion be Jehovah, Who is residing in Jerusalem. Praise Jah, you people!

136 Give thanks to Jehovah. O you people, for he is good: For his loving-kindness is to time indefinite:

2 Give thanks to the God of the gods:

For his loving-kindness is to time indefinite:

3 Give thanks to the Lord of the

For his loving-kindness is to time indefinite;

4 To the Doer of wonderful, great things by himself:

For his loving-kindness is to time indefinite:

5 To the One making the heavens with understanding: For his loving-kindness is to

time indefinite;

6 To the One laying out the earth above the waters: For his loving-kindness is to

time indefinite: 7 To the One making the great

lights: For his loving-kindness is to time indefinite;

8 Even the sun for dominion by For his loving-kindness is to

time indefinite: 9 The moon and the stars for combined dominion by night:

For his loving-kindness is to time indefinite:

10 To the One striking down Egypt in their first-born ones: For his loving-kindness is to

time indefinite: 11 And the One bringing Israel out of the midst of them:

> For his loving-kindness is to time indefinite;

12 By a strong hand and by an arm stretched out: For his loving-kindness is to

time indefinite: 13 To the One severing the Red

Sea into parts: For his loving-kindness is to time indefinite;

You fearers of Jehovah, bless | 14 And who caused Israel to pass through the middle of it:

For his loving-kindness is to time indefinite;

15 And who shook off Phar'aoh and his military force into the Red Sea:

For his loving-kindness is to time indefinite;

16 To the One making his people walk through the wilderness: For his loving-kindness is to time indefinite:

17 To the One striking down great kings:

For his loving-kindness is to time indefinite:

18 And who proceeded to kill majestic kings:

For his loving-kindness is to time indefinite;

19 Even Si'hon the king of the Am'or · ites: For his loving-kindness is to

time indefinite;

20 And Og the king of Ba'shan: For his loving-kindness is to time indefinite:

21 And who gave their land as an inheritance:

For his loving-kindness is to time indefinite;

22 An inheritance to Israel his servant: For his loving-kindness is to

time indefinite: 23 Who during our low condition

remembered us: For his loving-kindness is to

time indefinite:

24 And who repeatedly tore us away from our adversaries: For his loving-kindness is to time indefinite:

25 The One giving food to all flesh: For his loving-kindness is to time indefinite:

26 Give thanks to the God of the

heavens: For his loving-kindness is to time indefinite.

137 By the rivers of Babylon—

there we sat down. We also wept when we remembered Zion.

2 Upon the poplar trees in the midst of her

We hung our harps.

3 For there those holding us captive asked us for the words of a song,

And those mocking us-for rejoicing: "SING for us one of the songs

of Zion."

4 How can we sing the song of Jehovah Upon foreign ground?

5 If I should forget you, O Jerusalem.

Let my right hand be forgetful. 6 Let my tongue stick to my

palate. If I were not to remember

you,

If I were not to make Jerusalem ascend Above my chief cause for re-

joicing.

7 Remember, O Jehovah, regarding the sons of E'dom the day of Jerusalem,

Who were saying: "Lay [it] bare! Lay [it] bare to the foundation within it!"

8 O daughter of Babylon, who are to be despoiled.

Happy will he be that rewards

With your own treatment with which you treated us.

9 Happy will he be that grabs ahold and does dash to pieces

> Your children against the crag.

Of David.

138 I shall laud you with all my heart.

In front of other gods I shall make melody to you.

2 I shall bow down toward your holy temple,

And I shall laud your name, Because of your loving-kindness and because of your trueness.

For you have magnified your saying even above all your

name. 3 On the day that I called, you also proceeded to answer

> You began to make me bold in my soul with strength.

4 All the kings of the earth will laud you, O Jehovah, For they will have heard the sayings of your mouth.

5 And they will sing about the ways of Jehovah,

For the glory of Jehovah is great.

6 For Jehovah is high, and yet the humble one he sees;

But the lofty one he knows only from a distance.

7 If I should walk in the midst of distress, you will preserve me alive.

> Because of the anger of my enemies you will thrust out your hand,

And your right hand will save

8 Jehovah himself will complete what is in my behalf. O Jehovah, to time indefinite

is your loving-kindness. Do not desert the works of your own hands.

For the director. Of David. A melody.

139 O Jehovah, you have searched through me, and you know [me].

2 You yourself have come to know my sitting down and my rising up.

You have considered my thought from far off.

3 My journeying and my lying outstretched you have measured off.

And you have become familiar even with all my ways.

4 For there is not a word on my tongue, But, look! O Jehovah, you

already know it all. 5 Behind and before, you have

besieged me; And you place your hand upon me.

6 [Such] knowledge is too wonderful for me.

It is so high up that I cannot attain to it.

7 Where can I go from your spirit, And where can I run away from your face?

8 If I should ascend to heaven, there you would be;

725 God sees all, even one's embryo. Schemes PSALMS 139: 9-140: 6

And if I should spread out my couch in She'ol, look! you [would be there].

9 Were I to take the wings of the dawn.

That I might reside in the most remote sea.

10 There, also, your own hand 21 Do I not hate those who are would lead me And your right hand would

lay hold of me.

11 And were I to say: "Surely darkness itself will hastily seize me!"

Then night would be light

about me.

12 Even the darkness itself would not prove too dark for you, But night itself would shine just as the day does;

The darkness might just as well be the light.

13 For you yourself produced my kidneys;

You kept me screened off in the belly of my mother.

14 I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful,

As my soul is very well aware. 15 My bones were not hidden from

> When I was made in secret, When I was woven in the lowest parts of the earth.

16 Your eyes saw even the embryo of me.

And in your book all its parts were down in writing,

As regards the days when they were formed

And there was not yet one among them. 17 So, to me how precious your

thoughts are! O God, how much does the

grand sum of them amount to!

18 Were I to try to count them, they are more than even the grains of sand.

I have awaked, and yet I am still with you.

19 O that you, O God, would slay the wicked one! Then even the bloodguilty men will certainly depart from me.

20 Who say things about you according to [their] idea; They have taken up [your namel in a worthless way-

your adversaries. intensely hating you. O Jehovah.

> And do I not feel a loathing for those revolting against you?

22 With a complete hatred I do hate them.

They have become to me real enemies.

23 Search through me, O God, and know my heart.

Examine me, and know my disquieting thoughts, 24 And see whether there is in me

any painful way, And lead me in the way of time indefinite.

For the director. A melody of David.

140 Rescue me, O Jehovah, from bad men;

May you safeguard me even from the man of deeds of violence.

2 Those who have schemed bad things in [their] heart.

Who all day long keep attacking as in wars.

3 They have sharpened their tongue like that of a serpent: The venom of the horned viper is under their lips. Se'lah.

4 Keep me, O Jehovah, from the hands of the wicked one;

May you safeguard me even from the man of deeds of violence.

Those who have schemed to push my steps.

5 The self-exalted ones have hidden a trap for me;

And ropes they have spread out as a net at the side of the track.

Snares they have set for me. Se'lah.

6 I have said to Jehovah: "You are my God.

Do give ear, O Jehovah, to the voice of my entreaties."

7 O Jehovah the Sovereign Lord, the strength of my salvation, You have screened over my head in the day of the armed force.

8 Do not grant, O Jehovah, the cravings of the wicked one. Do not promote his plotting, that they may not be exalted. Se'lah.

9 As for the heads of those surrounding me,

May the trouble of their own lips cover them.

10 May burning coals be dropped upon them.

Let them be made to fall into the fire, into watery pits, that they may not get up.

11 The big talker-let him not be firmly established in the earth.

The man of violence-let evil itself hunt him with re-

peated thrusts. 12 I well know that Jehovah will

> execute The legal claim of the afflicted one, the judgment of the poor ones.

13 Surely the righteous themselves will give thanks to your name:

The upright ones will dwell before your face.

A melody of David.

O Jehovah, I have called upon you.

Do make haste to me. Do give ear to my voice when I call to you.

2 May my prayer be prepared as incense before you,

The raising up of my palms as the evening grain offering. 3 Do set a guard, O Jehovah, for

my mouth: Do set a watch over the door

of my lips. 4 Do not incline my heart to any-

thing bad, So as to carry on notorious

deeds in wickedness With men who are practicing what is hurtful,

That I may not feed myself on their dainties.

5 Should the righteous one strike me, it would be a lovingkindness:

And should he reprove me, it would be oil upon the head.

Which my head would not want to refuse.

For still there would be even my prayer during their calamities.

6 Their judges have been thrown down by the sides of the

But they have heard my sayings, that they are pleasant.

7 As when one is doing cleaving and splitting on the earth, Our bones have been scattered at the mouth of She'ol.

8 However, my eyes are to you, O Jehovah the Sovereign Lord.

In you I have taken refuge. Do not pour out my soul.

9 Keep me from the clutches of the trap that they have laid for me And from the snares of those

practicing what is hurtful. 10 The wicked will fall into their

own nets all together, While I, for my part, pass by.

> Mas'kil. Of David, when he happened to be in the cave. A prayer.

142 With my voice, to Jehovah I proceeded to call for aid; With my voice, to Jehovah I began to cry for favor.

2 Before him I kept pouring out my concern;

Before him I continued to tell about my own distress,

3 When my spirit fainted away within me.

Then you yourself knew my roadway.

In the path in which I walk They have hidden a trap for me.

4 Look to the right hand and see That there is no one giving any recognition to me.

727 Entreaty for guidance. What is mortal man? PSALMS 142: 5-144: 4

My place for flight has perished from me:

There is no one inquiring for my soul.

5 I called to you. O Jehovah, for aid.

I said: "You are my refuge, My share in the land of the living ones."

6 Do pay attention to my entreating cry.

> For I have become very much impoverished.

Deliver me from my persecutors. For they are stronger than I

7 Do bring my soul out of the very dungeon

To laud your name.

Around me let the righteous ones gather. Because you deal appropriately

with me.

A melody of David.

143 O Jehovah, hear my prayer: Do give ear to my entreaty. In your faithfulness answer

2 And do not enter into judgment with your servant;

For before you no one alive can be righteous.

3 For the enemy has pursued my soul:

He has crushed my life to the very earth.

He has caused me to dwell in dark places like those dead for time indefinite.

4 And my spirit faints away within me:

In the midst of me my heart shows itself numbed.

5 I have remembered days of long ago: I have meditated on all your

activity:

I willingly kept myself concerned with the work of your own hands.

6 I have spread out my hands to you:

My soul is like an exhausted land to you, Se'lah.

7 O hurry, answer me, O Jehovah, My spirit has come to an end. Do not conceal your face from me.

Or else I must become comparable with those going down into the pit.

8 In the morning cause me to hear your loving-kindness. For in you I have put my trust.

Make known to me the way in which I should walk. For to you I have lifted up

my soul.

9 Deliver me from my enemies, O Jehovah. I have taken cover even with

you.

10 Teach me to do your will, For you are my God.

Your spirit is good: May it lead me in the land

of uprightness. 11 For the sake of your name.

O Jehovah, may you preserve me alive. In your righteousness may you

bring forth my soul out of distress.

me in your righteousness. 12 And in your loving-kindness may you silence my enemies; And you must destroy all those showing hostility to my soul.

For I am your servant.

Of David.

144 Blessed be Jenovan III, who is teaching my hands

My fingers for warfare; 2 My loving-kindness and my stronghold.

My secure height and my Provider of escape for me.

My shield and the One in whom I have taken refuge.

The One subduing peoples under me.

3 O Jehovah, what is man that you should notice him.

The son of mortal man that you should take account of him?

4 Man himself bears resemblance to a mere exhalation:

His days are like a passing shadow.

5 O Jehovah, bend down your heavens that you may descend: Touch the mountains that 145

they may smoke. 6 Lighten with lightning that you

may scatter them; Send out your arrows that

you may throw them into confusion.

7 Thrust your hands out from the height:

Set me free and deliver me from the many waters. From the hand of the foreigners.

8 Whose mouth has spoken what is untrue

And whose right hand is a right hand of falsehood. 9 O God, a new song I will sing

to you. On an instrument of ten strings I will make melody to you,

10 The One giving salvation to kings.

The One setting David his servant free from the injurious sword.

11 Set me free and deliver me from the hand of the foreigners.

Whose mouth has spoken what is untrue And whose right hand is a

right hand of falsehood, 12 Who [say]: "Our sons are like

little plants grown up in their youth.

Our daughters like corners carved in palace style, 13 Our garners full, furnishing

products of one sort after another. Our flocks multiplying by

thousands, ten thousand to one, in our streets,

14 Our cattle loaded down, without any rupture and with no abortion.

And with no outcry in our public squares.

15 Happy is the people for whom it is just like [that]!" Happy is the people whose 10 All your works will laud you,

God is Jehovah!

A praise, of David.

N [Aleph]

I will exalt you. O my God the King. And I will bless your name to time indefinite, even forever.

☐ [Beth]

2 All day long I will bless you, And I will praise your name to time indefinite, even forever.

) [Gimel]

3 Jehovah is great and very much to be praised, And his greatness is unsearch-

able.

7 [Daleth]

4 Generation after generation will commend your works, And about your mighty acts they will tell.

7 [He]

5 The glorious splendor of your dignity And the matters of your wonderful works I will make my concern.

1 [Waw]

6 And they will talk about the strength of your own fearinspiring things; And as for your greatness,

I will declare it.

[Zayin]

7 With the mention of the abundance of your goodness they will bubble over.

And [because of] your righteousness they will cry out joyfully.

T [Heth]

8 Jehovah is gracious and merciful, Slow to anger and great in loving-kindness.

b [Teth]

9 Jehovah is good to all, And his mercies are over all his works.

' [Yod]

O Jehovah,

Glory of God's kingship; his activities PSALMS 145: 11-147: 1

And your loval ones will bless you.

⊃ [Kaph]

11 About the glory of your kingship they will talk. And about your mightiness they will speak.

5 [Lamed]

12 To make known to the sons of men his mighty acts And the glory of the splendor of his kingship.

D [Mem]

13 Your kingship is a kingship for all times indefinite. And your dominion is throughout all successive genera-

D [Samekh]

14 Jehovah is giving support to all who are falling, And is raising up all who

are bowed down.

Y [Auin]

15 To you the eyes of all look hopefully.

And you are giving them their food in its season.

D [Pe]

16 You are opening your hand And satisfying the desire of every living thing.

Y [Tsade]

17 Jehovah is righteous in all his And loval in all his works.

D [Qoph]

18 Jehovah is near to all those calling upon him. To all those who call upon him in trueness.

7 [Resh]

19 The desire of those fearing him he will perform, And their cry for help he will hear, and he will save them.

W [Shin]

20 Jehovah is guarding all those loving him. But all the wicked ones he will annihilate.

□ [Tave]

21 The praise of Jehovah my mouth will speak;

And let all flesh bless his holy name to time indefinite. even forever.

146 Praise Jah, you people!

Praise Jehovah, O my soul. 2 I will praise Jehovah during my lifetime.

> I will make melody to my God as long as I am.

3 Do not put your trust in nobles. Nor in the son of earthling man, to whom no salvation belongs.

4 His spirit goes out, he goes back to his ground;

In that day his thoughts do perish.

5 Happy is the one who has the God of Jacob for his help, Whose hope is in Jehovah his God.

6 The Maker of heaven and earth. Of the sea, and of all that is in them.

The One keeping trueness to time indefinite.

7 The One executing judgment for the defrauded ones. The One giving bread to the

hungry ones. Jehovah is releasing those

who are bound. 8 Jehovah is opening the eyes of

the blind ones: Jehovah is raising up the ones bowed down:

Jehovah is loving the righteous ones. 9 Jehovah is guarding the alien

residents: The fatherless boy and the

widow he relieves. But the way of the wicked

ones he makes crooked. 10 Jehovah will be king to time

indefinite. Your God, O Zion, for genera-

tion after generation. Praise Jah, you people!

147 Praise Jah, you people, For it is good to make melody to our God; For it is pleasant-praise is fitting.

The dispersed ones of Israel he brings together.

And is binding up their painful spots.

the stars:

All of them he calls by [their] names.

5 Our Lord is great and is abundant in power;

His understanding is beyond recounting. 6 Jehovah is relieving the meek

ones: He is abasing the wicked ones

to the earth. 7 Respond to Jehovah with thanksgiving, you people;

Make melody to our God on the harp.

8 The One who is covering the heavens with clouds. The One preparing rain for

the earth. The One making the moun-

tains to sprout green grass, 9 To the beasts he is giving their food,

> To the young ravens that keep calling.

10 Not in the mightiness of the horse does he take delight, Nor in the legs of the man does he find pleasure.

11 Jehovah is finding pleasure in those fearing him, In those waiting for his

loving-kindness. 12 Commend Jehovah, O Jerusalem.

Praise your God, O Zion. 13 For he has made the bars of your gates strong: He has blessed your sons in

the midst of you.

14 He is putting peace in your territory; With the fat of the wheat he

keeps satisfying you.

15 He is sending his saying to the 11 You kings of the earth and all earth: With speed his word runs.

16 He is giving snow like wool;

like ashes.

2 Jehovah is building Jerusalem; 17 He is throwing his ice like morsels.

Before his cold who can stand? 3 He is healing the brokenhearted 18 He sends forth his word and melts them.

He causes his wind to blow; The waters trickle.

4 He is counting the number of 19 He is telling his word to Jacob. His regulations and his judicial decisions to Israel.

20 He has not done that way to any other nation:

And as for [his] judicial decisions, they have not known them.

Praise Jah, you people!

148 Praise Jah, you people! Praise Jehovah from the heavens.

Praise him in the heights. 2 Praise him, all you his angels. Praise him, all you his army.

3 Praise him, you sun and moon, Praise him, all you stars of light.

4 Praise him, you heavens of the heavens. And you waters that are

above the heavens. 5 Let them praise the name of

Jehovah; For he himself commanded.

and they were created. 6 And he keeps them standing forever, to time indefinite. A regulation he has given, and

it will not pass away.
7 Praise Jehovah from the earth, You sea monsters and all you watery deeps,

8 You fire and hail, snow and thick smoke.

You tempestuous wind, accomplishing his word,

9 You mountains and all you

You fruit trees and all you cedars.

10 You wild animals and all you domestic animals. You creeping things and winged birds.

you national groups, You princes and all you

judges of the earth. Hoarfrost he scatters just 12 You young men and also you virgins.

You old men together with

13 Let them praise the name of Jehovah.

For his name alone is unreachably high.

His dignity is above earth

and heaven. 14 And he will exalt the horn of

his people. The praise of all his loyal ones, Of the sons of Israel, the peo-

ple near to him. Praise Jah, you people!

149 Praise Jah, you people! Sing to Jehovah a new song,

His praise in the congregation of loyal ones.

2 Let Israel rejoice in its grand Maker,

The sons of Zion-let them be joyful in their King. 3 Let them praise his name with

dancing. With the tambourine and the

harp let them make melody to him.

4 For Jehovah is taking pleasure in his people.

He beautifies the meek ones with salvation.

5 Let the loval ones exult in glory: Let them cry out joyfully on their beds.

6 Let the songs extolling God be in their throat.

And a two-edged sword be in

their hand. 7 To execute vengeance upon the nations,

> Rebukes upon the national groups,

8 To bind their kings with shackles And their glorified ones with fetters of iron.

9 To execute upon them the judicial decision written. Such splendor belongs to all

his loval ones. Praise Jah, you people!

150 Praise Jah, you people! Praise God in his holy

Praise him in the expanse of his strength.

2 Praise him for his works of mightiness. Praise him according to the

abundance of his greatness. 3 Praise him with the blowing of

the horn.

Praise him with the stringed instrument and the harp. 4 Praise him with the tambourine

and the circle dance. Praise him with strings and the pipe.

5 Praise him with the cymbals of melodious sound.

Praise him with the clashing cymbals.

6 Every breathing thing—let it praise Jah. Praise Jah, you people!

# PROVERBS

The proverbs of Sol'o mon the man of understanding is the one 2 for one to know wisdom and 6 to understand a proverb and a discipline, to discern the sayings puzzling saying, the words of wise of understanding, 3 to receive the persons and their riddles. discipline that gives insight, righteousness and judgment and uprightness, 4 to give to the inexperienced ones shrewdness, to a have despised, young man knowledge and thinking ability.

son of David, the king of Israel, who acquires skillful direction,

7 The fear of Jehovah is the beginning of knowledge. Wisdom and discipline are what mere fools

8 Listen, my son, to the discipline of your father, and do not 5 A wise person will listen and forsake the law of your mother, take in more instruction, and a 9 For they are a wreath of at-

fine necklace to your throat.

10 My son, if sinners try to seduce you, do not consent. 11 If they keep saving: "Do go with us. Do let us lie in ambush for blood. Do let us lie in concealment for the innocent men without any cause. 12 Let us swallow them down alive just like She'ol, even whole, like those going down into a pit.

13 Let us find all sorts of precious 13 Let us find all sorts of precious counsel; they disrespected all my valuables. Let us fill our houses reproof. 31 So they will eat from with spoil. 14 Your lot you ought to cast in among us. Let there come to be just one bag belonging to all of us"- 15 my son, do not go in their feet are those that run to sheer badness, and they keep hasfor nothing that the net is spread before the eyes of anything owning wings. 18 Consequently they themselves lie in ambush for the very blood of these: they lie in concealment for their souls. 19 Thus are the paths of everyone making unjust profit. It takes away the very soul of its owners.

20 True wisdom itself keeps crypublic squares it keeps giving forth its voice. 21 At the upper end of the noisy streets it calls out. At city it says its own sayings:

22 "How long will you inexperienced ones keep loving inexperience, and [how long] must you ridiculers desire for vourselves outright ridicule, and [how long] will you stupid ones keep hating knowledge? 23 Turn back at my remake my words known to you. 24 Because I have called out but you keep refusing. I have stretched tire course of what is good. out my hand but there is no one 27 when what you dread comes man speaking perverse things,

tractiveness to your head and a just like a storm, and your own disaster gets here just like a stormwind, when distress and hard times come upon you. 28 At that time they will keep calling me, but I shall not answer: they will keep looking for me, but they will not find me, 29 for the reason that they hated knowledge, and the fear of Jehovah they did not choose. 30 They did not consent to my the fruitage of their way, and they will be glutted with their own counsels. 32 For the renegading of the inexperienced ones is what will the way with them. Hold back your kill them, and the easygoingness foot from their roadway. 16 For of the stupid is what will destroy them. 33 As for the one listening to me, he will reside in security tening to shed blood. 17 For it is and be undisturbed from dread of calamity."

My son, if you will receive my a sayings and treasure up my own commandments with yourself. 2 so as to pay attention to wisdom with your ear, that you may incline your heart to discernment: 3 if, moreover, you call out for understanding itself and you give forth your voice for discernment itself, 4 if you ing aloud in the very street. In the keep seeking for it as for silver, and as for hid treasures you keep searching for it, 5 in that case you will understand the fear of the entrances of the gates into the Jehovah, and you will find the very knowledge of God. 6 For Jehovah himself gives wisdom; out of his mouth there are knowledge and discernment. 7 And for the upright ones he will treasure up practical wisdom; for those walking in integrity he is a shield, 8 by observing the paths of judgment, proof. Then to you I will cause and he will guard the very way of my spirit to bubble forth; I will his loyal ones. 9 In that case you will understand righteousness and judgment and uprightness, the en-

10 When wisdom enters into your paying attention, 25 and you keep heart and knowledge itself beneglecting all my counsel, and my comes pleasant to your very soul, reproof you have not accepted, 11 thinking ability itself will keep 26 I also, for my part, shall laugh guard over you, discernment itself at your own disaster, I shall mock will safeguard you, 12 to deliver when what you dread comes, you from the bad way, from the

13 from those leaving the paths of | with plenty; and with new wine of darkness, 14 from those who are rejoicing in doing bad, who are my son, do not reject; and do not joyful in the perverse things of abhor his reproof, 12 because the badness; 15 those whose paths are one whom Jehovah loves he recrooked and who are devious in their general course: 16 to deliver you from the strange woman, from the foreign woman who has made her own sayings smooth. 17 who is leaving the confidential friend of her youth and who has forgotten as gain and having it as produce the very covenant of her God. than gold itself. 15 It is more 18 For down to death her house does sink and down to those impotent in death her tracks. 19 None of those having relations with her will come back, nor will they regain the paths of those living.

20 The purpose is that you may walk in the way of good people and that the paths of the righteous ones you may keep. 21 For the upright are the ones that will reside in the earth, and the blameless are the ones that will be left over in it. 22 As regards the wicked. they will be cut off from the very earth; and as for the treacherous, they will be torn away from it.

9 My son, my law do not forget, and my commandments may your heart observe, 2 because length of days and years of life to your throat. 23 In that case and peace will be added to you. you will walk in security on your 3 May loving-kindness and true- way, and even your foot will not ness themselves not leave you. Tie them about your throat. Write heart. 4 and so find favor and good insight in the eyes of God and of earthling man. 5 Trust in Jehovah with all your heart and do not lean upon your own understanding. 6 In all your ways take notice of him, and he himself will make your paths straight.

7 Do not become wise in your against capture. own eyes. Fear Jehovah and turn refreshment to your bones.

uable things and with the first come back and tomorrow I shall fruits of all your produce. 10 Then give," when there is something with your stores of supply will be filled you. 29 Do not fabricate against

uprightness to walk in the ways your own press vats will overflow.

11 The discipline of Jehovah, O proves, even as a father does a son in whom he finds pleasure.

13 Happy is the man that has found wisdom, and the man that gets discernment, 14 for having it as gain is better than having silver precious than corals, and all other delights of yours cannot be made equal to it. 16 Length of days is in its right hand; in its left hand there are riches and glory. 17 Its ways are ways of pleasantness, and all its roadways are peace. 18 It is a tree of life to those taking hold of it, and those keeping fast hold of it are to be called happy.

19 Jehovah himself in wisdom founded the earth. He solidly fixed the heavens in discernment. 20 By his knowledge the watery deeps themselves were split apart, and the cloudy skies keep dripping down light rain. 21 My son, may they not get away from your eyes. Safeguard practical wisdom and thinking ability, 22 and they will prove to be life to your soul and charm strike against anything. 24 Whenever you lie down you will feel no them upon the tablet of your dread; and you will certainly lie down, and your sleep must be pleasurable. 25 You will not need to be afraid of any sudden dreadful thing, nor of the storm upon the wicked ones, because it is coming. 26 For Jehovah himself will prove to be, in effect, your confidence, and he will certainly keep your foot

27 Do not hold back good from away from bad. 8 May it become those to whom it is owing, when a healing to your navel and a it happens to be in the power of your hand to do [it]. 28 Do not 9 Honor Jehovah with your val- say to your fellow man: "Go, and

your fellow man anything bad, security with you. 30 Do not quarrel with a man without cause, if

31 Do not become envious of the man of violence, nor choose any of his ways. 32 For the devious person is a detestable thing to Jehovah, but His intimacy is with the upright ones. 33 The curse of Jehovah is on the house of the wicked one, but the abiding place of the righteous ones he blesses. 34 If it has to do with ridiculers, he himself will deride; but to the meek ones he will show favor. 35 Honor is what the wise ones will come to possess, but the stupid ones are exalting dishonor.

4 Listen, O sons, to the discipline so as to know understanding. tender and the only one before my mother. 4 And he would inwords. Keep my commandments you. 7 Wisdom is the prime thing. you acquire, acquire understanding. move your foot from what is bad. 8 Highly esteem it, and it will exalt 8 Highly esteem it, and it will exalt you. It will glorify you because you attention. To my discernment embrace it. 9 To your head it will give a wreath of charm; a crown of beauty it will bestow upon you."

10 Hear, my son, and accept my savings. Then for you the years of life will become many. 11 I will guard it, for it itself is your life, does not contemplate. Her tracks

14 Into the path of the wicked when he is dwelling in a sense of ones do not enter, and do not walk straight on into the way of the bad ones. 15 Shun it, do not pass he has rendered no bad to you. along by it; turn aside from it, and pass along. 16 For they do not sleep unless they do badness, and their sleep has been snatched away unless they cause someone to stumble. 17 For they have fed themselves with the bread of wickedness, and the wine of acts of violence is what they drink. 18 But the path of the righteous ones is like the bright light that is getting lighter and lighter until the day is firmly established. 19 The way of the wicked ones is like the gloom; they have not known at what they

keep stumbling.

20 My son, to my words do pay attention. To my sayings incline of a father and pay attention, your ear. 21 May they not get away from your eyes. Keep them in 2 For good instruction is what I the midst of your heart. 22 For certainly shall give to you. My they are life to those finding them law po not leave. 3 For I proved and health to all their flesh. to be a real son to my father, 23 More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life. struct me and say to me: "May 24 Remove from yourself the crookyour heart keep fast hold of my edness of speech; and the deviousness of lips put far away from yourand continue living. 5 Acquire self. 25 As for your eyes, straight wisdom, acquire understanding. Do ahead they should look, yes, your not forget, and do not turn aside own beaming eyes should gaze from the sayings of my mouth, straight in front of you. 26 Smooth 6 Do not leave it, and it will keep out the course of your foot, and you. Love it, and it will safeguard may all your own ways be firmly established. 27 Do not incline to Acquire wisdom; and with all that the right hand or to the left. Re-

> incline your ears, 2 so as to guard thinking abilities; and may your own lips safeguard knowledge itself.

3 For as a honeycomb the lips of a strange woman keep dripping, instruct you even in the way of and her palate is smoother than wisdom: I will cause you to tread in oil. 4 But the aftereffect from her the tracks of uprightness. 12 When is as bitter as wormwood; it is as you walk, your pace will not be sharp as a two-edged sword. 5 Her cramped; and if you run, you will feet are descending to death. Her not stumble. 13 Take hold on very steps take hold on She'ol discipline; do not let go. Safe- itself. 6 The path of life she

have wandered she does not know ensnared by the sayings of your your way far off from alongside her, and deliver yourself, for you have and do not get near to the entrance of her house, 9 that you may not man: Go humble yourself and storm give to others your dignity, nor your fellow man with importunities. your years to what is cruel; 4 Do not give any sleep to your 10 that strangers may not satisfy eyes, nor any slumber to your themselves with your power, nor beaming eyes. 5 Deliver yourself the things you got by pain be in like a gazelle from the hand and you have to groan in your future birdcatcher. when your flesh and your organism come to an end. 12 And you will have to say: "How I have hated 7 Although it has no commander, discipline and my heart has disrespected even reproof! 13 And I have not listened to the voice of my instructors, and to my teachers the harvest. 9 How long, you lazy I have not inclined my ear. 14 Easily I have come to be in every sort of badness in the midst of the congregation and of the assembly."

cistern, and tricklings out of the midst of your own well. 16 Should your springs be scattered out of doors, your streams of water in the public squares themselves? 17 Let them prove to be for you alone. and not for strangers with you. 18 Let your water source prove to be blessed, and rejoice with the wife of your youth, 19 a lovable hind and a charming mountain goat. Let her own breasts intoxicate you at all times. With her love may you be in an ecstasy constantly. 20 So why should you, my son, be in an ecstasy with a strange woman or embrace the bosom of a foreign woman? 21 For the ways of man 17 lofty eyes, a false tongue, and are in front of the eyes of Jehovah, and he is contemplating all his tracks. 22 His own errors will catch ful schemes, feet that are in a the wicked one, and in the ropes of his own sin he will be taken hold of. 23 He will be the one to die because there is no discipline, and [because] in the abundance of his foolishness he goes astray.

have given your handshake even to stantly; bind them upon your the stranger, 2 [if] you have been throat. 22 When you walk about,

[where]. 7 So now, O sons, listen mouth, [if] you have been caught to me and do not turn away from by the sayings of your mouth, the sayings of my mouth. 8 Keep 3 take this action then, my son, come into the palm of your fellow the house of a foreigner, 11 nor like a bird from the hand of the

6 Go to the ant, you lazy one; see its ways and become wise. officer or ruler, 8 it prepares its food even in the summer: it has gathered its food supplies even in one, will you keep lying down? When will you rise up from your sleep? 10 A little more sleep, a little more slumbering, a little more folding of the hands in lying down, 15 Drink water out of your own 11 and your poverty will certainly come just like some rover, and your want like an armed man.

12 A good-for-nothing man, a man of hurtfulness, is walking with crookedness of speech, 13 winking with his eye, making signs with his foot, making indications with his fingers. 14 Perverseness is in his heart. He is fabricating something bad all the time. He keeps sending out merely contentions. 15 That is why suddenly there will come his disaster; in an instant he will be broken, and there will be no healing.

16 There are six things that Jehovah does hate; yes, seven are things detestable to his soul: hands that are shedding innocent blood, 18 a heart fabricating hurthurry to run to badness, 19 a false witness that launches forth lies, and anyone sending forth con-

tentions among brothers.

20 Observe, O my son, the commandment of your father, and do 6 My son, if you have gone surety not forsake the law of your mother. for your fellow man, [if] you 21 Tie them upon your heart con-

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it will lead you; when you lie down, against the foreigner who has made the commandment is a lamp, and I might peer upon the inexperienced you with her lustrous eyes, 26 befor a precious soul. 27 Can a man In her house her feet do not keep burned? 28 Or can a man walk and near every corner she lies in with the wife of his fellow man, she begins to say to him: no one touching her will remain despise a thief just because he commits thievery to fill his soul when of his house he will give. 32 Anyone committing adultery with a jealousy, and he will not show compassion in the day of vengeance. 35 He will have no consideration for any sort of ransom, neither will he show willingness, no matter how large you make the present.

7 My son, keep my sayings, and and may you call understanding it involves his very soul. itself "Kinswoman," 5 to guard

it will stand guard over you; and her own sayings smooth. 6 For at when you have waked up, it itself the window of my house, through will make you its concern. 23 For my lattice I looked down, 7 that a light the law is, and the reproofs ones. I was interested in discerning of discipline are the way of life, among the sons a young man in 24 to guard you against the bad want of heart, 8 passing along on woman, against the smoothness of the street near her corner, and in the tongue of the foreign woman, the way to her house he marches, 25 Do not desire her prettiness in 9 in the twilight, in the evening of your heart, and may she not take the day, at the approach of the night and the gloom. 10 And, cause in behalf of a woman pros- look! there was a woman to meet titute [one comes down] to a him, with the garment of a prosround loaf of bread; but as regards titute and cunning of heart, another man's wife, she hunts even 11 She is boisterous and stubborn. rake together fire into his bosom residing. 12 Now she is outdoors, and yet his very garments not be now she is in the public squares, upon the coals and his feet them- wait. 13 And she has grabbed selves not be scorched? 29 Like- hold of him and given him a kiss. wise with anyone having relations She has put on a bold face, and

14 "Communion sacrifices were unpunishable. 30 People do not incumbent upon me. Today I have paid my vows. 15 That is why I have come out to meet you, to look he is hungry. 31 But, when found, for your face, that I may find he will make it good with seven you. 16 With coverlets I have betimes as much; all the valuables decked my divan, with many-colored things, linen of Egypt. 17 I have besprinkled my bed with myrrh. woman is in want of heart; he aloes and cinnamon. 18 Do come, that does it is bringing his own let us drink our fill of love until soul to ruin. 33 A plague and dis- the morning; do let us enjoy honor he will find, and his reproach each other with love expressions. itself will not be wiped out. 34 For 19 For the husband is not in his the rage of an able-bodied man is house; he has gone traveling on a way of some distance. 20 A bag of money he has taken in his hand. On the day of the full moon he

will come to his house."

21 She has misled him by the abundance of her persuasiveness. By the smoothness of her lips she may you treasure up my own seduces him. 22 All of a sudden commandments with you. 2 Keep he is going after her, like a bull my commandments and continue that comes even to the slaughter, living, and my law like the pupil and just as if fettered for the of your eyes. 3 Tie them upon discipline of a foolish man, 23 unyour fingers, and write them upon | til an arrow cleaves open his liver. the tablet of your heart. 4 Say just as a bird hastens into the to wisdom: "You are my sister"; trap, and he has not known that

24 And now, O sons, listen to you against the woman stranger, me and pay attention to the savings not turn aside to her ways. Do not hereditary values and righteousness. wander into her roadways. 26 For 19 My fruitage is better than gold, many are the ones she has caused even than refined gold, and my to fall down slain, and all those produce than choice silver. 20 In being killed by her are numerous. the path of righteousness I walk, 27 The ways to She'ol her house in the middle of the roadways of is: they are descending to the interior rooms of death.

8 Does not wisdom keep calling out, and discernment keep giving forth its voice? 2 On top of the heights, by the way, at the crossing of the roadways it has stationed itself. 3 At the side of the gates, at the mouth of the town, at the going in of the entrances

it keeps crying loudly:

4 "To you, O men, I am calling, and my voice is to the sons of men. 5 O inexperienced ones, understand shrewdness; and you stupid ones, understand heart. 6 Listen, for it is about the foremost things that I speak, and the opening of my lips is about uprightness. 7 For my palate in low tones utters truth itself: and wickedness is something detestable to my lips. 8 All the savings of my mouth are in righteousness. Among them there is finding knowledge. 10 Take my discipline and not silver, and knowledge rather than choice gold. 11 For wisdom is better than corals, and all other delights themselves cannot be made equal to it.

with shrewdness and I find even the knowledge of thinking abilities. 13 The fear of Jehovah means the hating of bad. Self-exaltation and pride and the bad way and the with the sons of men. perverse mouth I have hated. 14 I have counsel and practical me; yes, happy are the ones that wisdom. I-understanding; I have keep my very ways. 33 Listen to mightiness. 15 By me kings them- discipline and become wise, and do selves keep reigning, and high offi- not show any neglect. 34 Happy cials themselves keep decreeing is the man that is listening to me righteousness. 16 By me princes by keeping awake at my doors day themselves keep ruling as princes, by day, by watching at the posts of and nobles are all judging in right- my entrances. 35 For the one findeousness. 17 Those loving me I ing me will certainly find life, myself love, and those looking for and gets good will from Jehovah.

of my mouth. 25 May your heart | 18 Riches and glory are with me, judgment, 21 to cause those loving me to take possession of substance; and their storehouses I keep filled.

22 "Jehovah himself produced me as the beginning of his way, the earliest of his achievements of long ago. 23 From time indefinite I was installed, from the start, from times earlier than the earth. 24 When there were no watery deeps I was brought forth as with labor pains, when there were no springs heavily charged with water. 25 Before the mountains themselves had been settled down, ahead of the hills, I was brought forth as with labor pains. 26 when as yet he had not made the earth and the open spaces and the first part of the dust masses of the productive land. 27 When he prepared the heavens I was there; when he decreed a circle upon the face of the watery deep. 28 when he made firm the cloud nothing twisted or crooked. 9 All masses above, when he caused the of them are straight to the discern- fountains of the watery deep to be ing one, and upright to the ones strong, 29 when he set for the sea his decree that the waters themselves should not pass beyond his order, when he decreed the foundations of the earth, 30 then I came to be beside him as a master worker, and I came to be 12 "I, wisdom, I have resided the one he was specially fond of day by day, I being glad before him all the time, 31 being glad at the productive land of his earth, and the things I was fond of were

32 "And now, O sons, listen to me are the ones that find me. 36 But the one missing me is doing do love death."

9 True wisdom has built its house; it has hewn out its seven pillars. 2 It has organized its meat slaughtering; it has mixed its wine; more him turn aside here." Whoever is in want of heart—she has said to him: 5 "Come, feed yourselves with my hungry, but the craving of the bread and share in drinking the wicked ones he will push away. wine that I have mixed. 6 Leave the inexperienced ones and keep hand will be of little means, but living, and walk straight in the way the hand of the diligent one is of understanding."

7 He that is correcting the ridiculer is taking to himself dishonor, and he that is giving a reproof to someone wicked—a defect in him. 8 Do not reprove a ridiculer, that he may not hate you. Give a reproof to a wise person and he will the mouth of the wicked ones. it love you. 9 Give to a wise person and he will become still wiser. Impart knowledge to someone righteous and he will increase in learn-

10 The fear of Jehovah is the start of wisdom, and the knowledge of the Most Holy One is what understanding is. 11 For by me your days will become many, and to you years of life will be added. 12 If you have become wise, you have become wise in your own behalf; and if you have ridiculed, you will bear [it], just you alone.

13 A woman of stupidity is boisterous. She is simple-mindedness the mouth of the wicked ones, it itself and has come to know nothing whatever. 14 And she has seated herself at the entrance of her house, upon a seat, [in] the high places of the town, 15 to call out to those passing along the way, those who are going straight ahead rod is for the back of one in want on their paths: 16 "Whoever is of heart, inexperienced, let him turn aside here." And whoever is in want of heart-she has also said to him: 17 "Stolen waters themselves are to ruin itself. sweet, and bread [eaten] in secrecy | 15 The valuable things of a rich

violence to his soul: all those in- |-it is pleasant." 18 But he has tensely hating me are the ones that not come to know that those impotent in death are there, that those called in by her are in the low places of She'ol.

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10 Proverbs of Sol'o mon. A wise son is the one that than that, it has set in order its makes a father rejoice, and a stupid table. 3 It has sent forth its lady son is the grief of his mother, attendants, that it may call out on 2 The treasures of the wicked one top of the heights of the town: will be of no benefit, but right-4 "Whoever is inexperienced, let eousness is what will deliver from death. 3 Jehovah will not cause

4 The one working with a slack

the soul of the righteous one to go

what will make one rich. 5 The son acting with insight is gathering during the summertime: the son acting shamefully is fast asleep during the harvest.

6 Blessings are for the head of the righteous one, but as regards covers up violence. 7 The remembrance of the righteous one is due for a blessing, but the very name of the wicked ones will rot.

8 The one wise in heart will accept commandments, but the one foolish with his lips will be trodden down.

9 He that is walking in integrity will walk in security, but he that is making his ways crooked will make himself known.

10 The one winking his eye will give pain, and the one foolish with his lips will be trodden down. 11 The mouth of the righteous one is a source of life; but as regards covers up violence.

12 Hatred is what stirs up contentions, but love covers over even all transgressions.

13 On the lips of the understanding person wisdom is found, but the

14 The wise are the ones that treasure up knowledge, but the mouth of the foolish one is near

man are his strong town. The ruin | 31 The mouth of the righteous

one results in life: the produce of be cut off. the wicked one results in sin.

leaving reproof is causing to wander. is perverseness.

18 Where there is one covering over hatred there are lips of falsehood, and the one bringing forth vah, but a complete stone-weight is a bad report is stupid.

19 In the abundance of words there does not fail to be transgression, but the one keeping his lips in check is acting discreetly.

20 The tongue of the righteous one is choice silver: the heart of the wicked one is worth little.

21 The very lips of the righteous want of heart the foolish themselves keep dying.

22 The blessing of Jehovahadds no pain with it.

23 To the stupid one the carrying on of loose conduct is like righteousness of the upright ones sport, but wisdom is for the man is what will deliver them, but by of discernment.

24 The thing frightful to the wicked one-that is what will come to him; but the desire of the hope perishes; and even expectation righteous ones will be granted. 25 As when the stormwind passes ished. over, so the wicked one is no more; but the righteous one is a foundation to time indefinite.

26 As vinegar to the teeth and man is to those sending him forth.

27 The very fear of Jehovah will the righteous rescued. add days, but the years themselves of the wicked ones will be cut righteous ones a town is elated, short.

28 The expectation of the righteous ones is a rejoicing, but the very hope of the wicked ones will perish.

29 The way of Jehovah is a stronghold for the blameless one. what is hurtful.

30 As for the righteous one, to one that keeps silent. time indefinite he will not be caused on the earth.

of the lowly ones is their poverty, one-it bears the fruit of wisdom, 16 The activity of the righteous but the tongue of perverseness will

32 The lips of the righteous 17 He that is holding to discipline one—they come to know good will. is a path to life, but he that is but the mouth of the wicked ones

> A cheating pair of scales is something detestable to Jehoa pleasure to him.

> 2 Has presumptuousness come? Then dishonor will come; but wisdom is with the modest ones.

> 3 The integrity of the upright ones is what leads them, but distortion by those dealing treacherously will despoil them.

4 Valuable things will be of no one keep pasturing many, but for benefit on the day of fury, but righteousness itself will deliver from death.

5 The righteousness of the blamethat is what makes rich, and he less one is what will make his way straight, but in his own wickedness the wicked one will fall. 6 The their craving those dealing treacherously will themselves be caught.

7 When a wicked man dies, [his] [based] on powerfulness has per-

8 The righteous is the one rescued even from distress, and the wicked one comes in instead of him.

9 By [his] mouth the one who as smoke to the eyes, so the lazy is an apostate brings his fellow man to ruin, but by knowledge are

> 10 Because of the goodness of the but when the wicked ones perish there is a joyful cry.

> 11 Because of the blessing of the upright ones a town is exalted, but because of the mouth of the wicked ones it gets torn down.

12 The one in want of heart has but ruin is for the practicers of despised his own fellow man, but the man of broad discernment is

13 The one walking about as a to stagger: but as for the wicked slanderer is uncovering confidential ones, they will not keep residing talk, but the one faithful in spirit is covering over a matter.

direction, the people fall; but there flourish. is salvation in the multitude of counselors.

15 One will positively fare badly because he has gone surety for a stranger, but the one hating handshaking is keeping carefree.

one that takes hold of glory: but the tyrants, for their part, take

hold of riches.

17 A man of loving-kindness is dealing rewardingly with his own soul, but the cruel person is bringing ostracism upon his own organism.

18 The wicked one is making false wages, but the one sowing righteousness, true earnings.

19 The one firmly standing for righteousness is in line for life, but the one chasing after what is bad is in line for his own death.

20 Those crooked at heart are something detestable to Jehovah, but the ones blameless in [their] way are a pleasure to him.

21 Though hand be to hand, a bad person will not go unpunished; but the offspring of the righteous ones will certainly escape.

22 As a gold nose ring in the snout of a pig, so is a woman that is pretty but that is turning away from sensibleness.

23 The desire of the righteous ones is surely good; the hope of the

wicked ones is fury.

24 There exists the one that is scattering and yet is being increased: also the one that is keeping back from what is right, but it results only in want.

be made fat, and the one freely for contempt. watering [others] will himself also

be freely watered.

26 The one holding back grainthe populace will execrate him, but | want of bread. there is a blessing for the head of the one letting it be bought.

27 He that is looking for good, will keep seeking good will; but as are cruel. for the one searching for bad, it will come upon him.

-he himself will fall; but just like things is in want of heart.

14 When there is no skillful | foliage the righteous ones will

29 As for anyone bringing ostra-

cism upon his own house, he will take possession of wind; and a foolish person will be a servant to the one wise in heart.

30 The fruitage of the righteous 16 A woman of charm is the one is a tree of life, and he that

is winning souls is wise.

31 Look! The righteous one-in the earth he will be rewarded. How much more should the wicked one and the sinner be!

12 A lover of discipline is a lover of knowledge, but a hater of reproof is unreasoning.

2 One that is good gets approval from Jehovah, but the man of [wicked] ideas he pronounces wicked.

3 No man will be firmly established by wickedness; but as for the root-foundation of the righteous ones, it will not be caused to

stagger.

4 A capable wife is a crown to her owner, but as rottenness in his bones is she that acts shamefully.

5 The thoughts of the righteous ones are judgment; the steering by the wicked ones is deception.

6 The words of the wicked ones are a lying in wait for blood, but the mouth of the upright ones is what will deliver them.

7 There is an overthrowing of the wicked ones and they are no more, but the very house of the righteous ones will keep standing.

8 For his mouth of discretion a man will be praised, but one who 25 The generous soul will itself is twisted at heart will come to be

> 9 Better is the one lightly esteemed but having a servant than the one glorifying himself but in

> 10 The righteous one is caring for the soul of his domestic animal, but the mercies of the wicked ones

11 The one cultivating his ground will himself be satisfied with bread, 28 The one trusting in his riches but the one pursuing valueless

12 The wicked one has desired the netted prey of bad men; but as one's game animals, but the diligent for the root of the righteous ones, one is a man's precious wealth. it vields.

13 By the transgression of the lips the bad person is ensnared, its pathway means no death. but the righteous one gets out of distress.

14 From the fruitage of a man's mouth he is satisfied with good, and the very doing of a man's hands will come back to him.

15 The way of the foolish one is right in his own eyes, but the one listening to counsel is wise.

16 It is a foolish person that makes known his vexation in the [same] day, but the shrewd one is covering over a dishonor.

17 He that launches forth faithfulness will tell what is righteous. but a false witness, deception,

18 There exists the one speaking thoughtlessly as with the stabs of a sword, but the tongue of the wise themselves. ones is a healing.

19 It is the lip of truth that will be firmly established forever, but the tongue of falsehood will be only sinner. as long as a moment.

20 Deception is in the heart of those fabricating mischief, but has nothing at all; there is the those counseling peace have rejoic-

ing.
21 Nothing hurtful will befall the valuable things.
2 The ransom righteous one, but the wicked are the ones that will certainly be filled is his riches, but the one of little with calamity.

22 False lips are something detestable to Jehovah, but those acting in faithfulness are a pleasure the wicked ones-it will be extinto him.

23 A shrewd man is covering knowledge, but the heart of the stupid ones is one that calls out consulting together there is wisdom. foolishness.

24 The hand of the diligent ones is the one that will rule, but the slack hand will come to be for that makes increase. forced labor.

down, but the good word is what come. makes it rejoice.

wander about.

27 Slackness will not start up

28 In the path of righteousness there is life, and the journey in

13 A son is wise where there is a father's discipline, but the ridiculer is one that has not heard rebuke.

2 From the fruitage of his mouth a man will eat good, but the very soul of those dealing treacherously is violence.

3 The one guarding his mouth is keeping his soul. The one opening wide his lips-he will have ruin.

4 The lazy one is showing himself desirous, but his soul [has] nothing. However, the very soul of the diligent ones will be made fat.

5 A false word is what the righteous hates, but the wicked ones act shamefully and cause disgrace for

6 Righteousness itself safeguards the one who is harmless in his way, but wickedness is what subverts the

7 There exists the one that is pretending to be rich and yet he one that is pretending to be of little means and yet [he has] many

8 The ransom for a man's soul means has not heard rebuke.

9 The very light of the righteous ones will rejoice; but the lamp of guished.

10 By presumptuousness one only causes a struggle, but with those

11 Valuable things resulting from vanity become fewer, but the one collecting by the hand is the one

12 Expectation postponed is mak-25 Anxious care in the heart of ing the heart sick, but the thing a man is what will cause it to bow desired is a tree of life when it does

13 He that has despised the word, 26 The righteous one spies out from him a [debtor's] pledge will his own pasturage, but the very be seized; but the one fearing the way of wicked ones causes them to commandment is the one that will be rewarded.

14 The law of the wise one is a from the snares of death.

15 Good insight itself gives favor, but the way of those dealing 5 A faithful witness is one that

treacherously is rugged.

16 Everyone shrewd will act with launches forth mere lies. knowledge, but the one that is stupid will spread abroad foolish-find wisdom, and there is none; but ness.

17 A messenger that is wicked is an easy thing. will fall into bad, but a faithful

envoy is a healing.

[comes to] poverty and dishonor, edge. but the one keeping a reproof is 8 The wisdom of the shrewd is to the one that is glorified.

19 Desire when realized is pleasurable to the soul: but it is something detestable to the stupid ones

to turn away from bad. 20 He that is walking with wise persons will become wise, but he

21 Sinners are the ones whom calamity pursues, but the righteous are the ones whom good rewards.

22 One who is good will leave an inheritance to sons of sons, and the wealth of the sinner is something treasured up for the righteous one.

23 Plowed ground of persons of little means [yields] a great deal of food, but there exists the one that is swept away for lack of

judgment.

24 The one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline.

25 The righteous is eating to the satisfaction of his soul, but the

empty.

14 The truly wise woman the built up her house, but the The truly wise woman has own hands.

2 The one walking in his uprightness is fearing Jehovah, but the one certainly take possession of foolishcrooked in his ways is despising ness, but the shrewd ones will bear

Him.

3 The rod of haughtiness is in guard them.

4 Where there are no cattle the source of life, to turn one away manger is clean, but the crop is abundant because of the power of a bull.

will not lie, but a false witness

to the understanding one knowledge

7 Go away from in front of the stupid man, for you will certainly 18 The one neglecting discipline not take note of the lips of knowl-

understand his way, but the foolishness of stupid ones is deception.

9 Foolish are those who make a derision of guilt, but among the upright ones there is agreement.

10 The heart is aware of the bitterness of one's soul, and with that is having dealings with the stupid ones will fare badly. meddle.

11 The house of wicked people will be annihilated, but the tent of the upright ones will flourish.

12 There exists a way that is upright before a man, but the ways of death are the end of it afterward.

13 Even in laughter the heart may be in pain; and grief is what rejoicing ends up in.

14 The one faithless at heart will be satisfied with the results of his own ways, but the good man with the results of his dealings.

15 Anyone inexperienced puts faith in every word, but the shrewd

one considers his steps.

16 The wise one fears and is belly of the wicked ones will be turning away from badness, but the stupid is becoming furious and self-confident.

17 He that is quick to anger will foolish one tears it down with her commit foolishness, but the man of thinking abilities is hated.

18 The inexperienced ones will knowledge as a headdress.

19 Bad people will have to bow the mouth of the foolish one, but down before the good ones, and the very lips of the wise ones will the wicked people at the gates of the righteous one.

743 Calm heart, Fraud, Prayer, Ridiculer

20 Even to his fellow man one 15 who is of little means is an object of hatred, but many are the friends pain makes anger to come up. of the rich person.

21 The one despising his own fellow man is sinning, but happy is he who is showing favor to the afflicted ones.

22 Will not those devising mis-

chief go wandering about? But there are loving-kindness and trueness as regards those devising good. 23 By every kind of toil there

comes to be an advantage, but merely the word of the lips [tends]

to want.

24 The crown of the wise is their riches: the foolishness of the stupid ones is foolishness.

25 A true witness is delivering souls, but a deceitful one launches

forth mere lies.

26 In the fear of Jehovah there is strong confidence, and for his sons there will come to be a refuge.

27 The fear of Jehovah is a well of life, to turn away from the

snares of death.

28 In the multitude of people there is an adornment of a king. but in the lack of population is the ruin of a high official.

29 He that is slow to anger is abundant in discernment, but one that is impatient is exalting foolishness.

30 A calm heart is the life of the fleshly organism, but jealousy is rottenness to the bones.

31 He that is defrauding the lowly one has reproached his Maker. but the one showing favor to the poor one is glorifying Him.

32 Because of his badness the wicked will be pushed down, but the righteous will be finding refuge

in his integrity.

33 In the heart of the understanding one there rests wisdom. and in the midst of stupid ones it but the mouth of stupid people is becomes known.

34 Righteousness is what exalts a nation, but sin is something dis-

graceful to national groups.

35 The pleasure of a king is in the servant who is acting with intoward one acting shamefully.

An answer, when mild, turns away rage, but a word causing

PROVERBS 14: 20-15: 16

2 The tongue of wise ones does good with knowledge, but the mouth of the stupid ones bubbles forth

with foolishness.

3 The eyes of Jehovah are in every place, keeping watch upon the bad ones and the good ones. 4 The calmness of the tongue is

a tree of life, but distortion in it means a breaking down in the spirit.

5 Anyone foolish disrespects the discipline of his father, but anyone regarding reproof is shrewd.

6 In the house of the righteous one there is an abundant store. but in the produce of the wicked one there is a becoming ostracized.

7 The lips of the wise ones keep scattering knowledge about, but the heart of the stupid ones is not like that.

8 The sacrifice of the wicked ones is something detestable to Jehovah, but the prayer of the upright ones is a pleasure to him.

9 The way of the wicked one is something detestable to Jehovah. but the one pursuing righteousness he loves.

10 Discipline is bad to the one leaving the path; anyone hating reproof will die.

11 She'ol and [the place of] destruction are in front of Jehovah. How much more so the hearts of the sons of mankind!

12 The ridiculer does not love the one reproving him. To the wise ones he will not go.

13 A joyful heart has a good effect on the countenance, but because of the pain of the heart there is a stricken spirit.

14 The understanding heart is one that searches for knowledge. one that aspires to foolishness.

15 All the days of the afflicted one are bad; but the one that is good at heart [has] a feast constantly.

16 Better is a little in the fear sight, but his fury comes to be of Jehovah than an abundant supply and confusion along with it.

tention, but one that is slow to anger quiets down quarreling.

like a brier hedge, but the path of the upright ones is a way cast up. 20 A wise son is the one that firmly established.

makes a father rejoice, but a stupid man is despising his mother.

21 Foolishness is a rejoicing to one for the evil day. one who is in want of heart, but who goes straight ahead.

22 There is a frustrating of plans where there is no confidential talk. but in the multitude of counselors there is accomplishment.

23 A man has rejoicing in the answer of his mouth, and a word at its right time is O how good!

24 The path of life is upward to one acting with insight, in order to turn away from She'ol down below.

25 The house of the self-exalted ones Jehovah will tear down, but he will fix the boundary of the widow.

26 The schemes of the bad one are something detestable to Jehovah, but pleasant sayings are clean.

27 The one making unjust profit is bringing ostracism upon his own house, but the hater of gifts is the one that will keep living.

28 The heart of the righteous one meditates so as to answer, but the mouth of the wicked ones bubbles forth with bad things.

29 Jehovah is far away from the wicked ones, but the prayer of the firmly established. righteous ones he hears.

that is good makes the bones fat. loves. 31 The ear that is listening to

the reproof of life lodges right in

among wise people.

32 Anyone shunning discipline is rejecting his own soul, but the one listening to reproof is acquiring like the cloud of spring rain.

33 The fear of Jehovah is a discipline toward wisdom, and before the getting of understanding is to glory there is humility.

17 Better is a dish of vegetables 16 To earthling man belong the here there is love than a mangerfed bull and hatred along with it. from Jehovah is the answer of the tongue.

2 All the ways of a man are pure in his own eyes, but Jehovah is 19 The way of the lazy one is making an estimate of spirits,

3 Roll your works upon Jehovah himself and your plans will be

4 Everything Jehovah has made for his purpose, yes, even the wicked

5 Everyone that is proud in heart the man of discernment is one is something detestable to Jehovah. Hand [may join] to hand, [yet] one will not be free from punishment.

6 By loving-kindness and trueness error is atoned for, and in the fear of Jehovah one turns away

from bad.

7 When Jehovah takes pleasure in the ways of a man he causes even his enemies themselves to be at peace with him.

8 Better is a little with righteousness than an abundance of products

without justice.

9 The heart of earthling man may think out his way, but Jehovah himself does the directing of his

10 Inspired decision should be upon the lips of a king: in judgment his mouth should not prove unfaithful.

11 The just indicator and scales belong to Jehovah: all the stone weights of the bag are his work.

12 The doing of wickedness is something detestable to kings, for by righteousness is the throne

13 The lips of righteousness are 30 The brightness of the eyes a pleasure to a grand king; and makes the heart rejoice; a report the speaker of upright things he

> 14 The rage of a king means messengers of death, but the wise man is one that averts it.

> 15 In the light of the king's face there is life, and his good will is

16 The getting of wisdom is O how much better than gold! And be chosen more than silver.

PROVERBS 16: 17-17: 15

17 The highway of the upright 17 ones is to turn away from bad. keeping his soul.

18 Pride is before a crash, and a haughty spirit before stumbling.

spirit with the meek ones than to the brothers he will have a share divide spoil with the self-exalted of the inheritance.

a matter will find good, and happy is he that is trusting in Jehovah.

21 The one that is wise in heart will be called understanding, and he that is sweet in [his] lips adds persuasiveness.

22 To its owners insight is a well of life; and the discipline of the foolish ones is foolishness.

23 The heart of the wise one causes his mouth to show insight. and to his lips it adds persuasive-

24 Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones.

25 There exists a way that is upright before a man, but the ways

of death are the end of it afterward. 26 The soul of the hard worker has worked hard for him, because his mouth has pressed him hard.

27 A good-for-nothing man is digging up what is bad, and upon his lips there is, as it were, a scorching fire.

28 A man of intrigues keeps sending forth contention, and a slanderer is separating those familiar with one another.

29 A man of violence will seduce his fellow, and certainly causes him to go in a way that is not good. 30 He is blinking with his eyes to scheme up intrigues. Pinching his lips together, he certainly brings cubs rather than anyone stupid in mischief to completion.

31 Grav-headedness is a crown of beauty when it is found in the for good, bad will not move away way of righteousness.

32 He that is slow to anger is 14 The beginning of contention better than a mighty man, and he is as one letting out waters; so that is controlling his spirit than before the quarrel has burst forth, the one capturing a city.

33 Into the lap the lot is cast | 15 Anyone pronouncing the wickfrom Jehovah.

Better is a dry piece of bread with which there is quietness One who is safeguarding his way is than a house full of the sacrifices of quarreling.

2 A servant that is showing insight will rule over the son who is 19 Better is it to be lowly in acting shamefully, and in among

3 The refining pot is for silver 20 He that is showing insight in and the furnace for gold, but Jehovah is the examiner of hearts.

4 The evildoer is paying attention to the lip of hurtfulness. A falsifier is giving ear to the tongue causing adversities.

5 He that is holding the one of little means in derision has reproached his Maker. He that is joyful at [another's] disaster will not be free from punishment.

6 The crown of old men is the grandsons, and the beauty of sons

is their fathers.

7 For anyone senseless the lip of uprightness is not fitting. How much less so for a noble the lip of falsehood!

8 The gift is a stone winning favor in the eyes of its grand owner. Everywhere that he turns he has success.

9 The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another.

10 A rebuke works deeper in one having understanding than striking a stupid one a hundred times.

11 Only rebellion is what the bad one keeps seeking, and cruel is the messenger that is sent against him.

12 Let there be an encountering by a man of a bear bereaved of its his foolishness.

13 As for anyone repaying bad from his house.

take your leave.

down, but every decision by it is ed one righteous and anyone pronouncing the righteous one wicked detestable to Jehovah.

16 Why is it that there is in the hand of a stupid one the price to are deep waters. The well of wisacquire wisdom, when he has no dom is a torrent bubbling forth.

born for when there is distress.

18 A man that is wanting in heart shakes hands, going full sure-

ty before his companion.

19 Anyone loving transgression is his entryway high is seeking a a snare for his soul. crash.

will not find good, and he that is turned around in his tongue will

fall into calamity.

21 Anyone becoming father to a stupid child-it is a grief to him; and the father of a senseless child does not rejoice.

22 A heart that is joyful does good as a curer, but a spirit that is stricken makes the bones dry.

23 One who is wicked will take even a bribe from the bosom to bend the paths of judgment.

24 Wisdom is before the face of the understanding one, but the eyes of the stupid one are at the ex- is humility. tremity of the earth.

25 A stupid son is a vexation to his father and a bitterness to her

that gave him birth.

26 Furthermore, the laying of a fine upon the righteous one is not good. To strike nobles is against stricken spirit, who can bear it? what is upright.

27 Anyone holding back his sayings is possessed of knowledge, and a man of discernment is cool of knowledge.

spirit.

28 Even anyone foolish, when keeping silent, will be regarded as wise: anyone closing up his own lips, as having understanding,

One isolating himself will seek his own selfish longing; against all practical wisdom he will to rest, and it separates even the break forth.

2 Anyone stupid finds no delight heart should uncover itself.

3 When a wicked one comes in, contempt also must come in; and tower,

-even both of them are something | along with dishonor there is reproach.

4 The words of a man's mouth

5 The showing of partiality to 17 A true companion is loving all the wicked one is not good, nor the time, and is a brother that is the turning aside of the righteous one in judgment.

6 The lips of one who is stupid enter into quarreling, and his very mouth calls even for strokes.

7 The mouth of the stupid one loving a struggle. Anyone making is the ruin of him, and his lips are

8 The words of the slanderer are 20 He that is crooked at heart like things to be swallowed greedily, which do go down into the innermost parts of the belly.

> 9 Also, the one showing himself slack in his work—he is a brother

to the one causing ruin.

10 The name of Jehovah is a strong tower. Into it the righteous runs and is given protection.

11 The valuable things of the rich are his strong town, and they are like a protective wall in his imagination.

12 Before a crash the heart of a man is lofty, and before glory there

13 When anyone is replying to a matter before he hears [it], that is foolishness on his part and a humiliation.

14 The spirit of a man can put up with his malady; but as for a

15 The heart of the understanding one acquires knowledge, and the ear of wise ones seeks to find

16 A man's gift will make a large opening for him, and it will lead him even before great people,

17 The one first in his legal case is righteous; his fellow comes in and certainly searches him through.

18 The lot puts even contentions mighty from one another.

19 A brother who is transgressed in discernment, except that his against is more than a strong town: and there are contentions that are like the bar of a dwelling 747 Good wife. Luxury. Lazy. Chastise sons PROVERBS 18: 20-19: 26

mouth his belly will be satisfied; transgression. he will be satisfied even with the 12 The raging of a king is a produce of his lips.

power of the tongue, and he that the dew upon the vegetation. is loving it will eat its fruitage.

22 Has one found a [good] wife? One has found a good thing, and one gets good will from Jehovah.

23 Entreaties the one of little rich answers in a strong way.

24 There exist companions disposed to break one another to pieces, but there exists a friend sticking closer than a brother.

walking in his integrity is put to death. better than the one crooked in his lips, and the one that is stupid.

2 Also, that the soul should be without knowledge is not good, and he that is hastening with his feet

is sinning.

3 It is the foolishness of an earthling man that distorts his way, and so his heart becomes enraged against Jehovah himself.

4 Wealth is what adds many companions, but one that is lowly gets separated even from his companion.

5 A false witness will not be free from punishment, and he that launches forth lies will not escape.

6 Many are those who soften the face of a noble, and everybody is a companion to the man making gifts.

7 The brothers of one of little means have all hated him. How much farther have his personal friends kept away from him! He is pursuing with things to say: they are not.

8 He that is acquiring heart is loving his own soul. He that is guarding discernment is going to not bring it back even to his own find good.

9 The false witness will not be free from punishment, and he that launches forth lies will perish.

10 Luxury is not fitting for anyone stupid. How much less for a ing one, that he may discern knowlservant to rule over princes!

11 The insight of a man certainly slows down his anger, and it is [and] that chases a mother away

20 From the fruitage of a man's beauty on his part to pass over

growling like that of a maned 21 Death and life are in the young lion, but his good will is like

> 13 A stupid son means adversities to his father, and the contentions of a wife are as a leaking roof that drives one away.

14 The inheritance from fathers means speaks out, but one that is is a house and wealth, but a discreet wife is from Jehovah.

> 15 Laziness causes a deep sleep to fall, and a slack soul goes hungry.

16 He that is keeping the com-Anyone of little means who is walking in his integrity is that is despising his ways will be mandment is keeping his soul; he

17 He that is showing favor to the lowly one is lending to Jehovah, and his treatment He will repay to him.

18 Chastise your son while there exists hope; and to the putting of him to death do not lift up your soul[ful desire].

19 He that is of great rage will be bearing the fine; for if you would deliver [him], you will also keep doing it again and again.

20 Listen to counsel and accept discipline, in order that you may become wise in your future.

21 Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand.

22 The desirable thing in earthling man is his loving-kindness; and one of little means is better than a lying man.

23 The fear of Jehovah tends toward life, and one will spend the night satisfied; one will not be visited with what is bad.

24 The lazy one has hidden his hand in the banquet bowl; he canmouth.

25 The ridiculer you should strike. that the inexperienced one may become shrewd; and there should be a reproving of the understandedge.

26 He that is maltreating a father

is a son acting shamefully and may not come to poverty. Open disgracefully.

27 Cease, my son, to listen to discipline [and it will mean] to stray from the sayings of knowledge.

28 A good-for-nothing witness derides justice, and the very mouth what is hurtful.

29 Judgments have been firmly established for ridiculers, and strokes for the back of stupid ones.

20 Wine is a ridiculer, intoxicating liquor is boisterous, and everyone going astray by it is not wise

2 The frightfulness of a king is a growling like that of a maned young lion. Anyone drawing his fury against himself is sinning against his own soul.

3 It is a glory for a man to desist from disputing, but everyone foolish will burst out [in it].

4 Because of winter the lazy one will not plow; he will be begging in reaping time, but there will be nothing.

5 Counsel in the heart of a man is as deep waters, but the man of discernment is one that will draw

6 A multitude of men will proclaim each one his own lovingkindness, but a faithful man who can find?

7 The righteous is walking in his integrity. Happy are his sons after him.

8 The king is sitting upon the throne of judgment, scattering all badness with his own eyes.

9 Who can say: "I have cleansed my heart; I have become pure from my sin"?

10 Two sorts of weights and two sorts of e'phah measures-they are

detestable to Jehovah.

11 Even by his practices a boy

upright. 12 The hearing ear and the seeing eve-Jehovah himself has made even both of them.

13 Do not love sleep, that you his throne.

your eyes; be satisfied with bread.

14 "It is bad, bad!" says the buyer, and he is going his way. Then it is that he boasts about

15 There exists gold, also an of wicked people swallows down abundance of corals; but the lips of knowledge are precious vessels.

> 16 Take one's garment, in case one has gone surety for a stranger; and in the instance of a foreign woman, seize from him a pledge.

> 17 Bread [gained by] falsehood is pleasurable to a man, but afterward his mouth will be filled with

> 18 By counsel plans themselves are firmly established, and by skillful direction carry on your war.

> 19 He that is going about as a slanderer is uncovering confidential talk; and with one that is enticed with his lips you must have no fellowship.

> 20 As for anyone calling down evil upon his father and his mother, his lamp will be extinguished at the approach of darkness.

> 21 An inheritance is being got by greed at first, but its own future will not be blessed.

> 22 Do not say: "I will pay back evil!" Hope in Jehovah, and he will save you.

23 Two sorts of weights are something detestable to Jehovah. and a cheating pair of scales is not good.

24 From Jehovah are the steppings of an able-bodied man. As regards earthling man, how can he discern his way?

25 It is a snare when earthling man has rashly cried out, "Holy!" and after vows [he is disposed] to make examination.

26 A wise king is scattering both of them together something wicked people, and he turns around upon them a wheel.

27 The breath of earthling man makes himself recognized as to is the lamp of Jehovah, carefully whether his activity is pure and searching all the innermost parts of the belly.

> 28 Loving-kindness and trueness -they safeguard the king; and by loving-kindness he has sustained

749 Contentious wife. Gift. Merriment. Lie PROVERBS 20: 29-21: 31

their power, and the splendor of old men is their gray-headedness.

30 Bruising wounds are what scours away the bad; and strokes, the innermost parts of the belly.

A king's heart is as streams of water in the hand of Jehovah. Everywhere that he delights to, he turns it.

2 Every way of a man is upright in his own eyes, but Jehovah is making an estimate of hearts.

3 To carry on righteousness and judgment is more preferable to

Jehovah than sacrifice.

4 Haughty eyes and an arrogant heart, the lamp of the wicked ones, are sin.

5 The plans of the diligent one surely make for advantage, but everyone that is hasty surely heads for want.

6 The getting of treasures by a false tongue is an exhalation driven away, in the case of those seeking

7 The very despoiling by the wicked ones will drag them away, for they have refused to do justice.

8 A man, even a stranger, is crooked in [his] way; but the pure one is upright in his activity.

9 Better is it to dwell upon a corner of a roof than with a contentious wife, although in a house in common.

10 The very soul of the wicked one has craved what is bad; his fellow will be shown no favor in his eyes.

11 By the laying of a fine on the ridiculer the inexperienced becomes wise; and by one's giving insight to a wise person he gets knowledge.

12 The Righteous One is giving consideration to the house of the wicked one, subverting the wicked ones to [their] calamity.

13 As for anyone stopping up his ear from the complaining cry of the lowly one, he himself also will call and not be answered.

14 A gift made in secrecy subdues anger; and a bribe in the bosom, strong rage.

eous one to do justice, but there is salvation belongs to Jehovah.

29 The beauty of young men is something terrible for those practicing what is hurtful.

16 As for a man wandering from the way of insight, he will rest in the very congregation of those impotent in death.

17 He that is loving merriment will be an individual in want: he that is loving wine and oil will not gain riches.

18 The wicked is a ransom for the righteous one: and the one dealing treacherously takes the place of the upright ones.

19 Better is it to dwell in a wilderness land than with a contentious wife along with vexation.

20 Desirable treasure and oil are in the abode of the wise one, but the man that is stupid will swallow it up.

21 He that is pursuing righteousness and loving-kindness will find life, righteousness and glory,

22 A wise one has scaled even the city of mighty men, that he might bring down the strength of its confidence.

23 He that is keeping his mouth and his tongue is keeping his soul from distresses.

24 Presumptuous, self-assuming braggart is the name of the one who is acting in a fury of presumptuousness.

25 The very craving of the lazy will put him to death, for his hands have refused to work. 26 All the day he has shown himself eagerly craving, but the righteous one gives and holds nothing back.

27 The sacrifice of the wicked ones is something detestable. How much more so when one brings it along with loose conduct.

28 A lying witness will perish, but the man that is listening will speak even forever.

29 A wicked man has put on a bold face, but the upright is the one that will firmly establish his

30 There is no wisdom, nor any discernment, nor any counsel in opposition to Jehovah.

31 The horse is something pre-15 It is a rejoicing for the right- pared for the day of battle, but 99 A name is to be chosen rather | the rich one, is surely destined for than abundant riches; favor is better than even silver and gold.

2 The rich one and the one of The Maker of them all is Jehovah.

conceal himself, but the inexperienced have passed along and must suffer the penalty.

4 The result of humility [and] the fear of Jehovah is riches and vou.

glory and life.

way of the crooked one; he that edge. 21 to show you the truthis guarding his soul keeps far away fulness of true sayings, so as to from them.

6 Train up a boy according to to the one sending you forth? the way for him; even when he

from it.

over those of little means, and the their cause, and he will certainly borrower is servant to the man rob of soul those robbing them. doing the lending.

to its end.

be blessed, for he has given of his for your soul. food to the lowly one.

11 The one loving purity of heart -for the charm of his lips the king of long ago, which your forefathers

will be his companion.

12 The eyes of Jehovah himself erous one.

13 The lazy one has said: "There commonplace men. is a lion outside! In the midst of to feed yourself with a king, dered!"

by Jehovah will fall into it.

discipline is what will remove it lies. far from him.

want.

17 Incline your ear and hear the words of the wise ones, that you little means have met each other. may apply your very heart to my knowledge. 18 For it is pleasant 3 Shrewd is the one that has that you should keep them in your seen the calamity and proceeds to belly, that they may be firmly established together upon your lips.

19 For your confidence to come to be in Jehovah himself I have given you knowledge today, even

20 Have I not written you here-5 Thorns [and] traps are in the tofore with counselings and knowlreturn savings that are the truth-

22 Do not rob the lowly one grows old he will not turn aside because he is lowly, and do not crush the afflicted one in the gate. 7 The rich is the one that rules 23 For Jehovah himself will plead

24 Do not have companionship 8 He that is sowing unrighteous- with anyone given to anger; and ness will reap what is hurtful, but with a man having fits of rage the very rod of his fury will come you must not enter in, 25 that you may not get familiar with his 9 He that is kindly in eye will paths and certainly take a snare

26 Do not get to be among those 10 Drive away the ridiculer, that striking hands, among those who contention may go out and that go security for loans. 27 If you legal contest and dishonor may have nothing to pay, why should he take your bed from under you?

28 Do not move back a boundary

have made.

29 Have you beheld a man skillhave safeguarded knowledge, but ful in his work? Before kings is he subverts the words of the treach- where he will station himself; he will not station himself before

you should diligently consider what 14 The mouth of strange women is before you, 2 and you must is a deep pit. The one denounced put a knife to your throat if you are the owner of soul[ful desire]. 15 Foolishness is tied up with 3 Do not show yourself craving his the heart of a boy; the rod of tasty dishes, as it is the food of

4 Do not toil to gain riches. 16 He that is defrauding the Cease from your own understandlowly one to supply many things to ing. 5 Have you caused your eyes himself, he also that is giving to to glance at it, when it is nothing? 751 Ungenerous. Use rod. Gluttony. Wine red PROVERBS 23: 6-24: 6

For without fail it makes wings for and discipline and understanding. itself like those of an eagle and 24 The father of a righteous one flies away toward the heavens.

calculated within his soul, so he is, "Eat and drink," he says to you. but his heart itself is not with you. 8 Your morsel that you have eaten, have wasted your pleasant words.

9 Into the ears of a stupid one do not speak, for he will despise

your discreet words

10 Do not move back the boundary of long ago, and into the field of fatherless boys do not enter. 11 For their Redeemer is strong:

12 Do bring your heart to disci-

of knowledge.

die. 14 With the rod you yourself it bites just like a serpent, and it should beat him, that you may itself.

15 My son, if your heart has become wise, my heart will rejoice, even mine. 16 And my kidneys

uprightness.

of sinners, but be in the fear of Jehovah all day long. 18 For in that case there will exist a future. and your own hope will not be cut

19 You, O my son, hear and become wise, and lead your heart

on in the way.

20 Do not come to be among heavy drinkers of wine, among those who are gluttonous eaters of flesh. 21 For a drunkard and a mere rags.

22 Listen to your father who

will without fail be joyful: the one 6 Do not feed yourself with the becoming father to a wise one will food of anyone of ungenerous eye, also rejoice in him. 25 Your father nor show yourself craving his tasty and your mother will rejoice, and dishes. 7 For as one that has she that gave birth to you will be joyful.

26 My son, do give your heart to me, and may those eyes of yours take pleasure in my own ways. you will vomit it out, and you will 27 For a prostitute is a deep pit and a foreign woman is a narrow well. 28 Surely she, just like a robber, lies in wait; and among men she increases the treacherous

ones.

29 Who has woe? Who has uneasiness? Who has contentions? Who has concern? Who has wounds he himself will plead their cause for no reason? Who has dullness of eves? 30 Those staying a long time with the wine, those coming pline and your ear to the sayings in to search out mixed wine. 31 Do not look at wine when it exhibits 13 Do not hold back discipline a red color, when it gives off its from the mere boy. In case you sparkle in the cup, [when] it goes beat him with the rod, he will not with a slickness. 32 At its end secretes poison just like a viper. deliver his very soul from She'ol 33 Your own eyes will see strange things, and your own heart will speak perverse things. 34 And you will certainly become like one lying down in the heart of the sea, even will exult when your lips speak like one lying down at the top of a prightness. mast. 35 "They have struck me, 17 Let your heart not be envious but I did not become sick; they have smitten me, but I did not know it. When shall I wake up? I shall seek it vet some more."

24 Do not be envious of bad men, and do not show yourself craving to get in with them. 2 For despoiling is what their heart keeps meditating, and trouble is what their own lips keep speaking.

3 By wisdom a household will be built up, and by discernment it will prove firmly established. glutton will come to poverty, and 4 And by knowledge will the indrowsiness will clothe one with terior rooms be filled with all precious and pleasant things of value.

5 One wise in strength is an caused your birth, and do not able-bodied man, and a man of despise your mother just because knowledge is reinforcing power, she has grown old. 23 Buy truth 6 For by skillful direction you will itself and do not sell it-wisdom carry on your war, and in the multitude of counselors there is | that who is aware of the extinction salvation.

7 For a foolish one true wisdom open his mouth.

8 As for anyone scheming to do bad, he will be called a mere master wicked one: "You are righteous," at evil ideas.

9 The loose conduct of foolishness is sin, and a ridiculer is something detestable to mankind.

10 Have you shown yourself discouraged in the day of distress? Your power will be scanty.

11 Deliver those who are being taken away to death: and those staggering to the slaughter. O may you should say: "Look! We did not know of this," will not he him-

good; and let sweet comb honey acting." be upon your palate. 14 In the same way, do know wisdom for your soul. If you have found [it].

15 Do not, as a wicked one, lie in wait for the abiding place of the itself had been torn down. by calamity.

17 When your enemy falls, do not rejoice: and when he is caused to stumble, may your heart not be armed man. joyful, 18 that Jehovah may not 25 These also are the proverbs see and it be bad in his eyes and 25 of Sol'o mon that the men of from against him.

19 Do not show yourself heated up at evildoers. Do not become of a matter secret, and the glory envious of wicked people. 20 For of kings is the searching through there will prove to be no future a matter. for anyone bad; the very lamp of

21 My son, fear Jehovah and the of kings, that is unsearchable. king. With those who are for a 4 Let there be a removing of change, do not intermeddle. 22 For scummy dross from the silver, and

of those who are for a change? 23 These [sayings] also are for is too high; in the gate he will not the wise ones. The showing of partiality in judgment is not good.

> 24 He that is saving to the the peoples will execrate him, national groups will denounce him. 25 But for those reproving [him] it will be pleasant, and upon them there will come the blessing of good. 26 Lips will he kiss who is replying in a straightforward

27 Prepare your work out of doors, and make it ready for youryou hold [them] back. 12 In case self in the field. Afterward you must also build up your household.

28 Do not become a witness self that is making an estimate of against your fellow man without hearts discern it, and he himself grounds. Then you would have to that is observing your soul know be foolish with your lips. 29 Do and certainly pay back to earth- not say: "Just as he did to me. ling man according to his activity? so I am going to do to him. I shall 13 My son, eat honey, for it is repay to each one according to his

30 I passed along by the field of the lazy individual and by the vineyard of the man in need of then there exists a future, and heart. 31 And, look! all of it proyour own hope will not be cut off. duced weeds. Nettles covered its very surface, and its stone wall

32 So I proceeded to behold, I righteous one; do not despoil his 32 So I proceeded to behold, I resting place. 16 For the righteous myself; I began taking [it] to one may fall even seven times, and heart; I saw, I took the discipline: he will certainly get up; but the 33 A little sleeping, a little slumberwicked ones will be made to stumble ing, a little folding of the hands to lie down, 34 and as a highwayman your poverty will certainly come and your neediness as an

he certainly turn back his anger Hez·e·ki'ah the king of Judah transcribed:

2 The glory of God is the keeping

3 The heavens for height and wicked people will be extinguished. the earth for depth, and the heart

their disaster will arise so suddenly, all of it will come forth refined.

the wicked one before the king, and upon a gloomy heart. his throne will be firmly established by righteousness itself.

fore the king, and in the place of to drink. 22 For coals are what great ones do not stand. 7 For it you are raking together upon his is better [for him] to say to you: head, and Jehovah himself will "Come up here," than to abase reward you. you before a noble whom your eyes have seen.

be a question of what you will do fellow man now humiliates you. 9 Plead your own cause with your fellow man, and do not reveal the confidential talk of another: 10 that the one listening may not put you to shame and the bad report by you can have no recall.

11 As apples of gold in silver carvings is a word spoken at the right time for it.

ornament of special gold, is a wise glory? reprover upon the hearing ear.

13 Just like the coolness of snow in the day of harvest is the faithful envoy to those sending him, for he restores the very soul of his masters.

14 As vaporous clouds and a wind without any downpour is a man boasting himself about a gift in falsehood.

15 By patience a commander is induced, and a mild tongue itself can break a bone.

16 Is it honey that you have is for the back of stupid people. found? Eat what is sufficient for you, that you may not take too much of it and have to vomit it up.

17 Make your foot rare at the equal to him. house of your fellow man, that he may not have his sufficiency of you ing to his foolishness, that he may and certainly hate you.

18 As a war club and a sword own eyes. and a sharpened arrow is a man as a false witness.

19 As a broken tooth and a wobbling foot is the confidence in stupid. one proving treacherous in the day of distress.

on a cold day is as vinegar upon people.

5 Let there be the removing of alkali and as a singer with songs

21 If the one hating you is hungry, give him bread to eat: 6 Do not do yourself honor be- and if he is thirsty, give him water

23 The wind from the north brings forth as with labor pains 8 Do not go forth to conduct a a downpour; and a tongue [giving legal case hastily, that it may not awayl a secret, a denounced face.

24 Better is it to dwell upon a in the culmination of it when your corner of a roof than with a contentious wife, although in a house in common.

25 As cold water upon a tired soul, so is a good report from a distant land.

26 A fouled spring and a ruined well is the righteous one when staggering before the wicked one.

27 The eating of too much honey is not good; and for people to 12 An earring of gold, and an search out their own glory, is it

> 28 As a city broken through. without a wall, is the man that has no restraint for his spirit.

> 26 Like snow in summer and like rain in harvesttime, so glory is not fitting for a stupid one.

> 2 Just as a bird has cause for fleeing [and] just as a swallow for flying, so a malediction itself does not come without real cause.

> 3 A whip is for the horse, a bridle is for the ass, and the rod

4 Do not answer anyone stupid according to his foolishness, that you yourself also may not become

5 Answer someone stupid accordnot become someone wise in his

6 As one that is mutilating [his] testifying against his fellow man feet, as one that is drinking mere violence, is he that is thrusting matters into the hand of someone

7 Have the legs of the lame one drawn up water? Then there is a 20 He that is removing a garment proverb in the mouth of stupid

9 As a thorny weed has come up into the hand of a drunkard, so a proverb into the mouth of stupid people.

10 As an archer piercing everything is the one hiring someone stupid or the one hiring passers-by.

11 Just like a dog returning to its vomit, the stupid one is repeat-

ing his foolishness.

12 Have you seen a man wise 21 in his own eyes? There is more know what a day will give birth to. hope for the stupid one than for him.

is a young lion in the way, a lion do so. in among the public squares."

14 A door keeps turning upon its pivot, and the lazy one upon by someone foolish is heavier than

15 The lazy one has hidden his hand in the banquet bowl; he has become too weary to bring it back to his mouth.

16 The lazy one is wiser in his than a concealed love. own eves than seven giving a sen-

sible reply.

ears of a dog is anyone passing quarrel that is not his.

18 Just like someone mad that sweet. is shooting fiery missiles, arrows and death, 19 so is the man that from its nest, so is a man fleeing has tricked his fellow man and has away from his place. said: "Was I not having fun?"

fire goes out, and where there is ness of one's companion due to no slanderer contention grows still. the counsel of the soul.

21 As charcoal for the embers and wood for the fire, so is a con-

like things to be swallowed greedily, which do go down into the inner- far away.

most parts of the belly.

upon a fragment of earthenware are fervent lips along with a bad heart.

himself unrecognizable, but inside along have suffered the penalty. of him he puts deception. 25 Although he makes his voice gracious, one has gone surety for a stranger;

8 Like one shutting up a stone do not believe in him, for there in a heap of stones, so is the one are seven detestable things in his giving glory to a mere stupid one, heart. 26 Hatred is covered over by deceit. His badness will be uncovered in the congregation.

27 He that is excavating a pit will fall into the same, and he that is rolling away a stone-back to

him it will return.

28 A tongue that is false hates the one crushed by it, and a flattering mouth causes an overthrow.

Do not make your boast about the next day, for you do not

2 May a stranger, and not your own mouth, praise you; may a 13 The lazy one has said: "There foreigner, and not your own lips,

3 The heaviness of a stone and a load of sand-but the vexation both of them.

4 There is the cruelty of rage, also the flood of anger, but who can

stand before jealousy? 5 Better is a revealed reproof

6 The wounds inflicted by a lover are faithful, but the kisses of a 17 As one grabbing hold of the hater are things to be entreated.

7 A soul that is satisfied will by that is becoming furious at the tread down comb honey, but to a hungry soul every bitter thing is

9 Oil and incense are what make 20 Where there is no wood the the heart rejoice, also the sweet-

10 Do not leave your own companion or the companion of your tentious man for causing a quarrel father, and do not enter the house of your own brother on the day of 22 The words of a slanderer are your disaster. Better is a neighbor that is near than a brother that is

11 Be wise, my son, and make 23 As a silver glazing overlaid my heart rejoice, that I may make a reply to him that is taunting me.

12 The shrewd one that has seen the calamity has concealed himself; 24 With his lips the hater makes the inexperienced that have passed

13 Take one's garment, in case

woman, seize from him a pledge, prince] will remain long, 14 He that is blessing his fellow

man with a loud voice early in the little means and that is defrauding morning, as a malediction it will the lowly ones is as a rain that be accounted on his part.

15 A leaking roof that drives one food. away in the day of a steady rain and a contentious wife are comparable. 16 Anyone sheltering her has sheltered the wind, and oil is themselves against them. what his right hand encounters.

17 By iron, iron itself is sharp-

of another.

18 He that is safeguarding the fig tree will himself eat its fruit, and he that is guarding his master will be honored.

19 As in water face corresponds with face, so the heart of a man

with [that of] a man.

20 She'ol and [the place of] destruction themselves do not get satisfied: neither do the eyes of a man get satisfied.

21 The refining pot is for silver, and the furnace is for gold; and an individual is according to his

praise.

22 Even if you should pound the foolish one fine with a pestle in a mortar, in among cracked grain, his foolishness will not depart from him.

23 You ought to know positively the appearance of your flock. Set your heart to your droves: 24 for treasure will not be to time indefinite, nor a diadem for all generations.

25 The green grass has departed, and the new grass has appeared, and the vegetation of the mountains has been gathered. 26 The young rams are for your clothing, and the he-goats are the price of the field. 27 And there is a sufficiency of goats' milk for your food. for the food of your household, and the means of life for your girls.

The wicked do flee when there is no pursuer, but the righteous are like a young lion that is confident.

princes, but by a discerning man [his] days.

and in the instance of a foreign | having knowledge of right [the

3 An able-bodied man that is of washes away so that there is no

4 Those who are leaving the law praise the wicked one, but those who are keeping the law excite

5 Men given to badness cannot understand judgment, but those ened. So one man sharpens the face who are seeking Jehovah can understand everything.

> 6 Better is the one of little means who is walking in his integrity than anyone crooked in [his] ways, although he is rich.

> 7 An understanding son is observing the law, but one having companionship with gluttons humiliates his father.

> 8 He that is multiplying his valuables by interest and usury collects them merely for the one showing favor to the lowly ones.

> 9 He that is turning his ear away from hearing the law-even his prayer is something detestable.

> 10 He that is causing the upright ones to go astray into the bad way will himself fall into his own pit, but the faultless ones themselves will come into possession of good.

> 11 A rich man is wise in his own eyes, but the lowly one who is discerning searches him through.

> 12 When the righteous ones are exulting, there is abundant beauty; but when the wicked ones rise up, a man disguises himself.

> 13 He that is covering over his transgressions will not succeed, but he that is confessing and leaving [them] will be shown mercy.

> 14 Happy is the man that is feeling dread constantly, but he that is hardening his heart will fall into calamity.

> 15 As a growling lion and an onrushing bear is a wicked ruler over

a lowly people.

16 A leader that is in want of true discernment is also abundant 2 Because of the transgression in fraudulent practices, but he that of a land many are its [successive] is hating unjust profit will prolong

17 A man burdened with the bloodguilt for a soul will himself makes his father rejoice, but he flee even to the pit. Let them not that is having companionship with get hold of him.

18 He that is walking faultless crooked in [his] ways will fall at bribes tears it down.

ground will have his sufficiency of ing out a mere net for his steps. bread, and he that is pursuing ciency of poverty.

20 A man of faithful acts will get many blessings, but he that is

remain innocent.

21 The showing of partiality is sider such knowledge. not good, nor that an able-bodied man should transgress over a mere a town, but those who are wise piece of bread,

22 A man of envious eye is bestirring himself after valuable want itself will come upon him.

23 He that is reproving a man will afterward find more favor than he will that is flattering with his tongue.

24 He that is robbing his father and his mother and is saving: "It is no transgression," is a partner of a man causing ruination.

25 He that is arrogant in soul stirs up contention, but he that is relying upon Jehovah will be made fat.

26 He that is trusting in his own heart is stupid, but he that is walking in wisdom is the one that will escape.

27 He that is giving to the one of little means will have no want, but he that is hiding his eyes will get many curses.

28 When the wicked rise up, a man conceals himself; but when they perish, the righteous become many.

29 A man repeatedly reproved on their very downfall, but making his neck hard will 17 Chastise your son suddenly be broken, and that without healing.

2 When the righteous become many, the people rejoice; but when people go unrestrained, but happy anyone wicked bears rule, the people | are they that are keeping the law. sigh.

3 A man that is loving wisdom prostitutes destroys valuable things.

4 By justice a king makes a land will be saved, but he that is made keep standing, but a man out for

5 An able-bodied man that is 19 He that is cultivating his own flattering his companion is spread-

6 In the transgression of a bad valueless things will have his suffi- man there is a snare, but he that is righteous cries out joyfully and is glad.

7 The righteous one is knowing hastening to gain riches will not the legal claim of the lowly ones. He that is wicked does not con-

8 Men of boastful talk inflame

turn back anger.

9 A wise man having entered into judgment with a foolish man-he things, but he does not know that has become excited and has also laughed, and there is no rest.

10 Bloodthirsty men hate anyone blameless; and as for the upright ones, they keep seeking for the soul of each one.

11 All his spirit is what a stupid one lets out, but he that is wise keeps it calm to the last.

12 Where a ruler is paying attention to false speech, all those waiting on him will be wicked.

13 The one of little means and the man of oppressions have met each other; but Jehovah is lighting up the eyes of them both.

14 Where a king is judging the lowly ones in trueness, his throne will be firmly established for all time.

15 The rod and reproof are what give wisdom; but a boy let on the loose will be causing his mother shame.

16 When the wicked become many, transgression abounds; but those who are righteous will look

17 Chastise your son and he will bring you rest and give much pleasure to your soul.

18 Where there is no vision the 19 A servant will not let him757 Pampering. Anger. Poverty nor riches PROVERBS 29: 20-30: 20

self be corrected by mere words. I for he understands but he is paying you. Do not withhold them from no heed.

with his words? There is more hope

21 If one is pampering one's servant from youth on, in his later life he will even become a thankless one.

to rage has many a transgression. God.

23 The very haughtiness of earththat is humble in spirit will take hold of glory.

24 He that is partner with a but he reports nothing.

25 Trembling at men is what lays a snare, but he that is trusting in Jehovah will be protected.

26 Many are those seeking the face of a ruler, but the judgment of a man is from Jehovah.

27 A man of injustice is something detestable to the righteous ones, and one who is upright in his way is something detestable to a bones are slaughtering knives, to wicked one.

The words of A'gur the son of Ja'keh, the weighty message. The utterance of the able-bodied man to Ith'i el, to Ith'i el and ters [that cry]: "Give! Give!" U'cal.

2 For I am more unreasoning than anyone else, and I do not have the understanding of man- restrained womb, a land that has kind; 3 and I have not learned not been satisfied with water, and wisdom; and the knowledge of the fire that has not said: "Enough!" Most Holy One I do not know.

that he may descend? Who has up the waters in a mantle? Who it up. has made all the ends of the earth to rise? What is his name and what have proved too wonderful for me. the name of his son, in case you and four that I have not come to know?

5 Every saying of God is refined. He is a shield to those taking refuge in him. 6 Add nothing to his heart of the sea and the way of an words, that he may not reprove able-bodied man with a maiden, you, and that you may not have to be proved a liar.

7 Two things I have asked of me before I die. 8 Untruth and 20 Have you beheld a man hasty the lying word put far away from me. Give me neither poverty nor for someone stupid than for him, riches. Let me devour the food prescribed for me, 9 that I may not become satisfied and I actually deny [you] and say: "Who is Jehovah?" and that I may not 22 A man given to anger stirs up come to poverty and I actually contention, and anyone disposed steal and assail the name of my

10 Do not slander a servant to ling man will humble him, but he his master, that he may not call down evil upon you, and that you may not have to be held guilty.

11 There is a generation that thief is hating his own soul. An calls down evil even upon its father oath involving a curse he may hear, and that does not bless even its mother.

> 12 There is a generation that is pure in its own eyes but that has not been washed from its own excrement.

> 13 There is a generation whose eyes have become O how lofty! and whose beaming eyes are lifted up.

14 There is a generation whose teeth are swords and whose jaweat up the afflicted ones off the earth and the poor ones from among mankind.

15 The leeches have two daugh-There are three things that do not get satisfied, four that have not said: "Enough!" 16 She'ol and a

17 The eye that holds a father 4 Who has ascended to heaven in derision and that despises obedience to a mother—the rayens of gathered the wind in the hollow the torrent valley will pick it out of both hands? Who has wrapped and the sons of the eagle will eat

18 There are three things that know: 19 the way of an eagle in the heavens, the way of a serpent on a rock, the way of a ship in the

20 Here is the way of an adulterous woman: she has eaten and said: "I have committed no wrong."

21 Under three things the earth has been agitated, and under four it is not able to endure: 22 under a slave when he rules as king, and someone senseless when he has his sufficiency of food; 23 under a hated woman when she is taken possession of as a wife, and a maidservant when she dispossesses her mistress

24 There are four things that are the smallest of the earth, but they are instinctively wise: 25 the ants are a people not strong, and yet in the summer they prepare their food; 26 the rock badgers are a people not mighty, and yet upon a crag is where they put their house; 27 the locusts have no king, and yet they go forth all of them divided into groups; 28 the gecko lizard takes hold with its own hands and it is in the grand palace of a king.

29 There are three that do well in [their] pacing, and four that do well in [their] moving along: 30 the lion, which is the mightiest among the beasts and which does not turn back from before anyone; 31 the greyhound or the he-goat, and a king of a band of soldiers of

his own people.

32 If you have acted senselessly by lifting yourself up, and if you have fixed your thought [upon it]. [put] the hand to the mouth. what brings forth butter, and the squeezing of the nose is what brings forth blood, and the squeezing out of anger is what brings forth quarreling.

31 The words of Lem'u·el the king, the weighty message that his mother gave to him in correction:

2 What [am I saying], O son of mine, and what, O son of my belly, and what, O son of my vows?

3 Do not give your vital energy to women, nor your ways to [what leads to | wiping out kings.

4 It is not for kings, O Lem'u-el. it is not for kings to drink wine or arms.

has wiped her mouth and she has | for high officials [to say:] "Where is intoxicating liquor?" 5 that one may not drink and forget what is decreed and pervert the cause of any of the sons of affliction. 6 Give intoxicating liquor, you people, to the one about to perish and wine to those who are bitter of soul. 7 Let one drink and forget one's poverty, and let one remember one's own trouble no more.

8 Open your mouth for the speechless one, in the cause of all those passing away. 9 Open your mouth, judge righteously and plead the cause of the afflicted one and the poor one.

#### X [Aleph]

10 A capable wife who can find? Her value is far more than that of corals.

#### 1 [Beth]

11 In her the heart of her owner has put trust, and there is no gain lacking.

### [Gimel]

12 She has rewarded him with good, and not bad, all the days of her life.

#### 7 [Daleth]

13 She has sought wool and linen, and she works at whatever is the delight of her hands.

Improvement [He] 14 She has proved to be like the ships of a merchant. From far away she brings in her food.

#### 1 [Waw]

15 She also gets up while it is still night, and gives food to her household and the prescribed portion to her young women.

#### [Zayin]

16 She has considered a field and proceeded to obtain it: from the fruitage of her hands she has planted a vineyard.

#### T [Heth]

17 She has girded her hips with strength, and she invigorates her

759 The good wife PROVERBS 31: 18—ECCLESIASTES 1: 7

U [Teth] V [Avin]

18 She has sensed that her not go out at night.

#### Y IVodl

19 Her hands she has thrust out to the distaff, and her own hands take hold of the spindle.

#### 5 [Kaph]

20 Her palm she has stretched out to the afflicted one, and her hands she has thrust out to the poor one.

#### ? [Lamed]

21 She does not fear for her household because of the snow, for all her household are clothed with double garments. n [Mem]

22 Coverlets she has made for herself. Her clothing is of linen and wool dyed reddish purple.

#### J [Nun]

23 Her owner is someone known in the gates, when he sits down with the older men of the land.

#### D [Samekh]

24 She has made even undergarments and proceeded to sell [them], and belts she has given her hands, and let her works praise to the tradesmen.

25 Strength and splendor are her trading is good: her lamp does clothing, and she laughs at a future

5 [Pe]

26 Her mouth she has opened in wisdom, and the law of lovingkindness is upon her tongue.

Y [Tsade]

27 She is watching over the goings on of her household, and the bread of laziness she does not

P [Qoph]

28 Her sons have risen up and proceeded to pronounce her happy: her owner [rises up], and he praises her.

7 [Resh]

29 There are many daughters that have shown capableness, but vou-vou have ascended above them all.

w [Shin]

30 Charm may be false, and prettiness may be vain; [but] the woman that fears Jehovah is the one that procures praise for herself.

Das Class D [Tare]

31 Give her of the fruitage of her even in the gates.

## ECCLESIASTES

1 The words of the congregator, is coming panting to its place where the son of David the king in it is going to flash forth. Jerusalem. 2 "The greatest vanity!" the congregator has said, "the greatest vanity! Everything is vanity!" 3 What profit does a man have in all his hard work at which he works hard under the sun? 4 A generation is going, and a generation is coming; but the earth is standing even to time indefinite. 5 And the sun also has flashed itself is not full. To the place

6 The wind is going to the south, and it is circling around to the north. Round and round it is continually circling, and right back to its circlings the wind is returning.

7 All the winter torrents are going forth to the sea, yet the sea forth, and the sun has set, and it where the winter torrents are going

forth, there they are returning so | to laughter: "Insanity!" and to as to go forth. 8 All things are rejoicing: "What is this doing?" wearisome; no one is able to speak to be, that is what will come to be; existence is from time prior to us. 11 There is no remembrance of still later on.

12 I, the congregator, happened to be king over Israel in Jerusalem. explore wisdom in relation to everything that has been done under the heavens—the calamitous occupation that God has given to the sons of mankind in which to be occupied. 14 I saw all the works that were done under the sun, and, look! everything was vanity and a striving after wind.

15 That which is made crooked cannot be made straight, and that with my heart, saying: "Look! I myself have greatly increased in happened to be before me in Jerusalem, and my own heart saw a great deal of wisdom and knowledge." 17 And I proceeded to give come to know folly, that this too the abundance of wisdom there is an abundance of vexation, so that he that increases knowledge increases pain.

2 I said, even I, in my heart: "Do do who comes in after the king? come now, let me try you out The thing that people have already with rejoicing. Also, see good." And, done. 13 And I saw, even I, that look! that too was vanity. 2 I said there exists more advantage for

3 I explored with my heart by of it. The eye is not satisfied at cheering my flesh even with wine. seeing, neither is the ear filled from | while I was leading my heart with hearing. 9 That which has come wisdom, even to lay hold on folly until I could see what good there and that which has been done, that was to the sons of mankind in is what will be done; and so there what they did under the heavens is nothing new under the sun. for the number of the days of their 10 Does anything exist of which life. 4 I engaged in greater works. one may say: "See this; it is new"? I built houses for myself; I planted It has already had existence for vineyards for myself. 5 I made time indefinite; what has come into gardens and parks for myself, and I planted in them fruit trees of all sorts. 6 I made pools of water people of former times, nor will for myself, to irrigate with them there be of those also who will the forest, springing up with trees. come to be later. There will prove 7 I acquired menservants and maidto be no remembrance even of them servants, and I came to have sons among those who will come to be of the household. Also, livestock, cattle and flocks in great quantity I came to have, more so than all those who happened to be before 13 And I set my heart to seek and me in Jerusalem. 8 I accumulated also silver and gold for myself, and property peculiar to kings and the jurisdictional districts. I made male singers and female singers for myself and the exquisite delights of the sons of mankind, a lady, even ladies. 9 And I became greater and increased more than anyone that happened to be before me in Jerusalem. Moreover, my own wisdom remained mine.

10 And anything that my eyes which is wanting cannot possibly asked for I did not keep away be counted. 16 I, even I, spoke from them. I did not hold back my heart from any sort of rejoicing, for my heart was joyful because wisdom more than anyone that of all my hard work, and this came to be my portion from all my hard work. 11 And I, even I, turned toward all the works of mine that my hands had done and toward my heart to knowing wisdom and the hard work that I had worked to knowing madness, and I have hard to accomplish, and, look! everything was vanity and a strivis a striving after wind. 18 For in ing after wind, and there was nothing of advantage under the sun.

> 12 And I, even I, turned to see wisdom and madness and folly: for what can the earthling man

is more advantage for light than too is mere vanity. for darkness.

14 As regards anyone wise, his eyes are in his head; but the stupid one is walking on in sheer darkness. And I have come to know, I too, that there is one eventuality that eventuates to them all. 15 And I myself said in my heart: "An eventuality like that upon the I do? stupid one will eventuate to me, yes, me." Why, then, had I become wise, I overmuch so at that time? And I spoke in my heart: "This too is vanity." 16 For there is no more remembrance of the wise one than of the stupid one to time indefinite. In the days that are already coming in, everyone is certainly forgotten; and how will the o For everything there is an apwise one die? Along with the stupid opinted time, even a time for one.

work that has been done under die; a time to plant and a time the sun was calamitous from my standpoint, for everything was time to kill and a time to heal; vanity and a striving after wind, a time to break down and a time 18 And I, even I, hated all my hard work at which I was working time to laugh; a time to wail and hard under the sun, that I would a time to skip about; 5 a time leave behind for the man who to throw stones away and a time would come to be after me. 19 And to bring stones together; a time to who is there knowing whether he embrace and a time to keep away will prove to be wise or foolish? from embracing; 6 a time to seek Yet he will take control over all and a time to give up as lost; a my hard work at which I worked time to keep and a time to throw hard and at which I showed wis- away; 7 a time to rip apart and dom under the sun. This too is a time to sew together; a time to vanity. 20 And I myself turned keep quiet and a time to speak; around toward making my heart 8 a time to love and a time to hate; despair over all the hard work at a time for war and a time for which I had worked hard under peace. 9 What advantage is there the sun. 21 For there exists the for the doer in what he is working man whose hard work has been hard at? with wisdom and with knowledge and with proficiency, but to a man that God has given to the sons that has not worked hard at such of mankind in which to be occupied. a thing will be given the portion 11 Everything he has made pretty of that one. This too is vanity and in its time. Even time indefinite he a big calamity.

to have for all his hard work and that the [true] God has made for the striving of his heart with from the start to the finish. 12 I which he is working hard under have come to know that there is the sun? 23 For all his days his nothing better for them than to occupation means pains and vexa- rejoice and to do good during one's tion, also during the night his life: 13 and also that every man

wisdom than for folly, just as there | heart just does not lie down. This

24 With a man there is nothing better [than] that he should eat and indeed drink and cause his soul to see good because of his hard work. This too I have seen. even I, that this is from the hand of the [true] God. 25 For who eats and who drinks better than

26 For to the man that is good before him he has given wisdom and knowledge and rejoicing, but to the sinner he has given the occupation of gathering and bringing together merely to give to the one that is good before the [true] God. This too is vanity and a striving after wind.

every affair under the heavens: 17 And I hated life, because the 2 a time for birth and a time to to uproot what was planted; 3 a to build; 4 a time to weep and a

10 I have seen the occupation has put in their heart, that man-22 For what does a man come kind may never find out the work should eat and indeed drink and being oppressed, but they had no

is the gift of God.

14 I have come to know that everything that the [true] God makes, it will prove to be to time indefinite. To it there is nothing to add and from it there is nothing to subtract; but the [true] God may be afraid on account of him.

15 What has happened to be, it

16 And I have further seen under the sun the place of justice where of righteousness where wickedness was. 17 I myself have said in my a double handful of hard work and heart: "The [true] God will judge both the righteous one and the wicked one, for there is a time every work there."

18 I, even I, have said in my heart with regard to the sons of his hard work. Also, his eyes themmankind that the [true] God is selves are not satisfied with riches: going to select them, that they may see that they themselves are beasts. 19 For there is an eventuality as respects the sons of mankind and and it is a calamitous occupation. an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit, so that there is no superiority of the man over the beast, for everything is vanity. 20 All are going to one place. They have all come to be from the dust, and they are all returning to the dust. 21 Who is there knowing the spirit of the warm; but how can just one keep sons of mankind, whether it is ascending upward; and the spirit of the beast, whether it is descending downward to the earth? 22 And I have seen that there is nothing better than that the man should rejoice in his works, for that is his portion; because who will bring him in to look on what is going to be after him?

see good for all his hard work. It comforter: and on the side of their oppressors there was power, so that they had no comforter. 2 And I congratulated the dead who had already died rather than the living who were still alive, 3 So better than both of them [is] the one who has not yet come to be, who himself has made it, that people has not seen the calamitous work that is being done under the sun.

4 And I myself have seen all had already been, and what is to the hard work and all the proficome to be has already proved to ciency in work, that it means the be: and the [true] God himself rivalry of one toward another; this keeps seeking that which is pursued, also is vanity and a striving after the wind.

5 The stupid one is folding his there was wickedness and the place hands and is eating his own flesh.

6 Better is a handful of rest than

striving after the wind.

7 I myself returned that I might see the vanity under the sun: for every affair and concerning 8 There exists one, but not a second one: also no son or brother does he have, but there is no end to all "And for whom am I working hard and causing my soul to lack in good things?" This too is vanity,

> 9 Two are better than one, because they have a good reward for their hard work. 10 For if one of them should fall, the other one can raise his partner up. But how will it be with just the one who falls when there is not another to raise him up?

11 Moreover, if two lie down together, they also will certainly get warm? 12 And if somebody could overpower one alone, two together could make a stand against him. And a threefold cord cannot quickly

be torn in two.

13 Better is a needy but wise child than an old but stupid king, who has not come to know enough to be warned any longer. 14 For he has gone forth from the prison house And I myself returned that I itself to become king, although in might see all the acts of oppres- the kingship of this one he had sion that are being done under the been born as one of little means. sun, and, look! the tears of those 15 I have seen all those alive who

[how it goes] with the child, who too is vanity. is second, that stands up in the other one's place. 16 There is no many, those eating them certainly end to all the people, to all those before whom he happened to be: neither will people afterward rejoice in him, for this too is vanity and a striving after the wind.

5 Guard your feet whenever you God: and let there be a drawing near to hear, rather than to give one is not permitting him to sleep, a sacrifice as the stupid ones do. for they are not aware of doing

what is bad.

2 Do not hurry yourself as regards your mouth: and as for your heart, let it not be hasty to bring forth a word before the [true] God. For the [true] God is in the heavens but you are on the earth. That is why your words should brove to be few. 3 For a dream certainly comes in because of abundance of occupation, and the voice of a stupid one because of the abundance of words. 4 Whenever you vow a vow to God, do not hesitate to pay it, for there is no delight in the stupid ones. What you vow, pay. 5 Better is it that you vow not than that you vow and do not pay. 6 Do not allow your mouth to cause your flesh to sin, neither say before the angel that it was a mistake. Why should the [true] God become indignant on account for indignation. of your voice and have to wreck the work of your hands? 7 For because of abundance [of occupa- is that one should eat and drink tion] there are dreams, and there and see good for all his hard work are vanities and words in abundance. But fear the [true] God himself.

8 If you see any oppression of the one of little means and the violent 19 Also every man to whom the taking away of judgment and of righteousness in a jurisdictional district, do not be amazed over the affair, for one that is higher than the high one is watching, and there are those who are high above them.

9 Also, the profit of the earth is among them all: for a field the king himself has been served.

be satisfied with silver, neither any of his heart.

are walking about under the sun, lover of wealth with income. This

11 When good things become become many. And what advantage is there to the grand owner of them, except looking [at them] with his eyes?

12 Sweet is the sleep of the one serving, regardless of whether it is go to the house of the [true] little or much that he eats; but the plenty belonging to the rich

> 13 There exists a grave calamity that I have seen under the sun: riches being kept for their grand owner to his calamity, 14 And those riches have perished because of a calamitous occupation, and he has become father to a son when there is nothing at all in his hand.

15 Just as one has come forth from his mother's belly, naked will one go away again, just as one came; and nothing at all can one carry away for his hard work. which he can take along with his hand.

16 And this too is a grave calamity: exactly as one has come, so one will go away; and what profit is there to the one who keeps working hard for the wind? 17 Also, all his days he eats in darkness itself, with a great deal of vexation, with sickness on his part and [cause

18 Look! The best thing that I myself have seen, which is pretty, with which he works hard under the sun for the number of the days of his life that the [true] God has given him, for that is his portion, [true] God has given riches and material possessions, he has even empowered him to eat from it and to carry off his portion and to rejoice in his hard work. This is the gift of God. 20 For not often will he remember the days of his life, because the [true] God is preoc-10 A mere lover of silver will not cupying [him] with the rejoicing

have seen under the sun, and under the sun? it is frequent among mankind: 2 a man to whom the [true] God gives riches and material possessions and glory and who, for his soul, is in no need of anything that he shows himself longing for, and yet the [true] God does not enable him to eat from it, although a mere foreigner may eat it. This is vanity and it is a bad sickness. 3 If a man should become a father a hundred times, and he should live many years, so that numerous the days of his years should become, yet his own soul is not satisfied with good things and even the of someone wise than to be the grave has not become his, I must say that one prematurely born is better off than he is. 4 For in vain has this one come and in darkness he goes away, and with darkness his own name will be covered. 5 Even the sun itself he has not seen, neither known. This one has rest rather than the former one. 6 Even supposing that he is one who is patient than one who has lived a thousand years twice is haughty in spirit. 9 Do not over and yet he has not seen what is good, is it not to just one place that everyone is going?

7 All the hard work of mankind bosom of the stupid ones. is for their mouth, but even their own soul does not get filled. 8 For what advantage does the wise have afflicted one have in knowing how to walk in front of the living ones? 9 Better is the seeing by the eyes than the walking about of the soul.

after the wind.

10 Whatever has come to be, its name has already been pronounced, and it has become known what man is; and he is not able to plead powerful than he is.

11 Because there exist many things that are causing much vanhave? 12 For who is there knowing what good a man has in life for the number of the days of his vain life, when he spends them

There exists a calamity that I | man what will happen after him

A name is better than good oil. and the day of death than the day of one's being born. 2 Better is it to go to the house of mourning than to go to the banquet house. because that is the end of all mankind: and the one alive should take [it] to his heart. 3 Better is vexation than laughter, for by the crossness of the face the heart becomes better. 4 The heart of the wise ones is in the house of mourning, but the heart of the stupid ones is in the house of rejoicing.

5 Better is it to hear the rebuke man hearing the song of the stupid ones 6 For as the sound of thorns under the pot, so is the laughter of the stupid one; and this too is vanity. 7 For mere oppression may make a wise one act crazy, and a gift can destroy the heart.

8 Better is the end afterward of a matter than its beginning. Better hurry yourself in your spirit to become offended, for the taking of offense is what rests in the

10 Do not say: "Why has it happened that the former days proved to be better than these?" over the stupid one? What does the for it is not due to wisdom that you have asked about this.

11 Wisdom along with an inheritance is good and is advantageous for those seeing the sun. This too is vanity and a striving 12 For wisdom is for a protection [the same as] money is for a protection; but the advantage of knowledge is that wisdom itself preserves alive its owners.

13 See the work of the [true] his cause with one that is more God, for who is able to make straight what he has made crooked? 14 On a good day prove yourself to be in goodness, and on a calamity, what advantage does a man itous day see that the [true] God has made even this exactly as that. to the intent that mankind may not discover anything at all after

15 Everything I have seen during like a shadow? For who can tell my vain days. There exists the badness. 16 Do not become righteous over-

much, nor show yourself excessively wise. Why should you cause desolation to yourself? 17 Do not be wicked overmuch, nor become foolish. Why should you die when it is not your time? 18 It is better that you should take hold of the one, but from the other also do not withdraw your hand; for he that fears God will go forth with them all.

19 Wisdom itself is stronger for the wise one than ten men in power who happened to be in a city. 20 For there is no man righteous in the earth that keeps doing

good and does not sin.

21 Also, do not give your heart to all the words that people may speak, that you may not hear your servant calling down evil upon you. 22 For your own heart well knows even many times that you, even you, have called down evil upon others.

23 All this I have tested with wisdom. I said: "I will become wise." But it was far from me. 24 What has come to be is far off and exceedingly deep. Who can neither is there any power of confind it out? 25 I myself turned trol in the day of death; nor is around, even my heart did, to know and to explore and to search for wisdom and the reason of things, and to know about the wickedness of stupidity and the foolishness of madness; 26 and I was finding out: More bitter than death [I found] the woman who is herself nets for hunting and whose heart is dragnets [and] whose hands are fetters. One is good before the [true] God if one escapes from her, but one is sinning if one is the holy place itself and be forcaptured by her.

27 "See! This I have found." said the congregator, "one thing [taken] after another, to find out bad work has not been executed the sumup, 28 which my soul has continuously sought, but I have not the sons of men has become fully found. One man out of a thousand set in them to do bad. 12 Al-I have found, but a woman among though a sinner may be doing bad

righteous one perishing in his | This only I have found, that the righteousness, and there exists the [true] God made mankind upright, wicked one continuing long in his but they themselves have sought out many plans."

8 Who is there like the wise one? And who is there knowing the interpretation of a thing? The wisdom of a man itself causes his face to shine, and even the sternness of his face is changed [for the hetter].

2 I [say:] "Keep the very order of the king, and that out of regard for the oath of God. 3 Do not hurry yourself, that you may go out from before him. Do not stand in a bad thing. For all that he delights [to do] he will do, 4 because the word of the king is the power of control: and who may say to him: 'What are you doing?' "

5 He that is keeping the commandment will not know any calamitous thing, and the wise heart will know both time and judgment. 6 For there exists a time and judgment even for every affair, because the calamity of mankind is abundant upon them. 7 For there is no one knowing what will come to be, because who can tell him just how it will come to be?

8 There is no man having power over the spirit to restrain the spirit; trol in the day of death: nor is there any discharge in the war. And wickedness will provide no escape for those indulging in it.

9 All this I have seen, and there was an applying of my heart to every work that has been done under the sun, [during] the time that man has dominated man to his injury. 10 But, though this is so. I have seen the wicked ones being buried, how they came in and how they would go away from gotten in the city where they acted that way. This too is vanity.

11 Because sentence against a speedily, that is why the heart of all these I have not found. 29 See! a hundred times and continuing a also aware that it will turn out that, because there is one evenwell with those fearing the [true] tuality to all, the heart of the sons God, because they were in fear of of men is also full of bad; and him. 13 But it will not turn out there is madness in their heart well at all with the wicked one, during their lifetime, and after neither will he prolong his days it-to the dead ones! that are like a shadow, because he is not in fear of God.

if for the work of the righteous ones. I said that this too is vanity.

15 And I myself commended rejoicing, because mankind have nothing better under the sun than to eat and drink and rejoice, and that it should accompany them in their hard work for the days of their life, which the [true] God has given them under the sun. 16 In accord with this I applied my heart to know wisdom and to see the occupation that is carried on in the earth, because there is one seeing no sleep with his eyes, either by day or by night.

17 And I saw all the work of the been done under the sun; however much mankind keep working hard to seek, yet they do not find out. And even if they should say they are wise enough to know, they would

be unable to find out.

9 For I took all this to my heart, even to search out all this, that the righteous ones and the wise ones and their works are in the the hate that were all prior to them. 3 This is what is calamitous in all when it falls upon them suddenly.

long time as he pleases, yet I am | that has been done under the sun,

4 For as respects whoever is joined to all the living there exists 14 There exists a vanity that is confidence, because a live dog is carried out on the earth, that there | better off than a dead lion. 5 For exist righteous ones to whom it is the living are conscious that they happening as if for the work of the will die; but as for the dead, they wicked ones, and there exist wicked are conscious of nothing at all, ones to whom it is happening as neither do they any more have wages, because the remembrance of them has been forgotten. 6 Also, their love and their hate and their jealousy have already perished, and they have no portion any more to time indefinite in anything that has to be done under the sun.

7 Go, eat your food with rejoicing and drink your wine with a good heart, because already the [true] God has found pleasure in your works. 8 On every occasion let your garments prove to be white. and let oil not be lacking upon your head. 9 See life with the wife whom you love all the days of your vain life that He has given [true] God, how mankind are not you under the sun, all the days of able to find out the work that has your vanity, for that is your portion in life and in your hard work with which you are working hard under the sun. 10 All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in She'ol, the place to which you are going.

11 I returned to see under the sun that the swift do not have the hand of the [true] God. Mankind race, nor the mighty ones the battle. are not aware of either the love or nor do the wise also have the food. nor do the understanding ones also 2 All are the same in what all have the riches, nor do even those have. One eventuality there is to having knowledge have the favor: the righteous one and the wicked because time and unforeseen ocone, the good one and the clean currence befall them all. 12 For one and the unclean one, and the man also does not know his time. one sacrificing and the one that is Just like fishes that are being taken not sacrificing. The good one is in an evil net, and like birds that the same as the sinner; the one are being taken in a trap, so the swearing is the same as whoever sons of men themselves are being has been afraid of a sworn oath, ensnared at a calamitous time,

13 Also this I saw as respects wisdom under the sun-and it was blunt and someone has not whetted great to me: 14 There was a little its edge, then he will exert his own city, and the men in it were few: and there came to it a great king, and he surrounded it and built against it great strongholds. 15 And there was found in it a man, needy [but] wise, and that one provided escape for the city by his wisdom. But no man remembered that needy man, 16 And I myself said: "Wisdom is better than mightiness; yet the wisdom of the needy one is despised, and his words are not listened to."

17 The words of the wise ones in quietness are more to be heard than the cry of one ruling among

stupid people.

18 Wisdom is better than implements for fighting, and merely one sinner can destroy much good.

Dead flies are what cause the oil of the ointment maker to go to the city. to stink, to bubble forth, [So] a little foolishness does to one who is precious for wisdom and glory.

right hand, but the heart of the stupid at his left hand. 3 And also in whatever way the foolish one is walking, his own heart is lacking, and he certainly says to everybody that he is foolish.

4 If the spirit of a ruler should mount up against you, do not leave your own place, for calmness it-

self allays great sins.

5 There exists something calamitous that I have seen under the sun, as when there is a mistake going forth on account of the one in power: 6 Foolishness has been put in many high positions, but the rich ones themselves keep dwelling merely in a low condition.

7 I have seen servants on horses but princes walking on the earth

just like servants.

8 He that is digging a pit will himself fall right into it; and he that is breaking through a stone wall, a serpent will bite him.

careful with them.

10 If an iron tool has become vital energies. So the using of wisdom to success means advantage.

11 If the serpent bites when no charming results, then there is no advantage to the one indulging in

the tongue.

12 The words of the mouth of the wise one mean favor, but the lips of the stupid one swallow him up. 13 The start of the words of his mouth is foolishness, and the end afterward of his mouth is calamitous madness. 14 And the foolish one speaks many words.

Man does not know what will come to be; and that which will come to be after him, who can

tell him?

15 The hard work of the stupid ones makes them weary, because not one has come to know how

16 How will it be with you, O land, when your king is a boy and your own princes keep eating even 2 The heart of the wise is at his in the morning? 17 Happy are you, O land, when your king is the son of noble ones and your own princes eat at the proper time for mightiness, not for mere drinking.

> 18 Through great laziness the beamwork sinks in, and through the letting down of the hands the

house leaks.

19 Bread is for the laughter of the workers, and wine itself makes life rejoice; but money is what meets a response in all things.

20 Even in your bedroom do not call down evil upon the king himself, and in the interior rooms where you lie down do not call down evil upon anyone rich; for a flying creature of the heavens will convey the sound and something owning wings will tell the matter.

11 Send out your bread upon the surface of the waters, for in the course of many days you will 9 He that is quarrying out stones find it again. 2 Give a portion to will hurt himself with them. He seven, or even to eight, for you do that is splitting logs will have to be not know what calamity will occur on the earth.

falls there it will prove to be.

what is the way of the spirit in the the almond tree carries blossoms, bones in the belly of her that is and the grasshopper drags itself pregnant, in like manner you do along, and the caper berry bursts, not know the work of the [true] because man is walking to his long-God, who does all things.

knowing where this will have success, either here or there, or wheth-

many years, in all of them let who gave it. him rejoice. And let him remember the days of darkness, though they could be many; every [day] that 9 And besides the fact that the has come in is vanity.

9 Rejoice, young man, in your on account of all these the [true] God will bring you into judgment. 10 So remove vexation from your heart, and ward off calamity from your flesh; for youth and the prime of life are vanity.

years have arrived when you will them] is wearisome to the flesh. say: "I have no delight in them"; 2 before the sun and the light and everything having been heard, is: the moon and the stars grow dark, Fear the [true] God and keep his and the clouds have returned, after- commandments. For this is the ward the downpour; 3 in the day whole [obligation] of man. 14 For when the keepers of the house the [true] God himself will bring tremble, and the men of vital energy every sort of work into the judghave bent themselves, and the ment in relation to every hidden because they have become few, and bad.

3 If the clouds are filled [with | the ladies seeing at the windows water], they empty out a sheer have found it dark; 4 and the downpour upon the earth; and if doors onto the street have been a tree falls to the south or if to the closed, when the sound of the north, in the place where the tree grinding mill becomes low, and one gets up at the sound of a bird, 4 He that is watching the wind and all the daughters of song sound will not sow seed; and he that is low. 5 Also, they have become looking at the clouds will not reap. afraid merely at what is high, and 5 Just as you are not aware of there are terrors in the way. And lasting house and the wailers have 6 In the morning sow your seed marched around in the street; and until the evening do not let 6 before the silver cord is removed, your hand rest; for you are not and the golden bowl gets crushed, and the jar at the spring is broken, and the water wheel for the cistern er both of them will alike be good. has been crushed. 7 Then the 7 The light is also sweet, and it dust returns to the earth just as is good for the eyes to see the sun; it happened to be and the spirit 8 for if a man should live even itself returns to the [true] God

8 "The greatest vanity!" said the congregator, "Everything is vanity."

congregator had become wise, he also taught the people knowledge youth, and let your heart do you continually, and he pondered and good in the days of your young made a thorough search, that he manhood, and walk in the ways might arrange many proverbs in of your heart and in the things order. 10 The congregator sought seen by your eyes. But know that to find the delightful words and the writing of correct words of truth.

11 The words of the wise ones are like oxgoads, and just like nails driven in are those indulging in collections [of sentences]; they have been given from one shepherd. 12 Remember, now, your grand 12 As regards anything besides Creator in the days of your these, my son, take a warning: To young manhood, before the calam- the making of many books there itous days proceed to come, or the is no end, and much devotion [to

13 The conclusion of the matter. grinding women have guit working thing, as to whether it is good or

## THE SONG OF SOLOMON

me with the kisses of his mouth, me; between my breasts he will for your expressions of endearment spend the night. 14 As a cluster are better than wine. 3 For fra- of henna my dear one is to me, grance your oils are good. Like an among the vineyards of En-ge'di." oil that is poured out is your name. That is why maidens themselves girl companion of mine. Look! You have loved you. 4 Draw me with are beautiful. Your eyes are [those you; let us run. The king has brought me into his interior rooms! Do let us be joyful and rejoice in dear one, also pleasant. Our divan you. Do let us mention your expressions of endearment more than wine. Deservedly they have loved you.

5 "A black girl I am, but comely, O you daughters of Jerusalem, like the tents of Ke'dar, [yet] like the tent cloths of Sol'o mon. 6 Do not you look at me because I am swarthy, because the sun has caught sight of me. The sons of my own mother grew angry with me; they appointed me the keeper of the vineyards, [although] my vineyard, one that was mine, I did not keep.

7 "Do tell me. O you whom my soul has loved, where you do shepherding, where you make the flock lie down at midday. Just why should I become like a woman wrapped in mourning among the droves of your partners?"

8 "If you do not know for yourself, O you most beautiful one among women, go out yourself in the footprints of the flock and pasture your kids of the goats alongside the tabernacles of the shepherds"

9 "To a mare of mine in the chariots of Phar'aoh I have likened you. O girl companion of mine. 10 Your cheeks are comely among the hair braids, your neck in a behind our wall, gazing through string of beads. II Circlets of gold the windows, glancing through the we shall make for you, along with lattices. 10 My dear one has anstuds of silver."

The superlative song, which is given out its fragrance. 13 As a Sol'o mon's: 2 "May he kiss bag of myrrh my dear one is to

15 "Look! You are beautiful. O of1 doves."

16 "Look! You are beautiful, my also is one of foliage. 17 The beams of our grand house are cedars, our rafters juniper trees.

9 "A mere saffron of the coastal a plain I am, a lily of the low plains."

2 "Like a lily among thorny weeds, so is my girl companion

among the daughters."

3 "Like an apple tree among the trees of the forest, so is my dear one among the sons. His shade I have passionately desired, and there I have sat down, and his fruit has been sweet to my palate. 4 He brought me into the house of wine, and his banner over me was love. 5 Do you people refresh me with cakes of raisins, sustain me with apples; for I am lovesick. 6 His left hand is under my head; and his right hand-it embraces me. 7 I have put you under oath. O daughters of Jerusalem, by the female gazelles or by the hinds of the field, that you try not to awaken or arouse love [in me] until it feels inclined.

8 "The sound of my dear one! Look! This one is coming, climbing upon the mountains, leaping upon the hills. 9 My dear one is resembling a gazelle or the young of the stags. Look! This one is standing swered and said to me. 'Rise up. 12 "As long as the king is at his you girl companion of mine, my round table my own spikenard has beautiful one, and come away. 11 For look! the rainy season itself! trimming has arrived, and the voice a trader?" of the turtledove itself has been heard in our land. 13 As for the belonging to Sol'o mon. Sixty fig tree, it has gained a mature mighty men are all around it, from color for its early figs; and the vines are abloom, they have given [their] fragrance, Rise up, come, O girl companion of mine, my beautiful one, and come away. 14 O my dove in the retreats of the crag. in the concealed place of the steep way, show me your form, let me from the trees of Leb'a non. 10 Its hear your voice, for your voice pillars he has made of silver, its is pleasurable and your form is supports of gold. Its seat is of wool comely.' "

15 "Do you people grab hold of the foxes for us, the little foxes that | daughters of Jerusalem." are making spoil of the vineyards, as our vineyards are abloom."

16 "My dear one is mine and I am his. He is shepherding among the lilies. 17 Until the day breathes and the shadows have fled, turn around. O my dear one; be like the gazelle or like the young of the stags upon the mountains of separation.

my soul has loved. I sought him. rise up, please, and go round about in the city: in the streets and in one whom my soul has loved. I sought him, but I did not find him. 3 The watchmen who were going you men seen?' 4 Hardly had I not let go of him, until I had brought him into my mother's of her that had been pregnant with me. 5 I have put you under oath. O daughters of Jerusalem, by the the shadows have fled, I shall go female gazelles or by the hinds of my way to the mountain of myrrh the field, that you try not to awaken and to the hill of frankincense." or arouse love [in me] until it feels inclined."

6 "What is this thing that is has passed, the downpour itself is coming up from the wilderness like over, it has gone its way. 12 Blos- columns of smoke, being perfumed soms themselves have appeared in with myrrh and frankincense, even the land, the very time of vine with every sort of scent powder of

> 7 "Look! It is his couch, the one the mighty men of Israel, 8 all of them in possession of a sword, being taught in warfare, each one with his sword upon his thigh because of dread during the nights."

> 9 "It is the litter that King Sol'o mon has made for himself dyed reddish purple, its interior being fitted out lovingly by the

> 11 "Go out and look, O you daughters of Zion, on King Sol'omon with the wreath that his mother wove for him on the day of his marriage and on the day of the rejoicing of his heart."

"Look! You are beautiful. O girl companion of mine Look! You are beautiful. Your eyes are [those of 1 doves, behind your veil. Your 3 "On my bed during the nights hair is like a drove of goats that have sought the one whom have hopped down from the mountainous region of Gil'e-ad. 2 Your but I did not find him. 2 Let me teeth are like a drove of freshlyshorn [ewes] that have gone up from the washing, all of which are the public squares let me seek the bearing twins, with none among them having lost its young ones. 3 Your lips are just like a scarlet thread, and your speaking is agreearound in the city found me, "The able, Like a segment of pomegranate one whom my soul has loved have are your temples behind your veil. 4 Your neck is like the tower of passed on from them until I found David, built in courses of stone, the one whom my soul has loved, upon which are hung a thousand I grabbed hold of him, and I would shields, all the circular shields of the mighty men. 5 Your two breasts are like two young ones, house and into the interior room the twins of a female gazelle, that are feeding among the lilies."

6 "Until the day breathes and

7 "You are altogether beautiful. O girl companion of mine, and

me from Leb'a non, O bride, with can I put it back on? I have washed me from Leb'a non may you come. my feet. How can I soil them? May you descend from the top of 4 My dear one himself pulled back Anti-Leb'a non, from the top of his hand from the hole [of the Se'nir, even Her'mon, from the lairs | door |, and my inward parts themof lions, from the mountains of leopards. 9 You have made my 5 I got up, even I, to open to my heart beat, O my sister, [my] bride, dear one, and my own hands you have made my heart beat by one of your eyes, by one pendant with liquid myrrh, upon the hollows of your necklace. 10 How beauti- of the lock. 6 I opened, even I. ful your expressions of endearment to my dear one, but my dear one are, O my sister, my bride! How himself had turned away, he had much better your expressions of passed along. My very soul had endearment are than wine and the gone out [of me] when he spoke. fragrance of your oils than all I sought him, but I did not find sorts of perfume! 11 With comb him, I called him, but he did not honey your lips keep dripping, O [my] bride. Honey and milk are were going about in the city found under your tongue, and the fra- me. They struck me, they wounded grance of your garments is like me. The watchmen of the walls the fragrance of Leb'a non. 12 A garden barred in is my sister. [my] sealed up. 13 Your skin is a paradise of pomegranates, with the tell him that I am lovesick." choicest fruits, henna plants along with spikenard plants; 14 spike- than any other dear one, O you nard and saffron, cane and cinnamon, along with all sorts of trees of frankincense, myrrh and aloes, along with all the finest perfumes: 15 [and] a spring of gardens, a well of fresh water, and trickling O north wind, and come in, O south wind. Breathe upon my garden. Let its perfumes trickle."

"Let my dear one come into his garden and eat its choicest fruits."

along with my honey; I have drunk my wine along with my milk."

"Eat, O companions! Drink and become drunk with expressions of endearment!"

dear one knocking!"

"Open to me, O my sister, my

there is no defect in you. 8 With | 3 "'I have put off my robe. How selves became boisterous within me. dripped with myrrh and my fingers answer me. 7 The watchmen that lifted my wide wrap off me.

8 "I have put you under oath, bride, a garden barred in, a spring O daughters of Jerusalem, that, if you find my dear one, you should

> 9 "How is your dear one more most beautiful one among women? How is your dear one more than any other dear one, that you have put us under such an oath as this?"

10 "My dear one is dazzling and ruddy, the most conspicuous of ten streams from Leb'a non. 16 Awake, thousand. 11 His head is gold, refined gold. The locks of his hair are date clusters. His black [hair] is like the raven. 12 His eyes are like doves by the channels of water, which are bathing themselves 5 "I have come into my garden, in milk, sitting within the rims. O my sister, [my] bride, I have 13 His cheeks are like a garden plucked my myrrh along with my bed of spice, towers of scented spice. I have eaten my honeycomb herbs. His lips are lilies, dripping with liquid myrrh. 14 His hands are cylinders of gold, filled with chrysolite. His abdomen is an ivory plate covered with sapphires. 15 His legs are pillars of marble 2 "I am asleep, but my heart is based on socket pedestals of reawake. There is the sound of my fined gold. His appearance is like Leb'a non, choice like the cedars. 16 His palate is sheer sweetness. girl companion, my dove, my blame- and everything about him is alless one! For my head is filled with together desirable. This is my dear dew, the locks of my hair with the one, and this is my boy companion, drops of the night." O daughters of Jerusalem."

"Where has your dear one gone, | O most beautiful one among women? Where has your dear one turned, that we may seek him with vou?"

beds of spice plants, to shepherd my dear one is mine. He is shepherding among the lilies."

4 "You are beautiful, O girl companion of mine, like Pleasant City, companies gathered around banhave alarmed me. Your hair is like a drove of goats that have hopped are like a drove of ewes that have come up from the washing, all of which are bearing twins, none ones. 7 Like a segment of pomegranate are your temples behind maidens without number. 9 One there is who is my dove, my blameless one. One there is who belongs proceeded to pronounce her happy: queens and concubines, and they is this woman that is looking down like the dawn, beautiful like the full moon, pure like the glowing sun, awesome as companies gathered around banners?'"

the torrent valley, to see whether 12 Before I knew it, my own soul

willing people." 13 "Come back, come back, O Shu'lam mite! Come back, come have treasured up for you. back, that we may behold you!" "What do you people behold in

the Shu'lam · mite?"

"How beautiful your steps have become in [vour] sandals. O willing daughter! The curvings of your thighs are like ornaments, the work of an artisan's hands. 2 Your 2 "My own dear one has gone navel roll is a round bowl. Let not down to his garden, to the garden the mixed wine be lacking [from it]. Your belly is a heap of wheat. among the gardens, and to pick fenced about with lilies. 3 Your lilies. 3 I am my dear one's, and two breasts are like two young ones, the twins of a female gazelle. 4 Your neck is like an ivory tower. Your eyes are like the pools in Hesh'bon, by the gate of Bathcomely like Jerusalem, awesome as rab'bim. Your nose is like the tower of Leb'a non, which is looking out ners. 5 Turn your eyes away from toward Damascus. 5 Your head in front of me, for they themselves upon you is like Car'mel, and the tresses of your head are like wool dyed reddish purple. The king is down from Gil'e-ad. 6 Your teeth held bound by the flowings. 6 How beautiful you are, and how pleasant you are, O beloved girl, among exquisite delights! 7 This stature among them having lost its young of yours does resemble a palm tree, and your breasts, date clusters, 8 I have said, 'I shall go up on the your veil. 8 There may be sixty palm tree, that I may take hold queens and eighty concubines and of its fruit stalks of dates.' And, please, may your breasts become like clusters of the vine, and the fragrance of your nose like apples, to her mother. She is the pure one 9 and your palate like the best of the one giving birth to her. The wine that is going with a slickdaughters have seen her, and they ness for my dear one, softly flowing over the lips of sleeping ones."

10 "I am my dear one's, and toproceeded to praise her, 10 'Who ward me is his craving. 11 Do come. O my dear one, let us go forth to the field: do let us lodge among the henna plants. 12 Do let us rise early and go to the vineyards, that we may see whether the 11 "To the garden of nut trees I vine has sprouted, the blossom has had gone down, to see the buds in burst open, the pomegranate trees have bloomed. There I shall give my the vine had sprouted, whether the expressions of endearment to you. pomegranate trees had blossomed. 13 The mandrakes themselves have given [their] fragrance, and by our had put me at the chariots of my entranceways there are all sorts of the choicest fruits. The new ones as well as the old, O my dear one, I

8 "O that you were like a brother of mine, sucking the breasts of my mother! Should I find you out-"Something like the dance of two side, I would kiss you. People would camps!" not even despise me. 2 I would

lead you, I would bring you into | 8 "We have a little sister that the house of my mother, who used does not have any breasts. What to teach me. I would give you a shall we do for our sister on the drink of spiced wine, the fresh day that she will be spoken for?" juice of pomegranates. 3 His left 9 "If she should be a wall we hand would be under my head; and his right hand-it would embrace

4 "I have put you under oath. O daughters of Jerusalem, that you try not to awaken or arouse love [in me] until it feels inclined."

5 "Who is this woman coming up from the wilderness, leaning upon her dear one?"

"Under the apple tree I aroused you. There your mother was in birth pangs with you. There she that was giving birth to you experienced

birth pangs.

6 "Place me as a seal upon your heart, as a seal upon your arm: because love is as strong as death is. insistence on exclusive devotion is as unvielding as She'ol is Its blazings are the blazings of a fire, the flame of Jah. 7 Many waters themselves are not able to extinguish love, nor can rivers themselves wash it away. If a man would give all the valuable things of his tively despise them."

9 "If she should be a wall, we shall build upon her a battlement of silver; but if she should be a door, we shall block her up with a cedar plank."

10 "I am a wall, and my breasts are like towers. In this case I have become in his eyes like her that is finding peace.

11 "There was a vineyard that Sol'o mon happened to have in Ba'al-ha'mon. He gave the vinevard over to the keepers. Each one would bring in for its fruitage a thousand silver pieces.

12 "My vineyard, which belongs to me, is at my disposal. The thousand belong to you, O Sol'o mon, and two hundred to those keeping its fruitage."

13 "O you who are dwelling in the gardens, the partners are paying attention to your voice. Let me hear it."

14 "Run away, my dear one, and make yourself like a gazelle or like house for love, persons would posi- a young one of the stags upon the mountains of spices."

# ISAIAH

the days of Uz·zi'ah, Jo'tham, A'haz [and] Hez·e·ki'ah, kings of

The state of the s

2 Hear, O heavens, and give ear, ass the manger of its owner: Isstandingly."

The vision of Isaiah the son of | 4 Woe to the sinful nation, the A'moz that he visioned con- people heavy with error, an evilcerning Judah and Jerusalem in doing seed, ruinous sons! They have left Jehovah, they have treated the Holy One of Israel with disrespect, they have turned backwards. 5 Where else will you be struck still O earth, for Jehovah himself has more, in that you add more respoken: "Sons I have brought up volt? The whole head is in a sick and raised, but they themselves condition, and the whole heart is have revolted against me. 3 A feeble. 6 From the sole of the foot bull well knows its buyer, and the even to the head there is no sound spot in it. Wounds and bruises and rael itself has not known, my own fresh stripes—they have not been people have not behaved under- squeezed out or bound up, nor has there been a softening with oil.

7 Your land is a desolation, your | scarlet, they will be made white cities are burned with fire: your ground-right in front of you strangers are eating it up, and the desolation is like an overthrow by strangers. 8 And the daughter of Zion has been left remaining like a booth in a vineyard, like a lookout hut in a field of cucumbers, like a blockaded city. 9 Unless Jehovah very mouth of Jehovah has spoken of armies himself had left remaining to us just a few survivors, we should have become just like Sod'om, we should have resembled Gomor'rah itself.

10 Hear the word of Jehovah. you dictators of Sod'om. Give ear to the law of our God, you people of Go·mor'rah. 11 "Of what benefit to me is the multitude of your sacrifices?" says Jehovah. "I have had enough of whole burnt offerings of rams and the fat of wellfed animals; and in the blood of young bulls and male lambs and he-goats I have taken no delight. 12 When you people keep coming in to see my face, who is it that has required this from your hand, to trample my courtyards? 13 Stop bringing in any more valueless grain offerings. Incense—it is something detestable to me. New moon and sabbath, the calling of a convention-I cannot put up with the [use of] uncanny power along with the solemn assembly. 14 Your new moons and your festal seasons my soul has hated. To me they have become a burden; I have become tired of bearing [them]. 15 And when you spread out your palms, I hide my eyes from you. Even though you make many prayers, I am not listening; with bloodshed Your very hands have become filled. 16 Wash yourselves; make vourselves clean: remove the badness of your dealings from in front of my eyes; cease to do bad. 17 Learn to do good; search for justice; set right the oppressor; render judgment for the fatherless boy; plead the cause of the widow."

18 "Come, now, you people, and let us set matters straight between of you people should prove to be as of them will certainly go up in

just like snow: though they should be red like crimson cloth, they will become even like wool. 19 If you people show willingness and do listen, the good of the land you will eat. 20 But if you people refuse and are actually rebellious, with a sword you will be eaten up; for the fiti."

21 O how the faithful town has become a prostitute! She was full of justice: righteousness itself used to lodge in her, but now murderers. 22 Your silver itself has become scummy dross. Your wheat beer is diluted with water. 23 Your princes are stubborn and partners with thieves. Every one of them is a lover of a bribe and a chaser after gifts. For a fatherless boy they do not render judgment; and even the legal case of a widow does not get admittance to them.

24 Therefore the utterance of the [true] Lord, Jehovah of armies, the Powerful One of Israel, is: "Aha! I shall relieve myself of my adversaries, and I will avenge myself on my enemies. 25 And I will turn back my hand upon you, and I shall smelt away your scummy dross as with lye, and I will remove all your waste products. 26 And I will bring back again judges for you as at the first, and counselors for you as at the start. After this you will be called City of Righteousness, Faithful Town. 27 With justice Zion herself will be redeemed, and those returning of her, with righteousness. 28 And the crash of revolters and that of sinful ones will be at the same time. and those leaving Jehovah will come to their finish. 29 For they will be ashamed of the mighty trees that you people desired, and you will be abashed because of the gardens that you have chosen. 30 For you will become like a big tree the foliage of which is withering, and like a garden that has no water. 31 And the vigorous man will certainly become tow, and the product us," says Jehovah, "Though the sins of his activity a spark; and both

flames at the same time, with no | in that day. 12 For it is the day one to do the extinguishing."

Swords into plowshares, Idolatry to cease

2 The thing that Isaiah the son of A'moz visioned concerning Judah and Jerusalem: 2 And it must occur in the final part of the days [that] the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills; and to it all the nations must stream. 3 And many peoples will certainly go and say: "Come, you people, and let us go up to the mountain of Jehovah. to the house of the God of Jacob: and he will instruct us about his ways, and we will walk in his paths." For out of Zion law will go forth, and the word of Jehovah out of Jerusalem. 4 And he will certainly render judgment among the nations and set matters straight respecting many peoples. And they will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more.

5 O men of the house of Jacob come and let us walk in the light

of Jehovah

6 For you have forsaken your people, the house of Jacob, For they have become full of what is from the East, and they are practicers of magic like the Phi-lis'tines, and with the children of foreigners they abound. 7 And their land is filled with silver and gold, and there is no limit to their treasures. And their land is filled with horses, and there is no limit to their chariots. 8 And their land is filled with valueless gods. To the work of one's hands they bow down, to that which one's fingers have made, 9 And earthling man bows down. and man becomes low, and you water, 2 mighty man and warrior, cannot possibly pardon them.

yourself in the dust because of the 3 chief of fifty and highly respected dreadfulness of Jehovah, and from man and counselor and expert his splendid superiority. 11 The in magical arts, and the skilled haughty eyes of earthling man charmer. 4 And I shall certainly must become low, and the loftiness make boys their princes, and mere of men must bow down; and Je- arbitrary power will rule over them.

belonging to Jehovah of armies. It is upon everyone self-exalted and lofty and upon everyone lifted up or low: 13 and upon all the cedars of Leb'a non that are lofty and lifted up and upon all the massive trees of Ba'shan; 14 and upon all the lofty mountains and upon all the hills that are lifted up: 15 and upon every high tower and upon every fortified wall: 16 and upon all the ships of Tar'shish and upon all desirable boats, 17 And the haughtiness of the earthling man must bow down, and the loftiness of men must become low: and Jehovah alone must be put on high

in that day.

18 And the valueless gods themselves will pass away completely. 19 And people will enter into the caves of the rocks and into the holes of the dust because of the dreadfulness of Jehovah and from his splendid superiority, when he rises up for the earth to suffer shocks. 20 In that day the earthling man will throw his worthless gods of silver and his valueless gods of gold that they had made for him to bow before to the shrewmice and to the bats, 21 in order to enter into the holes in the rocks and into the clefts of the crags, because of the dreadfulness of Jehovah and from his splendid superiority, when he rises up for the earth to suffer shocks. 22 For your own sakes. hold off from the earthling man, whose breath is in his nostrils, for on what basis is he himself to be taken into account?

9 For, look! the [true] Lord, Jehovah of armies, is removing from Jerusalem and from Judah support and stay, the whole support of bread and the whole support of judge and prophet, and practicer 10 Enter into the rock and hide of divination and elderly man, hovah alone must be put on high 5 And the people will actually

tyrannize one over the other, even | each one over his fellow man. They will storm, the boy against the old have become haughty and they man, and the lightly esteemed one walk with their throats stretched against the one to be honored. 6 For each one will lay hold of his brother in the house of his father, Isaying: 1 "You have a mantle. A dictator you ought to become to us, and this overthrown mass should be under your hand." 7 He will raise [his voice] in that day, saying: "I shall not become a wound dresser; and in my house there is the beauty of the bangles and the neither bread nor a mantle. You headbands and the moon-shaped men must not set me as dictator ornaments, 19 the eardrops and over the people."

ISAIAH 3:6-4:3

8 For Jerusalem has stumbled, and Judah itself has fallen, because their tongue and their dealings are against Jehovah, in behaving rebelliously in the eyes of his glory. 9 The very expression of their faces actually testifies against them, and of their sin like that of Sod'om they do tell. They have not hidden fit1. Woe to their soul! For they have dealt out to themselves calamity.

10 Say, you men, that it [will bel well with the righteous one, for they will eat the very fruitage treatment [rendered] by his own hands will be rendered to him! 12 As for my people, its task asmere women actually rule over it. O my people, those leading you on the way of your paths they have the very earth." confused.

to contend and is standing up to pass sentence upon peoples. 14 Jehovah himself will enter into judgpeople and its princes.

"And you yourselves have burned down the vineyard. What was taken makes sprout will come to be for in your houses. 15 What do you fruitage of the land will be somepeople, and that you grind the very beautiful for those of Israel who faces of the afflicted ones?" is the have escaped. 3 And it must ocutterance of the Sovereign Lord, cur that the ones remaining in Jehovah of armies.

16 And Jehovah says: "For the reason that the daughters of Zion forth and ogling with their eyes, they go walking with tripping steps, and with their feet they make a tinkling sound, 17 Jehovah also will actually make the crown of the head of the daughters of Zion scabby, and Jehovah himself will lay their very forehead bare. 18 In that day Jehovah will take away the bracelets and the veils, 20 the headdresses and the step chains and the breastbands and the 'houses of the soul' and the ornamental humming shells, 21 the finger rings and the nose rings, 22 the robes of state and the overtunics and the cloaks and the purses, 23 and the hand mirrors and the undergarments and the turbans and the large veils.

24 "And it must occur that instead of balsam oil there will come to be merely a musty smell; and instead of a belt, a rope; and instead of an artistic hair arrangeof their dealings. 11 Woe to the ment, baldness; and instead of a wicked one!-Calamity; for the rich garment, a girding of sackcloth; a brand mark instead of prettiness. 25 By the sword your own men will fall, and your mightisigners are dealing severely, and ness by war. 26 And her entrances will have to mourn and express sorrow, and she will certainly be are causing [you] to wander, and cleaned out. She will sit down on

onfused.

13 Jehovah is stationing himself 4 And seven women will actually grab hold of one man in that day, saying: "We shall eat our own bread and wear our own mantles; only may we be called by ment with the elderly ones of his your name to take away our reproach."

2 In that day what Jehovah by robbery from the afflicted one is decoration and for glory, and the men mean in that you crush my thing to be proud of and something Zion and the ones left over in Jerusalem will be said to be hely precipitating any rain upon it. to him, everyone written down for 7 For the vineyard of Jehovah of life in Jerusalem.

washed away the excrement of the tion of which he was fond. And daughters of Zion and he will rinse he kept hoping for judgment, but, away even the bloodshed of Jeru- look! the breaking of law; for salem from within her by the spirit | righteousness, but, look! an outcry." of judgment and by the spirit of burning down, 5 Jehovah will also certainly create over every established place of Mount Zion and over her convention place a cloud by day and a smoke, and the midst of the land! 9 In my ears brightness of a flaming fire by night: because over all the glory there will be a shelter. 6 And there will come to be a booth for a shade by day from the dry heat. and for a refuge and for a hiding place from the rainstorm and from the precipitation.

5 Let me sing, please, to my be-loved one a song of my loved one concerning his vineyard. There up early in the morning that they was a vineyard that my beloved may seek just intoxicating liquor, one came to have on a fruitful who are lingering till late in the hillside. 2 And he proceeded to evening darkness so that wine itdig it up and to rid it of stones and self inflames them! 12 And there to plant it with a choice red vine, and to build a tower in the middle of it. And there was also a wine and wine at their feasts; but the press that he hewed out in it. And he kept hoping for it to produce grapes, but it gradually produced they have not seen.

wild grapes. of Jerusalem and you men of Juof trampling. 6 And I shall set it One, will certainly sanctify himshall lay a command to keep from alien residents will eat.

armies is the house of Israel, and 4 When Jehovah will have the men of Judah are the planta-

8 Woe to the ones joining house to house. [and] those who annex field to field until there is no more room and you men have been made to dwell all by yourselves in the Jehovah of armies [has sworn that] many houses, though great and good, will become an outright object of astonishment, without an inhabitant. 10 For even ten acres of vineyard will produce but one bath measure, and even a homer measure of seed will produce but an e'phah measure.

11 Woe to those who are getting must prove to be harp and stringed instrument, tambourine and flute, activity of Jehovah they do not look at, and the work of his hands

13 Therefore my people will have 3 "And now, O you inhabitants to go into exile for lack of knowledge; and their glory will be famdah, please judge between me and ished men, and their crowd will be my vineyard. 4 What is there yet parched with thirst. 14 Therefore to do for my vineyard that I have She'ol has made its soul spacious not already done in it? Why is it and has opened its mouth wide that I hoped for it to produce beyond bounds; and what is splengrapes, but it gradually produced did in her, also her crowd and her wild grapes? 5 And now, please, uproar and the exultant one, will may I make known to you men certainly go down into it. 15 And what I am doing to my vineyard: earthling man will bow down, and There will be a removing of its man will become low, and even the hedge, and it must be destined for eves of the high ones will become burning down. There must be a low. 16 And Jehovah of armies breaking down of its stone wall, will become high through judgand it must be destined for a place ment, and the [true] God, the Holy as a thing destroyed. It will not be self through righteousness. 17 And pruned, nor will it be hoed. And it the male lambs will actually graze must come up with the thornbush as in their pasture; and the desand weeds; and upon the clouds I olate places of well-fed animals

with ropes of untruth, and as with are sharpened and all their bows wagon cords sin; 19 those who are are bent. The very hoofs of their saying: "Let his work hasten; do horses will have to be accounted let it come quickly, in order that as flint itself, and their wheels we may see [it]; and let the coun- as a stormwind. 29 The roaring of sel of the Holy One of Israel draw theirs is like that of a lion, and near and come, that we may know they roar like maned young lions. fith!"

that good is bad and bad is good. those who are putting darkness for light and light for darkness, those that day as with the growling of who are putting bitter for sweet the sea. And one will actually gaze and sweet for bitter!

21 Woe to those wise in their own eyes and discreet even in front light has grown dark because of the of their own faces!

22 Woe to those who are mighty in drinking wine, and to the men eous in consideration of a bribe, and who take away even the righthim!

down, their very rootstock will belike powder, because they have reand the saying of the Holy One smoke. of Israel they have disrespected. 25 That is why the anger of Jehovah has grown hot against his peotated, and their dead bodies will hovah of armies, himself!" become like the offal in the midst of the streets.

look! in haste it will swiftly come atoned for." in. 27 There is no one tired nor the laces of their sandals be torn say: "Go, and you must say to this

18 Woe to those drawing error in two: 28 because their arrows And they will growl and grab hold 20 Woe to those who are saying of the prey and bring [it] safely away, and there will be no deliverer. 30 And they will growl over it in at the land, and, look! there is distressing darkness; and even the drops falling on it.

6 In the year that King Uz·zi'ah died I, however, got to see Jehovah, sitting on a throne lofty with vital energy for mixing in-toxicating liquor, 23 those who are and lifted up, and his skirts were pronouncing the wicked one right- filling the temple, 2 Seraphs were standing above him. Each one had six wings. With two he kept his eousness of the righteous one from face covered, and with two he kept his feet covered, and with two he 24 Therefore just as a tongue of would fly about. 3 And this one fire eats up the stubble and into called to that one and said: "Holy, the flames mere dried grass sinks holy, holy is Jehovah of armies. The fullness of all the earth is his come just like a musty smell, and glory." 4 And the pivots of the their blossom itself will go up just thresholds began to quiver at the voice of the one calling, and the jected the law of Jehovah of armies, house itself gradually filled with

5 And I proceeded to say: "Woe to me! For I am as good as brought to silence, because a man unclean ple, and he will stretch out his in lips I am, and in among a people hand against them and strike them. unclean in lips I am dwelling; for And the mountains will be agi- my eyes have seen the King, Je-

6 At that, one of the seraphs flew to me, and in his hand there In view of all this his anger has was a glowing coal that he had not turned back, but his hand is taken with tongs off the altar. stretched out still. 26 And he has 7 And he proceeded to touch my raised up a signal to a great nation | mouth and to say: "Look! This has far away, and he has whistled to it touched your lips, and your error at the extremity of the earth; and, has departed and your sin itself is

8 And I began to hear the voice is anyone stumbling among them, of Jehovah saying: "Whom shall I No one is drowsy and no one sleeps. send, and who will go for us?" And And the belt around their loins I proceeded to say: "Here I am! will certainly not be opened, nor Send me." 9 And he went on to people, 'Hear again and again, O | because of the hot anger of Re'zin get any knowledge.' 10 Make the and make their very ears unresponsive, and paste their very eyes together, that they may not see with heart may not understand and that son of Tabe-el." they may not actually turn back and get healing for themselves."

11 At this I said: "How long, O Jehovah?" Then he said: "Until the cities actually crash in ruins, to the head of Damascus is Re'zin: be without an inhabitant, and the and within just sixty-five years houses be without earthling man, and the ground itself is ruined into a desolation: 12 and Jehovah actually removes earthling men far away, and the deserted condition does become very extensive in the midst of the land. 13 And there will still be in it a tenth, and it must again become something for burning down, like a big tree and 11 "Ask for yourself a sign from like a massive tree in which, when Jehovah your God, making it as there is a cutting down [of them]. there is a stump; a holy seed will as the upper regions." 12 But be the stump of it."

7 Now it came about in the days of A'haz the son of Jo'tham the son of Uz·zi'ah, the king of Judah, that Re'zin the king of Syria and Pe'kah the son of Rem·a·li'ah, the king of Israel, came up to Jerusalem for war against it, and he proved unable to war against it. 2 And a report was made to the house of David, saying: "Syria has leaned upon E'phra·im."

And his heart and the heart of his people began to quiver, like the quivering of the trees of the forest because of a wind.

3 And Jehovah proceeded to say to Isajah: "Go out, please, to meet and choose the good, the ground of A'haz, you and She'ar-jash'ub your son, to the end of the conduit of the upper pool by the highway of 17 Jehovah will bring against you the laundryman's field. 4 And you and against your people and against must say to him, 'Watch yourself the house of your father days such and keep undisturbed. Do not be as have not come since the day of afraid, and do not let your heart E'phra im's turning away from itself be timid because of the two alongside Judah, namely, the king tail-ends of these smoking logs, of As-syr'i-a.

men, but do not understand; and and Syria and the son of Rem asee again and again, but do not li'ah, 5 for the reason that Syria [with] E'phra.im and the son of heart of this people unreceptive. Rem·a·li'ah has advised what is bad against you, saving: 6 "Let us go up against Judah and tear it apart and by breakthroughs take it their eyes and with their ears they for ourselves; and let us make may not hear, and that their own another king reign inside it, the

> 7 "This is what the Lord Jehovah has said: "It will not stand. neither will it take place. 8 For the head of Syria is Damascus, and E'phra im will be shattered to pieces so as not to be a people. 9 And the head of E'phra im is Sa mar'i.a. and the head of Sa.mar'i.a is the son of Rem·a·li'ah, Unless you people have faith, you will in that case not be of long duration.""

> 10 And Jehovah went on speaking some more to A'haz, saying: deep as She'ol or making it high A'haz said: "I shall not ask, neither shall I put Jehovah to the test." waving 10 asposted bransmorth in

> 13 And he proceeded to say: "Listen, please, O house of David. Is it such a little thing for you to tire out men, that you should also tire out my God? 14 Therefore Jehovah himself will give you men a sign: Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name Im man'u el. 15 Butter and honey he will eat by the time that he knows how to reject the bad and choose the good. 16 For before the boy will know how to reject the bad whose two kings you are feeling a sickening dread will be left entirely.

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day that Jehovah will whistle for to a son. Jehovah now said to me: the flies that are at the extremity of the Nile canals of Egypt and for hash-baz, 4 for before the boy the bees that are in the land of will know how to call out. 'My As syr'i a, 19 and they will certainly come in and settle down, all of them, upon the precipitous torrent valleys and upon the clefts of the crags and upon all the thorn thickets and upon all the watering speak yet further to me, saying: places.

the head and the hair of the feet. beard itself.

21 "And it must occur in that day that an individual will preserve alive a young cow of the herd and two sheep. 22 And it must occur that, due to the abundance of the producing of milk, he will eat butter; because butter and honey are what everyone left remaining in the midst of the land will eat.

23 "And it must occur in that day that every place where there used to be a thousand vines, worth a thousand pieces of silver, will come to be-for the thornbushes and for the weeds it will come to be. 24 With arrows and the bow he will come there, because all the land will become mere thornbushes and weeds. 25 And all the mountains that used to be cleared of troublesome plants with a hoe-you will not come there for fear of thornbushes and weeds; and it will certainly become a place for letting bulls loose and a trampling ground of sheep."

And Jehovah proceeded to say to me: "Take for yourself a large tablet and write upon it with the stylus of mortal man, 'Ma'hershal'al-hash-baz.' 2 And let me have attestation for myself by faithful witnesses, U-ri'ah the priest and Zech-a-ri'ah the son of Je·ber·e·chi'ah."

18 "And it must occur in that | pregnant and in time gave birth "Call his name Ma'her-shal'alfather!' and 'My mother!' one will carry away the resources of Damascus and the spoil of Sa mar'i a before the king of As·syr'i·a." 5 And Jehovah proceeded to

6 "For the reason that this people 20 "In that day, by means of a has rejected the waters of the hired razor in the region of the Shi-lo'ah that are going gently. River, even by means of the king and there is exultation over Re'of As-syr'i-a, Jehovah will shave zin and the son of Rem-a-li'ah: 7 even therefore, look! Jehovah is and it will sweep away even the bringing up against them the mighty and the many waters of the River, the king of As·syr'i·a and all his glory. And he will certainly come up over all his stream beds and go over all his banks 8 and move on through Judah. He will actually flood and pass over. Up to the neck he will reach. And the outspreading of his wings must occur to fill the breadth of your land, O Im·man'u·el!"

9 Be injurious, O you peoples, and be shattered to pieces: and give ear, all you in distant parts of the earth! Gird yourselves, and be shattered to pieces! Gird yourselves, and be shattered to pieces! 10 Plan out a scheme, and it will be broken up! Speak any word, and it will not stand, for God is with us! 11 For this is what Jehovah has said to me with strongness of the hand, that he may make me turn aside from walking in the way of this people, saying: 12 "You men must not say, 'A conspiracy!' respecting all that of which this people keep saving, 'A conspiracy!' and the object of their fear you men must not fear, nor must you tremble at it. 13 Jehovah of armies-he is the One whom you should treat as holy, and he should be the object of your fear. and he should be the One causing you to tremble."

14 And he must become as a sacred place; but as a stone to 3 Then I went near to the strike against and as a rock over prophetess, and she came to be which to stumble to both the houses

of Israel, as a trap and as a snare | you have made the rejoicing great. to the inhabitants of Jerusalem. They have rejoiced before you as 15 And many among them will be certain to stumble and to fall and be broken, and to be snared and caught.

16 Wrap up the attestation, put a seal about the law among my disciples! 17 And I will keep in expectation of Jehovah, who is concealing his face from the house of Jacob, and I will hope in him.

18 Look! I and the children whom Jehovah has given me are as signs and as miracles in Israel from Jehovah of armies, who is residing in Mount Zion.

19 And in case they should say to you people: "Apply to the spiritistic mediums or to those having a spirit of prediction who are chirping and making utterances in low tones," is it not to its God that any people should apply? [Should there be application] to dead persons in behalf of living persons? 20 To the law and to the attesta-

Surely they will keep saving what is according to this statement that will have no light of dawn. 21 And each one will certainly pass through the land hard pressed and hungry; and it must occur that because he is hungry and has made himself feel indignant, he will actually call down evil upon his king and upon his God and will certainly peer upward. 22 And to the earth he will look, and, lo! distress and darkness, obscurity, hard times and gloominess with no brightness.

9 However, the obscureness will not be as when the land had stress, as at the former time when one treated with contempt the land of Zeb'u·lun and the land of Naph'ta·li and when at the later time one caused [it] to be honored—the way by the sea, in the region of the Jordan, Gal'i-lee of the nations. 2 The people that were walking in the darkness have seen a great have not returned to the One striklight. As for those dwelling in the ing them, and Jehovah of armies land of deep shadow, light itself they have not sought. 14 And has shone upon them. 3 You have Jehovah will cut off from Israel made the nation populous; for it head and tail, shoot and rush, in

with the rejoicing in the harvesttime, as those who are joyful when they divide up the spoil.

4 For the voke of their load and the rod upon their shoulders. the staff of the one driving them to work, you have shattered to pieces as in the day of Mid'i-an. 5 For every boot of the one tramping with tremors and the mantle rolled in blood have even come to be for burning as food for fire. 6 For there has been a child born to us, there has been a son given to us: and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7 To the abundance of the princely rule and to peace there will be no end, upon the throne of David and upon his kingdom in order to establish it firmly and to sustain it by means of justice and by means of righteousness, from now on and to time indefinite. The very zeal of Jehovah of armies will do this.

8 There was a word that Jehovah sent against Jacob, and it fell upon Israel. 9 And the people will certainly know [it], even all of them. E'phra im and the inhabitant of Sa·mar'i·a, because of [their] haughtiness and because of [their] insolence of heart in saying: 10 "Bricks are what have fallen, but with hewn stone we shall build. Sycamore trees are what have been cut down, but with cedars we shall make replacement." 11 And Jehovah will set the adversaries of Re'zin on high against him, and the enemies of that one he will goad on, 12 Syria from the east and the Phi-lis'tines from behind, and they will eat up Israel with open mouth. In view of all this his anger has not turned back, but his hand is stretched out still.

13 And the people themselves

the tail. 16 And those who are hand is stretched out still. leading this people on prove to be the ones causing [them] to wander; and those of them who are being in their hand for my denunciation! led on, the ones who are being confused. 17 That is why Jehovah will not rejoice even over their young men, and upon their fatherless boys and upon their widows he will have no mercy; because all of them are apostates and evildoers and every mouth is speaking his anger has not turned back, but his hand is stretched out still.

18 For wickedness has become aflame just like a fire: thornbushes and weeds it will eat up. And it will catch fire in the thickets of aloft as the billowing of smoke. 19 In the fury of Jehovah of armies the land has been set afire, and the people will become as food for the fire. No one will show compassion even on his brother. 20 And one will certainly be hungry; and one will eat on the left, and they will certainly not be satisfied. They will each one eat the flesh of his own arm. 21 Ma·nas'seh E'phra·im, and E'phra im Ma nas'seh. Together they will be against Judah. In view of all this his anger has not turned back, but his hand is stretched out still.

10 Woe to those who are enacting harmful regulations and those who, constantly writing, have written out sheer trouble, 2 in from a legal case and to wrest away justice from the afflicted ones of my people, for the widows to become their spoil, and that they may plunder even the fatherless boys! the day of being given attention and at the ruin, when it comes from far away? Toward whom will you flee for assistance, and where will you leave your glory, 4 exunder the prisoners and that people or chirping." " deline and also

one day. 15 The aged and highly | keep falling under those who have respected one is the head, and the been killed? In view of all this his prophet giving false instruction is anger has not turned back, but his

> 5 "Aha, the As-syr'i-an, the rod for my anger, and the stick that is 6 Against an apostate nation I shall send him, and against the people of my fury I shall issue a command to him, to take much spoil and to take much plunder and to make it a trampling place like the clay of the streets. 7 Though he may not be that way,

senselessness. In view of all this he will feel inclined; though his heart may not be that way, he will scheme, because to annihilate is in his heart, and to cut off nations not a few. 8 For he will say, 'Are not my princes at the same time kings? 9 Is not Cal'no just the forest, and they will be borne like Car'che mish? Is not Ha'math just like Ar'pad? Is not Sa·mar'i·a just like Damascus? 10 Whenever my hand has reached the kingdoms of the valueless god whose graven images are more than those at Jerusalem and at Sa·mar'i·a, will cut down on the right and 11 will it not be that just as I shall have done to Sa mar'i a and to her valueless gods, even so I shall do to Jerusalem and to her idols?'

12 "And it must occur that when Jehovah terminates all his work in Mount Zion and in Jerusalem, I shall make an accounting for the fruitage of the insolence of the heart of the king of As-syr'i-a and for the self-importance of his loftiness of eyes. 13 For he has said, 'With the power of my hand I shall certainly act, and with my wisdom, for I do have understanding; and order to push away the lowly ones I shall remove the boundaries of peoples, and their things stored up I shall certainly pillage, and I shall bring down the inhabitants just like a powerful one. 14 And just as if a nest, my hand will reach 3 And what will you men do at the resources of the peoples; and just as when one gathers eggs that have been left. I myself will gather up even all the earth, and there will certainly be no one fluttering cept it be that one must bow down [his] wings or opening [his] mouth the one chopping with it, or the have come to an end, and my moving it back and forth, as though 26 And Jehovah of armies will certhe staff moved back and forth the tainly brandish against him a whip ones raising it on high, as though as at the defeat of Mid'i an by the is not wood? 16 Therefore the upon the sea, and he will certainly [true] Lord, Jehovah of armies, lift it up in the way that he did will keep sending upon his fat ones with Egypt. a wasting disease, and under his glory a burning will keep burning day that his load will depart from away like the burning of a fire, upon your shoulder, and his yoke 17 And Israel's Light must become from upon your neck, and the yoke a fire, and his Holy One a flame; and it must blaze up and eat up of the oil." his weeds and his thornbushes in one day. 18 And the glory of his has passed along through Mig'ron: forest and of his orchard He will at Mich'mash he deposits his artibring to an end, even from the soul cles. 29 They have passed over the clear to the flesh, and it must be- ford, Geba is a place for them come like the melting away of one to spend the night. Ra'mah has that is ailing. 19 And the rest of the trees of his forest—they will has fled. 30 Let your voice out become such a number that a mere in shrill cries, O daughter of Gal'boy will be able to write them lim. Pay attention, O La'i-shah, O down.

20 And it will certainly occur in that day that those remaining over of Israel and those who have escaped of the house of Jacob will day in Nob to make a halt. He never again support themselves upon the one striking them, and the mountain of the daughter of they will certainly support them- Zion, the hill of Jerusalem. selves upon Jehovah, the Holy One of Israel, in trueness. 21 A mere remnant will return, the remnant of Jacob, to the Mighty God, 22 For although your people. O Israel, would prove to be like the low. 34 And he has struck down grains of sand of the sea, a mere the thickets of the forest with an remnant among them will return, iron tool, and by a powerful one An extermination decided upon will Leb'a non itself will fall, be flooding through in righteousness. 23 because an exterminating and a strict decision the Sovereign Lord, Jehovah of armies, will be executing in the midst of the whole the spirit of Jehovah must settle land.

Sovereign Lord, Jehovah of armies, has said: "Do not be afraid, O my knowledge and of the fear of Jehopeople who are dwelling in Zion. because of the As syrian, who with the rod used to strike [you] and who used to lift up his own mere appearance to his eyes, nor staff against you in the way that reprove simply according to the

15 Will the ax enhance itself over | while-and the denunciation will saw magnify itself over the one anger, in their wearing away. the rod raised on high the one who rock O'reb; and his staff will be

27 "And it must occur in that will certainly be wrecked because

28 He has come upon Ai'ath; he trembled, Gib'e ah of Saul itself you afflicted one, An'a · thoth! 31 Mad me'nah has run away. The inhabitants of Ge'bim themselves have taken to shelter. 32 It is yet waves his hand [threateningly] at

33 Look! The [true] Lord, Jehovah of armies, is lopping off boughs with a terrible crash; and those tall in growth are being cut down, and the high ones themselves become

11 And there must go forth a twig out of the stump of Jes'se: and out of his roots a sprout will be fruitful. 2 And upon him down, the spirit of wisdom and of 24 Therefore this is what the understanding, the spirit of coun-overeign Lord, Jehovah of armies, sel and of mightiness, the spirit of vah: 3 and there will be enjoyment by him in the fear of Jehovah.

And he will not judge by any Egypt did. 25 For yet a very little thing heard by his ears. 4 And

with righteousness he must judge | off. E'phra im itself will not be the rod of his mouth; and with the spirit of his lips he will put the wicked one to death. 5 And rightof his hips, and faithfulness the belt of his loins.

6 And the wolf will actually reside for a while with the male lamb, and with the kid the leopard well-fed animal all together; and a mere little boy will be leader over them. 7 And the cow and the bear themselves will feed: together their young ones will lie down. And even the lion will eat straw just like the bull. 8 And the sucking child will certainly play upon the hole of the cobra; and upon the light aperture of a poisonous snake will a weaned child actually put his own hand. 9 They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea.

10 And it must occur in that day that there will be the root of Jes'se that will be standing up as a signal for the peoples. To him even the nations will turn inquiringly, and his resting place must become

glorious.

11 And it must occur in that day that Jehovah will again offer his hand, a second time, to acquire the remnant of his people who will remain over from As svr'i a and from Egypt and from Path'ros and from Cush and from E'lam and from Shi'nar and from Ha'math and from the islands of the sea. 12 And he will certainly raise up a signal for the nations and gather the dispersed ones of Israel; and the scattered ones of Judah he will collect together from the four extremities of the earth.

ing hostility to Judah will be cut voice to them, wave the hand, that

the lowly ones, and with upright- jealous of Judah, nor will Judah ness he must give reproof in behalf show hostility toward E'phra·im. of the meek ones of the earth. 14 And they must fly at the And he must strike the earth with shoulder of the Phi-lis'tines to the west: together they will plunder the sons of the East. E'dom and Mo'ab will be those upon whom eousness must prove to be the belt they will thrust out their hand. and the sons of Am'mon will be their subjects. 15 And Jehovah will certainly cut off the tongue of the Egyptian sea, and wave his hand at the River in the glow of itself will lie down, and the calf his spirit. And he must strike it in and the maned young lion and the [its] seven torrents, and he will actually cause people to walk in [their] sandals. 16 And there must come to be a highway out of Assyr'i-a for the remnant of his people who will remain over, just as there came to be [one] for Israel in the day of his coming up out of the land of Egypt.

> 12 And in that day you will be sure to say: "I shall thank you, O Jehovah, for [although] you got incensed at me, your anger gradually turned back, and you proceeded to comfort me. 2 Look! God is my salvation. I shall trust and be in no dread; for Jah Jehovah is my strength and [my] might, and he came to be the salvation of me."

3 With exultation you people will be certain to draw water out of the springs of salvation, 4 And in that day you will certainly say: "Give thanks to Jehovah, you people! Call upon his name. Make known among the peoples his dealings. Make mention that his name is put on high, 5 Make melody to Jehovah, for he has done surpassingly. This is made known in all the earth.

6 "Cry out shrilly and shout for joy, O you inhabitress of Zion, for great in the midst of you is the Holy One of Israel."

13 The pronouncement against Babylon that Isaiah the son of A'moz saw in vision: 2 "Upon 13 And the jealousy of E'phra im a mountain of bare rocks raise up must depart, and even those show- a signal, you men. Lift up the

they may come into the entrances gazelle chased away and like a of the nobles. 3 I myself have flock without anyone to collect issued the command to my sanctified ones. I have also called my one to his own people; and they mighty ones for [expressing] my anger, my eminently exultant ones. 4 Listen! A crowd in the mountains, something like a numerous is caught in the sweep will fall by people! Listen! The uproar of kingdoms, of nations gathered together! Jehovah of armies is mustering the army of war. 5 They are coming from the land far away, from the extremity of the heavens, Jehovah and the weapons of his denunciation, to wreck all the earth.

6 "Howl, you people, for the day of Jehovah is near! As a despoiling from the Almighty it will come. 7 That is why all hands themselves will drop down, and the whole heart itself of mortal man will melt. 8 And people have become disturbed. Convulsions and birth pains themselves grab hold; like a woman that is giving birth they have labor pains. They look at each other in amazement. Their faces

are inflamed faces.

9 "Look! The day of Jehovah itself is coming, cruel both with fury and with burning anger, in order to make the land an object of astonishment, and that it may annihilate [the land's] sinners out of it. 10 For the very stars of the heavens and their constellations of Ke'sil will not flash forth their light: the sun will actually grow dark at its going forth, and the moon itself will not cause its light to shine. 11 And I shall certainly bring home [its own] badness upon the productive land, and their own poned." error upon the wicked themselves. And I shall actually cause the pride

them together, they will turn, each will flee, each one to his own land. 15 Every one that is found will be pierced through, and every one that the sword: 16 and their very children will be dashed to pieces before their eyes. Their houses will be pillaged, and their own wives will be raped.

17 "Here I am arousing against them the Medes, who account silver itself as nothing and who, as respects gold, take no delight in it. 18 And [their] bows will dash even young men to pieces. And the fruitage of the belly they will not pity: for sons their eye will not feel sorry. 19 And Babylon, the decoration of kingdoms, the beauty of the pride of the Chal·de'ans, must become as when God overthrew Sod'om and Go·mor'rah. 20 She will never be inhabited, nor will she reside for generation after generation. And there the Arab will not pitch his tent, and no shepherds will let [their flocks] lie down there. 21 And there the haunters of waterless regions will certainly lie down. and their houses must be filled with eagle owls. And there the ostriches must reside, and goat-shaped demons themselves will go skipping about there. 22 And jackals must howl in her dwelling towers, and the big snake will be in the palaces of exquisite delight. And the season for her is near to come, and her days themselves will not be post-

14 For Jehovah will show mercy to Jacob, and he is yet cerof the presumptuous ones to cease, tain to choose Israel; and he will and the haughtiness of the tyrants actually give them rest upon their I shall abase. 12 I shall make soil, and the alien resident must mortal man rarer than refined be joined to them, and they must gold, and earthling man [rarer] attach themselves to the house of than the gold of O'phir. 13 That Jacob. 2 And peoples will actually is why I shall cause heaven itself take them and bring them to their to become agitated, and the earth own place, and the house of Israel will rock out of its place at the must take them to themselves as a fury of Jehovah of armies and at possession upon the soil of Jehovah the day of his burning anger, as menservants and as maidserv-14 And it must occur that, like a ants; and they must become the

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fection those who were driving resemble the Most High.' them to work.

when Jehovah gives you rest from parts of the pit. 16 Those seeing your pain and from your agitation you will gaze even at you; they and from the hard slavery in which will give close examination even you were made a slave, 4 that you to you, [saying,] 'Is this the must raise up this proverbial saying man that was agitating the earth, against the king of Babylon and sav: ASVIW AWO

"How has the one driving [others] to work come to a stop, the oppression come to a stop! 5 Jehovah 6 the one striking peoples in fury with a persecution without restraint. 7 The whole earth has come to rest, has become free of disturbance. cedars of Leb'a non, [saying,] 'Ever since you have lain down, us.

become agitated at you in order to meet you on coming in. At you it thrones. 10 All of them speak up and say to you, 'Have you yourself also been made weak like us? Is it to us that you have been made comparable? 11 Down to She'ol your pride has been brought, the din of your stringed instruments. Beneath you, maggots are spread out as a couch; and worms are your covering.'

heaven, you shining one, son of the her with the broom of annihilation." to the earth, you who were dis- armies, abling the nations! 13 As for you, 24 Jehovah of armies has sworn. you have said in your heart, 'To saying: "Surely just as I have the heavens I shall go up. Above figured, so it must occur; and just the stars of God I shall lift up my as I have counseled, that is what throne, and I shall sit down upon will come true, 25 in order to the mountain of meeting, in the break the As syr'i an in my land

captors of those holding them cap- | shall go up above the high places tive, and they must have in sub- of the clouds; I shall make myself

Babylon's shining one cut down to Sheol

15 "However, down to She'ol you 3 And it must occur in the day will be brought, to the remotest that was making kingdoms rock, 17 that made the productive land like the wilderness and that overthrew its very cities, that did not open the way homeward even for has broken the rod of the wicked his prisoners?' 18 All other kings ones, the staff of the ruling ones, of the nations, yes, all of them, have lain down in glory, each one with a stroke incessantly, the one in his own house. 19 But as for subduing nations in sheer anger you, you have been thrown away without a burial place for you, like a detested sprout, clothed with killed men stabbed with the sword People have become cheerful with that are going down to the stones joyful cries. 8 Even the juniper of a pit, like a carcass trodden trees have also rejoiced at you, the down. 20 You will not become united with them in a grave, because you brought your own land no [wood]cutter comes up against to ruin, you killed your own people. To time indefinite the offspring of 9 "Even She'ol underneath has evildoers will not be named.

21 "Make ready, you men, a slaughtering block for his own sons has awakened those impotent in because of the error of their foredeath, all the goatlike leaders of fathers, that they may not rise up the earth. It has made all the kings and actually take possession of the of the nations get up from their earth and fill the face of the productive land with cities."

22 "And I will rise up against them," is the utterance of Jehovah of armies.

"And I will cut off from Babylon name and remnant and progeny and posterity," is the utterance of Jehovah.

23 "And I will make her a possession of porcupines and reedy 12 "O how you have fallen from pools of water, and I will sweep dawn! How you have been cut down is the utterance of Jehovah of

remotest parts of the north. 14 I and that I may tread him down on

my own mountains: and that his | bon and E-le-a'leh cry out. As far as yoke may actually depart from Ja'haz their voice has been heard upon them and that his very That is why the armed men of load may depart from upon their Mo'ab themselves keep shouting. shoulder."

26 This is the counsel that is him. counseled against all the earth, and this is the hand that is stretched out against all the nations. 27 For Jehovah of armies himself has Eg'lath-she-li'shi-yah. For on the counseled, and who can break [it] up? And his hand is the one stretched out, and who can turn the way to Hor.o.na'im they arouse it back?

28 In the year that King A'haz died this pronouncement occurred: 29 "Do not rejoice, O Phi-lis'ti-a, any one of you, just because the has come to an end; nothing has staff of the one striking you has been broken. For out of the root of the serpent there will come forth that they have put up, they keep a poisonous snake, and its fruit will be a flying fiery snake. 30 And the first-born ones of the lowly ones will certainly feed, and in security the poor ones themselves will lie down. And with famine I will put howling thereof is clear to Be'er-your root to death, and what re-e'lim. 9 because the very waters mains over of you will be killed. of Di'mon have become full of blood. 31 Howl, O gate! Cry out, O city! All of you must become disheartened, O Phi·lis'ti·a! For out of the north a smoke is coming, and there and for the remaining ones of the is no one getting isolated from his ground. ranks."

32 And what will anyone say in answer to the messengers of the nation? That Jehovah himself has laid the foundation of Zion, and in her the afflicted ones of his people will take refuge.

Mo'ab: Because in the night it has been despoiled. Ar of Mo'ab itself has been silenced. Because in the night it has been despoiled. Kir of Mo'ab itself has been siplaces, to a weeping. Over Ne'bo betray anyone fleeing, 4 May my and over Med'e ba Mo'ab itself dispersed ones reside as aliens even howls. On all heads in it there is in you, O Mo'ab. Become a place of 3 In its streets they have girded on despoiler. For the oppressor has and in the public squares there- terminated; those trampling down down with weeping. 4 And Hesh'- earth.

His very soul has quivered within

5 My own heart cries out over Mo'ab himself. The runaways thereof are as far along as Zo'ar [and] ascent of Lu'hith-with weeping [each] one goes up on it; for on the outcry about the catastrophe. 6 For the very waters of Nim'rim become sheer desolations. For the green grass has dried up, the grass become green. 7 That is why the leftovers and their stored goods carrying them away right over the torrent valley of the poplars. 8 For the outcry has gone around the territory of Mo'ab. The howling thereof is clear to E-gla'im; the For upon Di'mon I shall place additional things, such as a lion for the escapees of Mo'ab who escape

Send a ram, you men, to the ruler of the land, from Se'la toward the wilderness, to the mountain of the daughter of Zion.

2 And it must occur [that] like a fleeing winged creature, chased 15 The pronouncement against away from [its] nest, the daughters of Ar'non.

3 "Bring in counsel, you men. execute the decision.

"Make your shadow just like the lenced. 2 He has gone up to The night in the midst of noontime. House and to Di'bon, to the high Conceal the dispersed ones; do not baldness; every beard is clipped. concealment to them because of the sackcloth. Upon the roofs thereof reached his end; the despoiling has of everyone thereof howls, going [others] have been finished off the

5 "And in loving-kindness a 17 The pronouncement against throne will certainly be firmly Damascus: "Look! Damascus

Mo'ab, that he is very proud; his tually lie down, with no one to haughtiness and his pride and his make [them] tremble. 3 And the fury-his empty talk will not be so, fortified city has been made to Mo'ab; even all of it will howl, kingdom out of Damascus; and For the raisin cakes of Kir-har'- those of Syria remaining over will e seth the stricken ones indeed become just like the glory of the will moan, 8 because the terraces sons of Israel," is the utterance of themselves of Hesh'bon have withered. The vine of Sib'mah-the to the sea.

away from the orchard; and in the Israel. vineyards there is no joyful crying out, there is no shouting done. No wine in the presses does the treader | eyes will gaze at the Holy One of tread out. Shouting I have caused Israel himself. 8 And he will not

to cease.

11 That is why my very inwards over Kir-har'e-seth.

seen that Mo'ab was made weary entirely in the woodland, even the upon the high place; and he came branch that they have left entirely to his sanctuary to pray, and he on account of the sons of Israel; could not accomplish anything.

not mighty."

established; and one must sit down removed from being a city, and upon it in trueness in the tent of she has become a heap, a decaying David, judging and seeking justice ruin. 2 The cities of A ro'er that and being prompt in righteousness." have been left behind become mere 6 We have heard of the pride of places for droves, where they ac-7 Therefore Mo'ab will howl for cease out of E'phra·im, and the Jehovah of armies.

4 "And it must occur in that owners of the nations themselves day that the glory of Jacob will have smitten down its bright-red become lowly, and even the fatness [branches]. As far as Ja'zer they of his flesh will be made lean. had reached; they had wandered 5 And it must occur that when the about in the wilderness. Its own harvester is gathering the standing shoots had been left to luxuriate grain and his own arm harvests for themselves; they had gone over the ears of grain, he must even become like one gleaning ears of 9 That is why I shall weep with grain in the low plain of Reph'athe weeping of Ja'zer over the vine im. 6 And there must remain in it of Sib'mah. With my tears I shall a gleaning as when there is a beatdrench you, O Heshbon and E-le- ing off of the olive tree: two [or] a'leh, because shouting even over three ripe olives in the top of the your summer and over your harvest | branch; four [or] five on the fruithas fallen down. 10 And rejoicing bearing boughs thereof," is the and joyfulness have been taken utterance of Jehovah the God of

7 In that day earthling man will look up to his Maker, and his own look to the altars, the work of his hands; and at what his fingers are boisterous just like a harp even have made he will not gaze, either over Mo'ab, and the midst of me at the sacred poles or at the incense stands. 9 In that day his fortress 12 And it occurred that it was cities will become like a place left and it must become a desolate 13 This is the word that Jehovah | waste. 10 For you have forgotten spoke concerning Mo'ab formerly, the God of your salvation; and the 14 And now Jehovah has spoken, Rock of your fortress you have not saying: "Within three years, ac- remembered. That is why you plant cording to the years of a hired pleasant plantations, and with the laborer, the glory of Mo'ab must shoot of a stranger you set it. also be disgraced with much com- 11 In the day you may carefully motion of every sort, and those who fence about the plantation of yours, remain over will be a trifling few, and in the morning you may cause the seed of yours to sprout, [but]

the harvest will certainly flee in earth. And upon it the bird of the day of the disease and incurable prey will certainly pass the summer, pain.

12 Ha for the commotion of the earth will pass the harvesttime. many peoples, who are boisterous groups, who make a din just like the noise of mighty waters! 13 The national groups themselves will make a din just like the noise of many waters. And He will certainly rebuke it, and it must flee far away and be chased like the chaff of the | Zion." mountains before a wind and like a thistle whirl before a stormwind. 14 At evening time, why, look! there is sudden terror. Before morning-it is no more. This is the share of those pillaging us, and the lot belonging to those plundering us.

18 Ha for the land of the whir-ring insects with wings, which ing forth envoys by means of the companion, city against city, kingsea, and by means of vessels of dom against kingdom. 3 And the papyrus upon the surface of the spirit of Egypt must become bewaters, [saying:] "Go, you swift wildered in the midst of it, and I messengers, to a nation drawn out and scoured, to a people feartensile strength and of treading and to the spirit mediums and to

washed away."

productive land and you residents strong will be the king that will of the earth, you will see a sight rule over them," is the utterance just as when there is the raising up of the [true] Lord, Jehovah of of a signal upon the mountains, armies. and you will hear a sound just as when there is the blowing of a be dried up from the sea, and the horn. 4 For this is what Jehovah river itself will become parched has said to me: "I will keep undisturbed and look upon my estab- rivers must stink; the Nile canals lished place, like the dazzling heat of Egypt must become low and along with the light, like the cloud of dew in the heat of harvest. 5 For before the harvest, when the bare places by the Nile River, at blossom comes to perfection and the mouth of the Nile River, and the bloom becomes a ripening grape, every seedland of the Nile River one must also cut off the sprigs will dry up. It will certainly be with pruning shears and must re- driven away, and it will be no more. move the tendrils, must lop [them] 8 And the fishers will have to off. 6 They will be left all to- mourn, and all those casting fishgether for the bird of prey of the hooks into the Nile River must

and upon it even every beast of

7 "In that time a gift will be as with the boisterousness of the brought to Jehovah of armies, seas! And for the noise of national [from] a people drawn out and scoured, even from a people fearinspiring everywhere, a nation of tensile strength and of treading down, whose land the rivers have washed away, to the place of the name of Jehovah of armies, Mount

> 19 The pronouncement against Egypt: Look! Jehovah is riding on a swift cloud and coming into Egypt. And the valueless gods of Egypt will certainly quiver because of him, and the very heart of Egypt will melt in the midst of

2 "And I will goad Egyptians against Egyptians, and they will is in the region of the rivers of certainly war each one against his Ethiopia! 2 It is the one send- brother, and each one against his shall confuse its own counsel. And they will be certain to resort to the inspiring everywhere, a nation of valueless gods and to the charmers down, whose land the rivers have the professional foretellers of events. 4 And I will deliver up Egypt into 3 All you inhabitants of the the hand of a hard master, and

5 And the water will certainly and actually run dry. 6 And the parched. The reed and the rush themselves must molder. 7 The mountains and for the beast of the express sorrow, and even those

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fade away. 9 And the workers in Jehovah because of the oppressors, become crushed, all the wage workers grieved in soul.

[their] counsel is something unreasonable. How will you men say time"? 12 Where, then, are theythe wise men of yours-that they may now tell you and that they heal them. may know what Jehovah of armies has counseled concerning Egypt? been deceived, the key men of her tribes have caused Egypt to wanspirit of disconcertedness; and they head or the tail, the shoot or the and my inheritance, Israel,"

of the waving of the hand of Jehovah of armies which he is waving against it. 17 And the ground of Judah must become to Egypt a cause for reeling. Everybody to

rush, can do.

against him. 18 In that day there will prove to be five cities in the land of Egypt speaking the language of Down will one [city] be called.

for a sign and for a witness to they will certainly be terrified and

spreading fishing nets upon the Jehovah of armies in the land of surface of the water will actually Egypt: for they will cry out to carded flax must become ashamed; and he will send them a savior, also the loom workers on white even a grand one, who will actually fabrics. 10 And her weavers must deliver them. 21 And Jehovah will certainly become known to the Egyptians; and the Egyptians must 11 The princes of Zo'an are know Jehovah in that day, and indeed foolish. As regards the they must render sacrifice and gift wise ones of Phar'aoh's counselors, and must make a vow to Jehovah and pay it. 22 And Jehovah will certainly deal Egypt a blow. There to Phar'aoh: "I am the son of wise will be a dealing of a blow and a ones, the son of kings of ancient healing; and they must return to Jehovah, and he must let himself be entreated by them and must

23 In that day there will come to be a highway out of Egypt to 13 The princes of Zo'an have acted As syr'i a, and As syr'i a will foolishly, the princes of Noph have actually come into Egypt, and Egypt into As syr'i a; and they will certainly render service, Egypt der about. 14 Jehovah himself has with As syr'i a. 24 In that day mingled in the midst of her the Israel will come to be the third with Egypt and with As syr'i a, have caused Egypt to wander about namely, a blessing in the midst of in all its work, just as someone the earth, 25 because Jehovah of drunk is made to wander about in armies will have blessed it, saying: his vomit. 15 And Egypt will not "Blessed be my people, Egypt, and come to have any work that the the work of my hands, As syr'i.a,

ish, can do.

16 In that day Egypt will become 20 In the year that Tar'tan came to Ash'dod, when Sar'gon the like women, and it will certainly king of As syr'i a sent him, and tremble and be in dread because he proceeded to war against Ash'dod and to capture it; 2 at that time Jehovah spoke by the hand of Isaiah the son of A'moz, saying: "Go, and you must loosen the sackcloth from off your hips; and your whom one mentions it is in dread sandals you should draw from off because of the counsel of Jehovah your feet." And he proceeded to of armies that he is counseling do so, walking about naked and barefoot.

3 And Jehovah went on to say: "Just as my servant Isaiah has walked about naked and barefoot Ca'naan and swearing to Jehovah three years as a sign and a portent of armies. The City of Tearing against Egypt and against Ethio'pi-a. 4 so the king of As-syr'i-a 19 In that day there will prove to will lead the body of captives of be an altar to Jehovah in the Egypt and the exiles of E.thi.o'pi.a, midst of the land of Egypt, and a boys and old men, naked and barepillar to Jehovah beside its bound- foot, and with buttocks stripped, ary. 20 And it must prove to be the nakedness of Egypt. 5 And looked-for hope and of Egypt their | earth!" beauty. 6 And the inhabitant of 10 O my threshed ones and the this coastland will be certain to say son of my threshing floor, what I in that day, 'There is how our have heard from Jehovah of armies, looked-for hope is, to which we the God of Israel, I have reported fled for assistance, in order to be to you people. delivered because of the king of As syr'i a! And how shall we ourselves escape?'"

21 The pronouncement against the wilderness of the sea: Like stormwinds in the south in moving onward, from the wilderness it is coming, from a fearinspiring land. 2 There is a hard vision that has been told to me: The treacherous dealer is dealing treacherously, and the despoiler is despoiling. Go up, O E'lam! Lay siege. O Me'di a! All sighing due to her I have caused to cease. 3 That is why my hips have become full of severe pains. Convulsions themselves have grabbed hold of me, like the convulsions of a woman that is giving birth. I have become disconcerted so that I do not hear: I have become disturbed so that I do not see. 4 My heart has wandered about; a shuddering itself has terrified me. The twilight for which I had an attachment has been made for me a trembling.

5 Let there be a setting of the table in order, an arranging of the location of seats, an eating, a drinking! Get up, you princes, anoint the shield. 6 For this is what Jehovah has said to me:

"Go, post a lookout that he may tell just what he sees."

[with] a span of steeds, a war the roofs? 2 With turmoil you chariot of asses, a war chariot of were full, a boisterous city, an camels. And he paid strict attention, with much attentiveness. 8 And he proceeded to call out like a lion: "Upon the watchtower. O Jehovah, I am standing constantly by day, and at my guardpost I am stationed all the nights. 9 And here, now, there is coming have been taken prisoner together. a war chariot of men, [with] a Far off they had run away. span of steeds!"

say: "She has fallen! Babylon has show bitterness in weeping. Do not fallen, and all the graven images you people insist on comforting

be ashamed of E.thi.o'pi.a their of her gods he has broken to the

11 The pronouncement against Du'mah: To me there is one calling out from Se'ir: "Watchman, what about the night? Watchman, what about the night?" 12 The watchman said: "The morning has to come, and also the night. If you people would inquire, inquire. Come again!"

13 The pronouncement against the desert plain: In the forest in the desert plain you will spend the night. O caravans of men of De'dan. 14 To meet the thirsty one BRING water. O you inhabitants of the land of Te'ma, confront the one fleeing away with bread for him. 15 For because of the swords they have fled away, because of the drawn sword, and because of the bent bow and because of the heaviness of the war.

16 For this is what Jehovah has said to me: "Within yet a year, according to the years of a hired laborer, all the glory of Ke'dar must even come to its end. 17 And the ones remaining over of the number of bow men l, the mighty men of the sons of Ke'dar, will become few, for Jehovah himself, the God of Israel, has spoken [it]."

99 The pronouncement of the valley of the vision: What is the matter with you, then, that you 7 And he saw a war chariot have gone up in your entirety to exultant town. Your slain ones are not those slain with the sword, nor those dead in battle. 3 All your dictators themselves have fled at one time. Without [need of] a bow they have been taken prisoner. All those of you who have been found

4 That is why I have said: "Turn And he began to speak up and your gaze away from me. I will me over the despoiling of the here, and who is there of interest daughter of my people. 5 For it to you here, that you have hewed is the day of confusion and of out for yourself here a burial place?" downtreading and of confounding On a height he is hewing out his that the Sovereign Lord, Jehovah burial place; in a crag he is cutof armies, has in the valley of the ting out a residence for himself. vision There is the demolisher of 17 'Look! Jehovah is hurling you the wall, and the cry to the moun- down with violent hurling, O abletain, 6 And E'lam itself has taken bodied man, and grasping you up the quiver, in the war chariot of forcibly. 18 Without fail he will earthling man, [with] steeds; and | wrap you up tightly, like a ball for Kir itself has uncovered the shield, a wide land. There you will die, and 7 And it will occur that the choicest there the chariots of your glory of your low plains must become will be the dishonor of the house full of war chariots, and the very of your master. 19 And I will push steeds must without fail set them- you away from your position; and selves in position at the gate, from your official standing one will 8 and one will remove the screen tear you down. of Judah. And you will look in that day toward the armory of the house day that I will call my servant. of the forest, 9 and you people namely, E-li'a-kim the son of Hilwill certainly see the very breaches ki'ah. 21 And I will clothe him of the city of David, for they will with your robe, and your sash I actually be many. And you will shall firmly bind about him, and collect the waters of the lower pool. | your dominion I shall give into his 10 And the houses of Jerusalem hand; and he must become a father you will actually count. You will to the inhabitant of Jerusalem and also pull down the houses to make to the house of Judah. 22 And I the wall unattainable. 11 And will put the key of the house of there will be a collecting basin that David upon his shoulder, and he you must make between the two must open without anyone's shutwalls for the waters of the old pool. And you will certainly not look at anyone's opening. 23 And I will the grand maker of it, and the one drive him in as a peg in a lasting forming it long ago you will cer- place, and he must become as a tainly not see.

12 "And the Sovereign Lord, Jeand for baldness and for girding on sackcloth. 13 But, look! exultation and rejoicing, the killing of cattle and the slaughtering of sheep, the large jars. eating of flesh and the drinking of wine. 'Let there be eating and drinking, for tomorrow we shall die."

14 And in my ears Jehovah of armies has revealed himself: "'This error will not be atoned for in YOUR Jehovah himself has spoken [it]." behalf until you people die,' the Sovereign Lord, Jehovah of armies, has said."

Lord, Jehovah of armies, has said: to enter in, From the land of Kit'-"Go, enter in to this steward, to tim it has been revealed to them. Sheb'na, who is over the house, 2 Be silent, you inhabitants of the

20 "'And it must occur in that ting, and he must shut without throne of glory to the house of his father. 24 And they must hang hovah of armies, will call in that upon him all the glory of the house day for weeping and for mourning of his father, the descendants and the offshoots, all the vessels of the small sort, the vessels of the bowl sort as well as all the vessels of the

> 25 "'In that day,' is the utterance of Jehovah of armies, 'the peg that is driven in a lasting place will be removed, and it must be hewn down and fall, and the load that is upon it must be cut off, for

19 The pronouncement of Tyre: Howl, you ships of Tar'shish! for it has been despoiled from 15 This is what the Sovereign [being] a port, from [being a place] 16 'What is there of interest to you coastland. The merchants from Si'don, the ones crossing over the 15 And it must occur in that sea-they have filled you. 3 And day that Tyre must be forgotten on many waters has been the seed seventy years, the same as the days of Shi'hor, the harvest of the Nile, of one king. At the end of seventy your revenue; and it came to be years it will happen to Tyre as in the profit of the nations.

the sea. O you stronghold of the sea, has said: "I have not had birth pains, and I have not given birth, nor have I brought up young be remembered." men, raised up virgins." 5 Just as at the report pertaining to Egypt. people will likewise be in severe pains at the report on Tyre. 6 Cross over to Tar'shish: howl. you inhabitants of the coastland. 7 Is this your [city] that was exultant from days of long ago. [from] her early times? Her feet used to bring her far away to reside as an alien.

8 Who is it that has given this counsel against Tyre, the bestower of crowns, whose merchants were princes, whose tradesmen were the honorable ones of the earth?

9 Jehovah of armies himself has given this counsel, to profane the pride of all beauty, to treat with contempt all the honorable ones of the earth.

10 Cross over your land like the Nile River, O daughter of Tar'shish. There is no shipyard any longer. 11 His hand he has stretched out over the sea: he has caused kingdoms to be agitated. Jehovah himself has given a command against Phoenicia, to annihilate her strongholds. 12 And he says: "You must never again exult, O oppressed one, the virgin daughter of Si'don, Get up, cross over to Kit'tim itself. Even there it will not be restful for you."

13 Look! The land of the Chalde'ans. This is the people-As syr'i.a did not prove to be [the one] -they founded her for the desert haunters. They have erected their siege towers; they have stripped bare her dwelling towers; one has set her as a crumbling ruin.

14 Howl, you ships of Tar'shish. for your stronghold has been creased in number, and very few despoiled.

the song of a prostitute: 16 "Take 4 Be ashamed, O Si'don: because a harp, go around the city, O forgotten prostitute. Do your best at playing on the strings: make your songs many, in order that you may

17 And it must occur at the end of seventy years that Jehovah will turn his attention to Tyre, and she must return to her hire and commit prostitution with all the kingdoms of the earth upon the surface of the ground, 18 And her profit and her hire must become something holy to Jehovah. It will not be stored up, nor be laid up, because her hire will come to be for those dwelling before Jehovah. for eating to satisfaction and for

elegant covering.

24 Look! Jehovah is emptying the land and laying it waste. and he has twisted the face of it and scattered its inhabitants. 2 And it must come to be the same for the people as for the priest; the same for the servant as for his master: the same for the maidservant as for her mistress: the same for the buyer as for the seller: the same for the lender as for the borrower: the same for the interest taker as for the one paving the interest. 3 Without fail the land will be emptied, and without fail it will be plundered, for Jehovah himself has spoken this word. 4 The land has gone to mourning. has faded away. The productive land has withered, has faded away. The high ones of the people of the land have withered, 5 And the very land has been polluted under its inhabitants, for they have bypassed the laws, changed the regulation, broken the indefinitely lasting covenant. 6 That is why the curse itself has eaten up the land, and those inhabiting it are held guilty. That is why the inhabitants of the land have demortal men have remained over.

mourning, the vine has withered, 20 The land absolutely moves unall those glad at heart have gone steadily like a drunken man, and to sighing. 8 The exultation of the it has swayed to and fro like a tambourines has ceased, the noise lookout hut. And its transgression of the highly elated ones has discontinued, the exultation of the must fall, so that it will not rise harp has ceased. 9 It is with no up again. song that they drink wine; the intoxicating liquor becomes bitter to those drinking it. 10 The deserted town has been broken down; height, and upon the kings of the every house has been shut up from ground upon the ground. 22 And entering. 11 There is an outcry in they will certainly be gathered with the streets for [want of] wine. All a gathering as of prisoners into rejoicing has passed away; the the pit, and be shut up in the exultation of the land has departed. 12 In the city an astonishing condition has been left behind; the 23 And the full moon has become gate has been crushed to a mere abashed, and the glowing [sun] rubble heap.

midst of the land, in among the Zion and in Jerusalem and in front peoples, like the beating off of the of his elderly men with glory. olive tree, like the gleaning when the grape gathering has come to 20 I exalt you, I laud your name, an end. 14 They themselves will for you have done wonderful things, raise their voice, they will cry out joyfully. In the superiority of Jehovah they will certainly cry out you have made a city a pile of shrilly from the sea. 15 That is why in the region of light they must glorify Jehovah, in the islands of the sea the name of Jehovah, extremity of the land there are melodies that we have heard: "Decoration to the Righteous One!"

But I say: "For me there is leanness, for me there is leanness! Woe to me! The treacherous dealers have dealt treacherously. Even with treachery the treacherous dealers have dealt treacherously."

17 Dread and the hollow and the trap are upon you, you inhabitant of the land. 18 And it will fall into the hollow, and any- comes suppressed. one coming up from inside the hollow will be caught in the trap. For the very floodgates on high will actually be opened, and the foundations of the land will rock. 19 The land has absolutely burst dishes filled with marrow, of [wine apart, the land has absolutely kept on ] the dregs, filtered. 7 And been shaken up, the land has in this mountain he will certainly

7 The new wine has gone to absolutely been sent staggering. has become heavy upon it, and it

21 And it must occur in that day that Jehovah will turn his attention upon the army of the height in the dungeon; and after an abundance of days they will be given attention. has become ashamed, for Jehovah 13 For thus it will become in the of armies has become king in Mount

of O Jehovah, you are my God. counsels from early times, in faithfulness, in trustworthiness. 2 For stones, a fortified town a crumbling ruin, a dwelling tower of strangers to be no city, which will not be rebuilt even to time indefinite. the God of Israel. 16 From the 3 That is why those who are a strong people will glorify you; the town of the tyrannical nations, they will fear you. 4 For you have become a stronghold to the lowly one, a stronghold to the poor one in the distress that he has, a refuge from the rainstorm, a shade from the heat, when the blast of the tyrannical ones is like a rainstorm against a wall. 5 Like the heat in a waterless country, the noise of strangers you subdue, the heat with must occur that anyone fleeing the shadow of a cloud. The melody from the sound of the dreaded thing itself of the tyrannical ones be-

6 And Jehovah of armies will certainly make for all the peoples, in this mountain, a banquet of welloiled dishes, a banquet of [wine kept on the dregs, of well-oiled

swallow up the face of the envelop- of a righteous one. 8 Yes, for the tears from all faces. And the reproach of his people he will take away from all the earth, for Jehovah himself has spoken [it].

9 And in that day one will certainly say: "Look! This is our God. We have hoped in him, and he will save us. This is Jehovah. We have hoped in him. Let us be joyful and rejoice in the salvation by him."

10 For the hand of Jehovah will settle down on this mountain, and Mo'ab must be trodden down in its place as when a straw heap is trodden down in a manure place. 11 And he must slap out his hands in the midst of it as when a swimmer slaps [them] out to swim. and he must abase its haughtiness with the tricky movements of his hands. 12 And the fortified city, with your high walls of security, he must lay low; he must abase [it], bring [it] into contact with the earth, to the dust.

26 In that day this song will be sung in the land of Judah: "We have a strong city. He sets salvation itself for walls and rampart. 2 Open the gates, you men, that the righteous nation that is keeping faithful conduct may enter. 3 The inclination that is well supported you will safeguard in continuous peace, because it is in you that one is made to trust. 4 Trust in Jehovah, you people, for all times, for in Jah Jehovah is the Rock of times indefinite.

5 "For he has laid low those inhabiting the height, the elevated town. He abases it, he abases it to birth pangs, so we have become the earth; he brings it in touch with the dust, 6 The foot will trample it down, the feet of the had labor pains; as it were, we have afflicted one, the steps of the lowly ones."

7 The path of the righteous one you will smooth out the very course [in birth].

ment that is enveloping over all path of your judgments, O Jehothe peoples, and the woven work vah, we have hoped in you, For that is interwoven upon all the your name and for your memorial nations. 8 He will actually swal- the desire of the soul has been, low up death forever, and the Lord 9 With my soul I have desired you Jehovah will certainly wipe the in the night; yes, with my spirit within me I keep looking for you; because, when there are judgments from you for the earth, righteousness is what the inhabitants of the productive land will certainly learn. 10 Though the wicked one should be shown favor, he simply will not learn righteousness. In the land of straightforwardness he will act unjustly and will not see the eminence of Jehovah.

11 O Jehovah, your hand has become high, [but] they do not behold [it]. They will behold and be ashamed at the zeal for [your] people. Yes, the very fire for your own adversaries will eat them up. 12 O Jehovah, you will adjudge peace to us, because even all our works you have performed for us. 13 O Jehovah our God, other masters besides you have acted as owners of us. By you only shall we make mention of your name. 14 They are dead: they will not live. Impotent in death, they will not rise up. Therefore you have turned your attention that you might annihilate them and destroy all mention of them.

15 You have added to the nation: O Jehovah, you have added to the nation; you have glorified yourself. You have extended afar all the borders of the land. 16 O Jehovah, during distress they have turned their attention to you; they have poured out a whisper [of prayer] when they had your disciplining. 17 Just as a pregnant woman draws near to giving birth, has labor pains, cries out in her because of you, O Jehovah. 18 We have become pregnant, we have given birth to wind. No real salvation do we accomplish as regards the land, and no inhabitants for is uprightness. You being upright, the productive land proceed to fall

Awake and cry out joyfully, you residents in the dust! For your dew is as the dew of mallows, and poles and the incense stands will the earth itself will let even those not rise up. 10 For the fortified

20 "Go, my people, enter into your interior rooms, and shut your doors behind vou. Hide vourself for but a moment until the denunciation passes over. 21 For. look! place to call to account the error of the inhabitant of the land against him, and the land will certainly expose her bloodshed and will no longer cover over her killed ones."

27 In that day Jehovah, with his sword, will turn his attention to Le vi'a than, the gliding serpent, even to Le vi'a than, the crooked serpent, and he will certainly kill the sea monster that is in the sea.

2 In that day sing to her, you people: "A vineyard of foaming wine! 3 I, Jehovah, am safeguarding her. Every moment I shall water her. In order that no one may turn his attention against her, I shall safeguard her even night and day. 4 There is no rage that I have. Who will give me thornbushes [and] weeds in the battle? on fire at the same time. 5 Otherme."

the east wind. 9 Therefore by this he swallows it down. means the error of Jacob will be 5 In that day Jehovah of armies

19 "Your dead ones will live. A | [when] he takes away his sin, when corpse of mine-they will rise up. he makes all the stones of the altar like chalkstones that have been pulverized, so that the sacred impotent in death drop [in birth], city will be solitary, the pasture ground will be left to itself and abandoned like a wilderness. There the calf will graze, and there it will lie down; and he will actually consume her boughs. 11 When Jehovah is coming forth from his her sprigs have dried up, women coming in will break [them] off, lighting them up. For it is not a people of keen understanding. That is why its Maker will show it no mercy, and its own Former will show it no favor.

12 And it must occur in that hard and great and strong day that Jehovah will beat off Tthe fruit1, from the flowing stream of the River to the torrent valley of Egypt, and so you yourselves will be picked up one after the other, O sons of Israel. 13 And it must occur in that day that there will be a blowing on a great horn, and those who are perishing in the land of As syr'i a and those who are dispersed in the land of Egypt will certainly come and bow down to Jehovah in the holy mountain in Jerusalem.

28 Woe to the eminent crown of the drunkards of E'phra-I will step on such, I will set such im, and the fading blossom of its decoration of beauty that is wise let him take hold of my upon the head of the fertile valley stronghold, let him make peace of those overpowered by wine! with me; peace let him make with 2 Look! Jehovah has someone strong and vigorous. Like a thun-6 In the coming [days] Jacob derous storm of hail, a destructive will take root. Israel will put forth storm, like a thunderous storm of blossoms and actually sprout; and powerful, flooding waters, he will they will simply fill the surface of certainly do a casting down to the the productive land with produce, earth with force, 3 With the feet 7 As with the stroke of one the eminent crowns of the drunkstriking him does one have to strike ards of E'phra im will be trampled him? Or as with the slaughter of down, 4 And the fading flower of his killed ones does he have to be its decoration of beauty that is killed? 8 With a scare cry you will upon the head of the fertile valley contend with her when sending her must become like the early fig beforth. He must expel [her] with his fore summer, that, when the seer blast, a hard one in the day of sees it, while it is yet in his palm,

atoned for, and this is all the fruit will become as a crown of decora-

tion and as a garland of beauty to us. for we have made a lie our

7 And these also-because of wine they have gone astray and because of intoxicating liquor they have wandered about. Priest and prophet—they have gone astray because of intoxicating liquor, they have become confused as a result of the wine, they have wandered about as a result of the intoxicating liquor; they have gone astray in their seeing, they have reeled as to decision. 8 For the tables themselves have all become full of filthy vomit—there is no place [without passes through—you must also beit7.

knowledge, and whom will one make understand what has been heard? from the milk, those moved away "command upon command, command upon command, measuring has been heard." line upon measuring line, measuring line upon measuring line, here a little, there a little." 11 For by speak to this people, 12 those to at Mount Pe ra'zim, he will be ing place. Give rest to the weary near Gib'e-on, that he may do his one. And this is the place of ease." but who were not willing to hear, he may work his work-his work is 13 And to them the word of Jehovah will certainly become "command upon command, command your bands may not grow strong, upon command, measuring line for there is an extermination, even upon measuring line, measuring line upon measuring line, here a little, there a little," in order that Lord, Jehovah of armies, for all the they may go and certainly stumble land. backwards and actually be broken and ensnared and caught.

Jehovah, you braggarts, you rulers day long that the plower plows in of this people who are in Jeru- order to sow seed, that he loosens salem: 15 Because you men have and harrows his ground? 25 Does said: "We have concluded a cove- he not, when he has smoothed out nant with Death; and with She'ol its surface, then scatter black cumwe have effected a vision; the over- min and sprinkle the cummin, and flowing flash flood, in case it should must be not put in wheat, millet,

the ones remaining over of his peo- refuge and in falsehood we have ple, 6 and as a spirit of justice concealed ourselves"; 16 therefore to the one sitting in the judgment, this is what the Lord Jehovah has and as mightiness [to] those turn- said: "Here I am laying as a founing away the battle from the gate, dation in Zion a stone, a tried stone, the precious corner of a sure foundation. No one exercising faith will get panicky, 17 And I will make justice the measuring line and righteousness the leveling instrument: and the hail must sween away the refuge of a lie, and the waters themselves will flood out the very place of concealment. 18 And Your covenant with Death will certainly be dissolved, and that vision of yours with She'ol will not stand. The overflowing flash flood, when it come for it a trampling place. 9 Whom will one instruct in 19 As often as it passes through. it will take you men away, because morning by morning it will pass Those who have been weaned through, during the day and during the night; and it must become from the breasts? 10 For it is nothing but a reason for quaking to make [others] understand what

20 For the couch has proved too short for stretching oneself on, and the woven sheet itself is [too] narthose stammering with their lips row when wrapping oneself up. and by a different tongue he will 21 For Jehovah will rise up just as whom he has said:"This is the rest- agitated just as in the low plain deed-his deed is strange-and that unusual. 22 And now do not show yourselves scoffers, in order that something decided upon, that I have heard of from the Sovereign

23 Give ear, you men, and listen to my voice; pay attention and 14 Therefore hear the word of listen to my saying. 24 Is it all pass through, will not come to and barley in the appointed place. and spelt as his boundary? 26 And just as when someone hungry one corrects him according to what dreams and here he is eating, and is right. His own God instructs he actually awakes and his soul is him. 27 For it is not with a threshing instrument that black cummin thirsty dreams and here he is is given a treading; and upon cum- drinking, and he actually awakes min no wheel of a wagon is turned, and here he is tired and his soul For it is with a rod that black is dried out; thus it will occur with cummin is generally beaten out, the crowd of all the nations that and cummin with a staff. 28 Is are waging war against Mount breadstuff itself generally crushed? Zion. For never does one incessantly keep treading it out. And he must set the amazed: blind yourselves, and be roller of his wagon in motion, and blinded. They have become intoxihis own steeds, [but] he will not cated, but not with wine; they have crush it. 29 This also is what has moved unsteadily, but not because come forth from Jehovah of armies of intoxicating liquor. himself, who has been wonderful

in effectual working.

town where David encamped! Add year upon year, you people; let the festivals run the round. 2 And I have to make things tight for Ar'i-el, and there must come to be mourning and lamentation, and she must become to me as the altar hearth of God. 3 And I must encamp on all sides against 12 and the book must be given to you, and I must lay siege to you with a palisade and raise up against you siegeworks. 4 And you must out loud, please," and he has to become low so that you will speak say: "I do not know writing at all." from the very earth, and as from the dust your saying will sound reason that this people have come low, And like a spirit medium your near with their mouth, and they voice must become even from the earth, and from the dust your own saying will chirp. 5 And the crowd heart itself far away from me, and of those strange to you must become just like fine powder, and the commandment that is being taught. crowd of the tyrants just like the chaff that is passing away. And it that will act wonderfully again with must occur in an instant, suddenly. 6 From Jehovah of armies you will have attention with thunder and with quaking and with a great sound, stormwind and tempest, and of their discreet men will conceal the flame of a devouring fire."

7 And it must occur just as in a dream, in a vision of the night, regarding the crowd of all the nations that are waging war against Ar'i el even all those waging war against her, and the siege towers against her and those making things us?" 16 The perversity of you tight for her. 8 Yes, it must occur men! Should the potter himself be

empty; and just as when someone

9 Linger, you men, and be

10 For upon you men Jehovah in counsel, who has done greatly has poured a spirit of deep sleep; and he closes your eyes, the proph-"Woe to Ar'i el, to Ar'i el, the ets, and he has covered even your heads, the visionaries. 11 And for you men the vision of everything becomes like the words of the book that has been sealed up, which they give to someone knowing the writing, saying: "Read this out loud, please," and he has to say: "I am unable, for it is sealed up"; someone that does not know writing, [somebody] saying: "Read this

> 13 And Jehovah says: "For the have glorified me merely with their lips, and they have removed their their fear toward me becomes men's 14 therefore here I am, the One this people, in a wonderful manner and with something wonderful; and the wisdom of their wise men must perish, and the very understanding itself."

15 Woe to those who are going very deep in concealing counsel from Jehovah himself, and whose deeds have occurred in a dark place, while they say: "Who is seeing us, and who is knowing of ing its maker: "He did not make come even for you men a reason standing"?

time and Leb'a non must be turned 5 Every one will certainly become into an orchard and the orchard ashamed of a people that bring no itself will be accounted just as a benefit to one, that are of no help forest? 18 And in that day the and bring no benefit, but are a deaf ones will certainly hear the reason for shame and also a cause words of the book, and out of the for reproach." gloom and out of the darkness even the eyes of the blind ones will see. 19 And the meek ones will certainly increase their rejoicing in Jehovah himself, and ing, of the viper and the flying even the poor ones of mankind will fiery snake, on the shoulders of be joyful in the Holy One of Israel himself, 20 because the tyrant resources, and on the humps of must reach his end, and the bragger must come to his finish, and all those keeping alert to do harm must be cut off, 21 those bringing mere vanity, and they will help a man into sin by [his] word, and those who lay bait even for the one reproving in the gate, and those who push aside the righteous one with empty arguments.

22 Therefore this is what Jehovah has said to the house of Jacob, he that redeemed Abraham: "Jacob will not now be ashamed, nor will his own face now grow pale: 23 for when he sees his children, the work of my hands, in the midst of him, they will sanctify my name, and they will certainly sanctify the Holy One of Jacob, and the God of Israel they will regard with awe. 24 And those who are erring in [their] spirit will actually get to know understanding, and even those who are grumbling will learn instruction."

"Woe to the stubborn sons." is the utterance of Jehovah. "[those disposed] to carry out counsel, but not that from me; and [since] you men trust in and to pour out a libation, but not defrauding and in what is devious with my spirit, in order to add sin and you support yourselves on it. to sin; 2 those who are setting 13 therefore for you this error will out to go down to Egypt and who become like a broken section about have not inquired of my own mouth, to fall down, a swelling out in a to take shelter in the stronghold highly raised wall, the breakdown

accounted just like the clav? For the shadow of Egypt! 3 And the should the thing made say respect- stronghold of Phar'aoh must beme"? And does the very thing for shame, and the refuge in the formed actually say respecting its shadow of Egypt a cause for huformer: "He showed no under- miliation 4 For his princes have come to be in Zo'an itself, and his 17 Is it not yet but a very little own envoys reach even Ha'nes.

6 The pronouncement against the beasts of the south: Through the land of distress and hard conditions. of the lion and the leopard growlfull-grown asses they carry their camels their supplies. In behalf of the people they will prove of no benefit. 7 And the Egyptians are simply for nothing. Therefore I have called this one: "Ra'habthey are for sitting still."

8 "Now come, write it upon a tablet with them, and inscribe it even in a book, that it may serve for a future day, for a witness to time indefinite. 9 For it is a rebellious people, untruthful sons, sons who have been unwilling to hear the law of Jehovah; 10 who have said to the ones seeing, 'You must not see,' and to the ones having visions, 'You must not envision for us any straightforward things. Speak to us smooth things: envision deceptive things. 11 Turn aside from the way: deviate from the path. Cause the Holy One of Israel to cease just on account of us." "

12 Therefore this is what the Holy One of Israel has said: "In view of your rejecting of this word. of Phar'aoh and to take refuge in of which may come suddenly, in an

break it as in the breaking of a statue of gold. You will scatter large jar of the potters, crushed them. Like a menstruating woman. to pieces without one's sparing [it], so that there cannot be found 23 And he will certainly give the among its crushed pieces a fragment of earthenware with which to rake the fire from the fireplace produce of the ground bread, which or to skim water from a marshy must become fat and oily. Your place."

15 For this is what the Lord Jehovah, the Holy One of Israel, resting you people will be saved. Your mightiness will prove to be willing. 16 And you proceeded to "And on swift [horses] we shall ride!" That is why those pursuing account of the rebuke of one; on

signal on a hill. 18 And therefore Jehovah will [eyes] seeing your Grand Instruc- of Jehovah, to the Rock of Israel. tor. 21 And your own ears will hear a word behind you saying: make the dignity of his voice to be "This is the way. Walk in it, you heard and will make the descending people," in case you people should of his arm to be seen, in the go to the right or in case you raging of anger and the flame should go to the left.

the overlaying of your graven 31 For because of the voice of Jehoimages of silver and the close- vah As-syr'i-a will be struck with

instant. 14 And one will certainly fitting covering of your molten you will say to it: "Mere dirt!" rain for your seed with which you sow the ground, and as the livestock will graze in that day in a spacious pasture. 24 And the cattle and the full-grown asses has said: "By coming back and cultivating the ground will eat fodder seasoned with sorrel, which was winnowed with the shovel and simply in keeping undisturbed and with the fork. 25 And upon every in trustfulness." But you were not high mountain and upon every elevated hill there must come to be say: "No, but on horses we shall streams, water ditches, in the day flee!" That is why you will flee, of the big slaughter when the towers fall. 26 And the light of the full moon must become as the you will show themselves swift, light of the glowing [sun]; and 17 A thousand will tremble on the very light of the glowing [sun] will become seven times as much, account of the rebuke of five you like the light of seven days, in the will flee until you will have re- day that Jehovah binds up the mained over like a mast on the breakdown of his people and heals top of a mountain and like a even the severe wound resulting from the stroke by him.

27 Look! The name of Jehovah keep in expectation of showing you is coming from far away, burning favor, and therefore he will rise up with his anger and with heavy to show you mercy. For Jehovah clouds. As for his lips, they have is a God of judgment. Happy are become full of denunciation, and all those keeping in expectation of his tongue is like a devouring fire. him. 19 When the very people in 28 And his spirit is like a flooding Zion will dwell in Jerusalem, you torrent that reaches clear to the will by no means weep. He will neck, to swing the nations to and without fail show you favor at the fro with a sieve of worthlessness: sound of your outcry; as soon as and a bridle that causes one he hears it he will actually answer to wander about will be in the jaws you. 20 And Jehovah will certain- of the peoples. 29 You people will ly give you people bread in the come to have a song like that in form of distress and water in the the night that one sanctifies oneform of oppression; yet your Grand self for a festival, and rejoicing of Instructor will no longer hide him- heart like that of one walking with self, and your eyes must become a flute to enter into the mountain

30 And Jehovah will certainly of a devouring fire [and] cloud-22 And you people must defile burst and rainstorm and hailstones.

terror; he will strike [it] even with | a staff. 32 And every swing of his One against whom the sons of rod of chastisement that Jehovah Israel have gone deep in their rewill cause to settle down upon volt. 7 For in that day they will [As·syr'i·a] will certainly prove to be with tambourines and with of silver and his valueless gods of harps: and with battles of bran- gold, that your hands have made dishing he will actually fight against for yourselves as a sin. 8 And the them. 33 For his To'pheth is set As syr'i an must fall by the sword, in order from recent times; it is not [that of] a man; and a sword, also prepared for the king himself. not [that of] earthling man, will He has made its pile deep. Fire devour him. And he must flee beand wood are in abundance. The cause of the sword, and his own breath of Jehovah, like a torrent of sulphur, is burning against it.

Woe to those going down to Egypt for assistance, those who rely on mere horses, and who put their trust in war chariots. because they are numerous, and in steeds, because they are very mighty, but who have not looked to the Holy One of Israel and have not searched for Jehovah himself. 2 And he is also wise and will princes for justice itself. 2 And bring in what is calamitous, and each one must prove to be like a he has not called back his own hiding place from the wind and a up against the house of evildoers storm, like streams of water in a and against the assistance of those waterless country, like the shadow of practicing what is hurtful.

3 The Egyptians, though, are is offering help will have to stumble. and he that is being helped will they will all of them come to an end.

even the maned young lion, over its prey, when there is called out against it a full number of shepherds, [and] in spite of their voice stoop; in the same way Jehovah of armies will come down to wage war over Mount Zion and over her of armies will in the same way [her] to escape."

6 "Return, you people, to the reject each one his worthless gods young men will come to be for forced labor itself. 9 And his own crag will pass away out of sheer fright, and because of the signal his princes must be terrified," is the utterance of Jehovah, whose light is in Zion and whose furnace is in Jerusalem.

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29 Look! A king will reign for 32 righteousness itself; and as respects princes, they will rule as words; and he will certainly rise place of concealment from the raina heavy crag in an exhausted land.

3 And the eyes of those seeing earthling men, and not God; and will not be pasted together, and their horses are flesh, and not the very ears of those hearing will spirit. And Jehovah himself will pay attention. 4 And the heart stretch out his hand, and he that itself of those who are overhasty will consider knowledge, and even the tongue of the stammerers will have to fall, and at the same time be quick in speaking clear things, 5 The senseless one will no longer be called generous; and as for the 4 For this is what Jehovah has unprincipled man, he will not be said to me: "Just as the lion growls, said to be noble: 6 because the senseless one himself will speak mere senselessness, and his very heart will work at what is hurtful, to work at apostasy and to speak he will not be terrified and in spite against Jehovah what is wayward. of their commotion he will not to cause the soul of the hungry one to go empty, and he causes even the thirsty one to go without drink itself. 7 As for the unprinhill. 5 Like birds flying, Jehovah cipled man, his instruments are bad; he himself has given counsel defend Jerusalem. Defending [her], for acts of loose conduct, to wreck he will also certainly deliver [her]. the afflicted ones with false sayings, Sparing [her], he must also cause even when someone poor speaks what is right,

8 As regards the generous one, it is for generous things that he

9 "You women who are at ease. rise up, listen to my voice! You careless daughters, give ear to my saving! 10 Within a year and some days you careless ones will be agitated, because the grape come in. 11 Tremble, you women who are at ease! Be agitated, you yourselves naked, and gird [sackcloth | upon the loins. 12 Beat yourselves upon the breasts in lamentation over the desirable fields, over the fruit-bearing vine. 13 Upon the ground of my people merely thorns, spiny bushes come up, hubbub of the city has been abandoned: O'phel and the watchtower themselves have become bare fields, for time indefinite the exultation 15 until upon us the spirit is poured out from on high, and the wilderness will have become an orchard, and the orchard itself is accounted as a real forest.

16 "And in the wilderness justice peace: and the service of the [true] righteousness, quietness and security to time indefinite. 18 And my people must dwell in a peaceful abiding place and in residences of now I will lift myself up. 11 You full confidence and in undisturbed people conceive dried grass; you will resting places. 19 And it will certainly hail when the forest goes down and the city becomes low in an abased state.

20 "Happy are you people who are sowing seed alongside all waters. sending forth the feet of the bull know, you who are nearby, my and of the ass."

99 Woe to you who are despoiling, without you yourself being dehas given counsel; and in favor of spoiled, and to you who are dealing generous things he himself will rise treacherously, without [others] having dealt treacherously with you! As soon as you have finished as a despoiler, you will be despoiled. As soon as you have done with dealing treacherously, they will deal treacherously with you.

2 O Jehovah, show us favor, In picking will have come to an end you we have hoped. Become our [but] no [fruit] gathering will arm every morning, yes, our salvation in the time of distress. 3 At the sound of turmoil peoples have careless ones! Undress and make fled. At your arising nations have been dispersed. 4 And the spoil of you people will actually be gathered [like] the cockroaches when gathering in, like the onrush of locust swarms that is rushing against one. 5 Jehovah will certainly be put on high, for he is for they are upon all the houses residing in the height. He must of exultation, yes, the highly elated fill Zion with justice and righteoustown. 14 For the dwelling tower ness. 6 And the trustworthiness of itself has been forsaken, the very your times must prove to be a wealth of salvations-wisdom and knowledge, the fear of Jehovah. which is his treasure.

7 Look! Their very heroes have of zebras, the pasture of droves; cried out in the street; the very messengers of peace will weep bitterly. 8 The highways have been made desolate: the one passing over the path has ceased. He has broken the covenant; he has contemned the cities; he has taken no account will certainly reside, and in the of mortal man. 9 The land has orchard righteousness itself will gone mourning, has withered away. dwell. 17 And the work of the Leb'a non has become abashed: it [true] righteousness must become has moldered. Shar'on has become like the desert plain; and Ba'shan and Car'mel are shaking off [their leaves].

10 "Now I will rise up," says Jehovah, "now I will exalt myself; give birth to stubble. Your own spirit, as a fire, will eat you up. 12 And peoples must become as the burnings of lime. As thorns cut away, they will be set ablaze even with fire. 13 Hear, you men who are far away, what I must do! And mightiness. 14 In Zion the sinners have come to be in dread; shivering | [the land] will be those pardoned has grabbed hold of the apostates: for their error. 'Who of us can reside for any time with a devouring fire? Who of us can reside for any time with longlasting conflagrations?'

15 "There is one who is walking in continual righteousness and speaking what is upright, who is rejecting the unjust gain from frauds, who is shaking his hands clear from taking hold on a bribe, who is stopping up his ear from listening to bloodshed, and who is closing his eyes so as not to see what is bad. 16 He is the one that will reside on the heights themselves; his secure height will be craggy places difficult to approach. His own bread will certainly be given [him]; his water supply will be unfailing."

17 A king in his handsomeness is what your eyes will behold; they will see a land far away. 18 Your own heart will comment in low tones on a frightful thing: "Where is the secretary? Where is the one that does the paying destruction in justice. 6 Jehovah out? Where is the one counting the towers?" 19 No insolent people blood; it must be made greasy will you see, a people too deep in language to listen to, of a stammering tongue without [your] understanding. 20 Behold Zion, the Jehovah has a sacrifice in Boz'rah, town of our festal occasions! Your own eyes will see Jerusalem an undisturbed abiding place, a tent that no one will pack up. Never will its tent pins be pulled out, and none of its ropes will be torn in two. 21 But there the Majestic One, Jehovah, will be for the fat." us a place of rivers, of wide canals. On it no galley fleet will go, and no majestic ship will pass over it. 22 For Jehovah is our Judge, Jehois our King; he himself will save us.

23 Your ropes must hang loose; their mast they will not hold firmly erect; they have not spread a sail.

At that time even spoil in abundance will have to be divided up: the lame ones themselves will ac-

34 Come up close, you nations, to hear; and you national groups, pay attention. Let the earth and that which fills it listen, the productive land and all its produce. 2 For Jehovah has indignation against all the nations, and rage against all their army. He must devote them to destruction; he must give them to the slaughter. 3 And their slain ones will be thrown out; and as for their carcasses, their stink will ascend; and the mountains must melt because of their blood. 4 And all those of the army of the heavens must rot away. And the heavens must be rolled up, just like a book scroll; and their army will all shrivel away, just as the leafage shrivels off the vine and like a shriveled [fig] off the fig tree.

5 "For in the heavens my sword will certainly be drenched. Look! Upon E'dom it will descend, and upon the people devoted by me to has a sword; it must be filled with with the fat, with the blood of young rams and he-goats, with the fat of the kidneys of rams. For and a great slaughtering in the land of E'dom. 7 And the wild bulls must come down with them, and young bulls with the powerful ones; and their land must be drenched with blood, and their very dust will be made greasy with

8 For Jehovah has a day of vengeance, a year of retributions for the legal case over Zion.

9 And her torrents must be vah is our Statute-giver, Jehovah changed into pitch, and her dust into sulphur; and her land must become as burning pitch. 10 By night or by day it will not be extinguished; to time indefinite its smoke will keep ascending. From generation to generation she will be parched; forever and ever no tually take a big plunder. 24 And one will be passing across her. no resident will say: "I am sick." 11 And the pelican and the por-The people that are dwelling in cupine must take possession of her,

and long-eared owls and ravens | "Be strong. Do not be afraid, Look! the stones of wasteness. 12 Her save you people." nobles—there are none there whom they will call to the kingship it- blind ones will be opened, and the self, and her very princes will all very ears of the deaf ones will be become nothing. 13 On her dwell- unstopped. 6 At that time the ing towers thorns must come up, lame one will climb up just as a nettles and thorny weeds in her stag does, and the tongue of the fortified places; and she must be- speechless one will cry out in gladcome an abiding place of jackals, ness. For in the wilderness waters the courtyard for the ostriches. will have burst out, and torrents 14 And haunters of waterless re- in the desert plain, 7 And the gions must meet up with howling heat-parched ground will have beanimals, and even the goat-shaped come as a reedy pool, and the demon will call to its companion, thirsty ground as springs of water. Yes, there the nightjar will cer- In the abiding place of jackals, tainly take its ease and find for a resting place for [them], there itself a resting place. 15 There will be green grass with reeds and the arrow snake has made its nest papyrus plants. and lays [eggs], and it must hatch 8 And there will certainly come [them] and gather [them] together to be a highway there, even a way; under its shadow. Yes, there the and the Way of Holiness it will be gledes must collect themselves together, each one with her mate.

book of Jehovah and read out loud: foolish ones will wander about [on they actually do not fail to have there, and the rapacious sort of each one her mate, for it is the the command, and it is his spirit repurchased ones must walk [there]. that has collected them together. 10 And the very ones redeemed 17 And it is He that has cast for by Jehovah will return and certhem the lot, and his own hand tainly come to Zion with a joyful has apportioned the place to them cry; and rejoicing to time indefinite by the measuring line. To time will be upon their head. To exultaindefinite they will take possession tion and rejoicing they will attain. of it: for generation after generation they will reside in it.

35 The wilderness and the water-less region will exult, and the really be joyful with joyousness splendor of our God.

those who are anxious at heart: the household, and Sheb'na the

themselves will reside in her: and Your own God will come with venhe must stretch out over her the geance itself, God even with a remeasuring line of emptiness and payment. He himself will come and

5 At that time the eyes of the

called. The unclean one will not pass over it. And it will be for the 16 Search for yourselves in the one walking on the way, and no not one has been missing of them; it]. 9 No lion will prove to be wild beasts will not come up on it. mouth of Jehovah that has given None will be found there: and the and grief and sighing must flee awav.

36 Now it came about in the fourteenth year of King Hezdesert plain will be joyful and e-ki'ah that Sen-nach'er-ib the blossom as the saffron. 2 Without king of As syr'i a came up against fail it will blossom, and it will all the fortified cities of Judah and proceeded to seize them. 2 And and with glad crying out. The glory the king of As syr'i a finally sent of Leb'a non itself must be given Rab'sha keh from La'chish to Jeruto it, the splendor of Car'mel and salem, to King Hez·e·ki'ah, with a of Shar'on. There will be those who heavy military force, and he prowill see the glory of Jehovah, the ceeded to stand still by the conduit of the upper pool at the highway 3 Strengthen the weak hands, of the laundryman's field. 3 Then you people, and make the knees there came out to him E·li'a·kim that are wobbling firm. 4 Say to the son of Hil·ki'ah, who was over

secretary and Jo'ah the son of 13 And Rab'sha keh continued to A'saph the recorder.

to them: "Please, say to Hez-e- on to say: "Hear the words of the ki'ah, 'This is what the great king, the king of As-syr'i-a, has said: 14 This is what the king has said. "What is this confidence in which 'Do not let Hezeki'ah deceive you you have trusted? 5 You have said people, for he is not able to deliver (but it is the word of lips), 'There you, 15 And do not let Hez eare counsel and mightiness for the ki'ah cause you to trust in Jehovah. war.' Now in whom have you put saying: "Without fail Jehovah will trust, that you have rebelled deliver us. This city will not be against me? 6 Look! You have given into the hand of the king of trusted in the support of this As-syr'i-a." 16 Do not listen to crushed reed, in Egypt, which, if a Hez·e·ki'ah, for this is what the man should brace himself upon it, king of As syr'i a has said: "Make would certainly enter into his palm a capitulation to me and come out and pierce it. That is the way to me and eat each one from his Phar'aoh the king of Egypt is to all own vine and each one from his those putting their trust in him. own fig tree and drink each one 7 And in case you should say to the water of his own cistern. me, 'It is Jehovah our God in whom 17 until I come and actually take we have trusted,' is he not the one you to a land like your own land. whose high places and whose altars a land of grain and new wine, a Hez·e·ki'ah has removed, while he land of bread and vineyards: 18 in says to Judah and Jerusalem, 'Be- order that Hez-e-ki'ah may not fore this altar you should bow allure you, saying, 'Jehoyah himdown'?"' 8 Now, then, make a self will deliver us.' Have the gods wager, please, with my lord the of the nations delivered each one king of As-syr'i-a, and let me give his own land out of the hand of you two thousand horses [to see] the king of As·syr'i-a? 19 Where whether you are able, on your part, are the gods of Ha'math and Ar'to put riders upon them. 9 How, pad? Where are the gods of Sephthen, could you turn back the face ar va'im? And have they delivof one governor of the smallest ered Sa mar'i a out of my hand? servants of my lord, while you, for 20 Who are there among all the your part, put your trust in Egypt gods of these lands that have defor chariots and for horsemen? livered their land out of my hand 10 And now is it without authori- so that Jehovah should deliver zation from Jehovah that I have Jerusalem out of my hand?"" come up against this land to bring it to ruin? Jehovah himself said silent and did not answer him a to me, 'Go up against this land. and you must bring it to ruin."

11 At this E·li'a·kim and Sheb'na and Jo'ah said to Rab'sha·keh: "Speak, please, to your servants in the household, and Sheb'na the the Syrian language, for we are secretary and Jo'ah the son of listening; and do not speak to us in the Jews' language in the ears ki'ah with their garments ripped of the people that are on the wall," apart, and told him the words of 12 But Rab'sha·keh said: "Is it to Rab'sha·keh. your lord and to you that my lord has sent me to speak these words? 37 And it came about that as has sent me to speak these words? Is it not to the men sitting upon the heard, he immediately ripped his wall, that they may eat their own garments apart and covered himexcrement and drink their own self with sackcloth and came into urine with you men?"

stand and call out in a loud voice 4 Accordingly Rab'sha-keh said in the Jews' language, and he went great king, the king of As·syr'i·a.

21 And they continued to keep word, for the commandment of the king was, saying: "You must not answer him." 22 But E · li'a · kim the son of Hil·ki'ah, who was over A'saph the recorder came to Hez-e-

the house of Jehovah. 2 Further.

Isaiah the son of A'moz the prophet. of Ar'pad and the king of the city

3 And they proceeded to say to of Seph ar va'im-of He'na and of

him: "This is what Hez e ki'ah has Iv'vah?" said. 'This day is a day of distress and of rebuke and of scornful inthere is no power to give birth. hear the words of Rab'sha keh, lord sent to taunt the living God. and he will actually call him to lift up prayer in behalf of the remnant that are to be found." 5 So the servants of King Hezyou should say to your lord, 'This

attendants of the king of As syr'i a must hear a report and return to his own land; and I shall certainly

his own land.""

8 After that Rab'sha keh returned and found the king of Assyr'i a fighting against Lib'nah, for he had heard that he had pulled away from La'chish. 9 Now he the king of E-thi-o'pi-a: "He has come out to fight against you." messengers to Hez·e·ki'ah, saying: 10 "This is what you men should say to Hez·e·ki'ah the king of Judah, 'Do not let your God in whom you are trusting deceive you, saving: "Jerusalem will not be given into the hand of the king of As·syr'i·a." 11 Look! You yourself have heard what the kings of As·syr'i·a did to 23 Whom have you taunted and all the lands by devoting them to destruction, and will you yourself be delivered? 12 Have the gods of the nations that my forefathers brought to ruin delivered them,

14 Then Hez·e·ki'ah took the letters out of the hand of the messolence, for the sons have come sengers and read them, after which as far as the womb's mouth, and Hezeki'ah went up to the house of Jehovah and spread it out before 4 Perhaps Jehovah your God will Jehovah. 15 And Hez-e-ki'ah began to pray to Jehovah, saving: whom the king of As syr'i a his 16 "O Jehovah of armies, the God of Israel, sitting upon the cherubs, you alone are the [true] God of account for the words that Jehovah all the kingdoms of the earth. your God has heard, And you must You yourself have made the heavens and the earth. 17 Incline your ear, O Jehovah, and hear, Open your eyes, O Jehovah, and see, and e-ki'ah came in to Isaiah. 6 Then hear all the words of Sen-nach'er-ib Isaiah said to them: "This is what that he has sent to taunt the living God. 18 It is a fact, O Jehovah, is what Jehovah has said: "Do not that the kings of As-syr'i-a have be afraid because of the words that devastated all the lands, and their you have heard with which the own land. 19 And there was a consigning of their gods to the spoke abusively of me. 7 Here I fire, because they were no gods, but am putting a spirit in him, and he the workmanship of man's hands, wood and stone, so that they destroyed them. 20 And now, O Jecause him to fall by the sword in hovah our God, save us out of his hand, that all the kingdoms of the earth may know that you, O Jehovah. are [God] alone."

21 And Isaiah the son of A'moz proceeded to send to Hez·e·ki'ah, saying: "This is what Jehovah the heard it said concerning Tir ha'kah God of Israel has said, 'Because you have prayed to me concerning Sen nach'er ib the king of As syr'-When he heard, he at once sent i.a, 22 this is the word that Jehovah has spoken against him:

> "The virgin daughter of Zion has despised you, she has held you in derision.

Behind you the daughter of Jerusalem has wagged [her] head.

spoken of abusively?

And against whom have you lifted up [your] voice And do you raise your eyes on high? It is against the Holy One kernels, and in the second year of Israel!

you say.

chariots I myself-

height of mountainous regions.

a · non:

cedars, its choice juniper will do this. trees.

height, the forest of its orchard.

25 I myself shall certainly dig and drink waters.

And I shall dry up with the soles of my feet all the Nile canals of Egypt.'

26 Have you not heard? From remote times it is what I will do.

From bygone days I have even formed it. Now I will bring it in.

And you will serve to make fortified cities become desolate as piles of ruins.

27 And their inhabitants will be feeble-handed:

and ashamed.

They must become as vegetatender grass.

Grass of the roofs and of the terrace before the east wind.

28 And your sitting quiet and your going out and your coming in I well know.

And your exciting yourself against me.

29 Because your exciting yourself against me and your roaring have come up into my ears. And I shall certainly put my hook in your nose and my

bridle between your lips. And I shall indeed lead you you have come."

grain that shoots up of itself; but 24 By means of your servants you in the third year sow seed, you have taunted Jehovah and people, and reap, and plant vinevards and eat their fruitage. 'With the multitude of my war 31 And those who escape of the house of Judah, those who are left I shall certainly ascend the remaining, will certainly take root downward and produce fruitage upward. 32 For out of Jerusalem a The remotest parts of Leb'- remnant will go forth and those who escape out of Mount Zion. And I shall cut down its lofty The very zeal of Jehovah of armies

33 "'Therefore this is what Je-And I shall enter its final hovah has said concerning the king of As·syr'i·a: "He will not come into this city, nor will he shoot an arrow there, nor confront it with a shield, nor cast up a siege rampart against it."

34 "'By the way by which he came he will return, and into this city he will not come, is the utterance of Jehovah. 35 'And I shall certainly defend this city to save it for my own sake and for the sake of David my servant."

36 And the angel of Jehovah proceeded to go forth and strike down a hundred and eighty-five thousand in the camp of the As-syr'i-ans. When people rose up early in the They will simply be terrified morning, why, there all of them were dead carcasses. 37 Hence Sennach'er ib the king of As syr'i a tion of the field and green pulled away and went and returned and took up dwelling in Nin'e veh. 38 And it came about that as he was bowing down at the house of Nis'roch his god, A.dram'me-lech and Shar-e'zer, his own sons, struck him down with the sword, and they themselves escaped to the land of Ar'a rat. And E'sar-had'don his son began to reign in place of him.

38 In those days Hez-e-ki'ah got sick to the point of dying. Accordingly Isaiah the son of A'moz the prophet came in to him and said to him: "This is what Jehovah back by the way by which has said, 'Give commands to your household, for you yourself will in-30 "'And this will be the sign deed die and will not live.' " 2 At for you: There will be an eating that Hez-e-ki'ah turned his face to this year of the growth from spilled the wall and began to pray to Jehovah 3 and to say: "I beseech vou. O Jehovah, remember, please, how I have walked before you in 14 Like the swift, the bulbul, so I truthfulness and with a complete heart, and what was good in your eves I have done." And Hez-e-ki'ah began to weep profusely.

ISAIAH 38: 3-39:1

4 And the word of Jehovah now occurred to Isaiah, saying: 5 "Go, and you must say to Hez·e·ki'ah, 'This is what Jehovah the God of David your forefather has said: "I have heard your prayer. I have seen your tears. Here I am adding onto your days fifteen years; 6 and out of the palm of the king of As syr'i a I shall deliver you and this city, and I will defend this city. 7 And this is the sign for you from Jehovah that Jehovah will perform this word that he has spoken: 8 Here I am making the shadow of the steps that had gone down on the steps [of the stairs] of A'haz by the sun retrace backward ten steps."'" And the sun gradually went back ten steps on the steps fof the stairs | that it had gone down.

9 A writing of Hez·e·ki'ah the king of Judah, when he got sick and revived from his sickness.

10 I myself said: "In the midst of my days I will go into the gates of She'ol.

I must be deprived of the remainder of my years."

11 I have said: "I shall not see Jah, even Jah, in the land of the living ones.

I shall no more look on mankind—with the inhabitants of [the land of] cessation.

12 My own habitation has been pulled out and removed from me like the tent of shepherds.

I have rolled up my life just like a loom worker:

One proceeds to cut me off from the very threads of the warp.

From daylight till night you keep handing me over. 13 I have soothed myself until the

morning.

Like a lion, so he keeps breaking all my bones;

From daylight till night you keep handing me over.

keep chirping:

I keep cooing like the dove. My eyes have looked languishingly to the height:

'O Jehovah, I am under oppression. Stand good for me.' 15 What shall I speak, and [what] will he actually say to me?

He himself has also acted. I keep walking solemnly all my years in the bitterness

of my soul. Jehovah, on that account 16 0 they keep living; and as with everybody, thereby is the life of my spirit.

And you will restore me to health and certainly preserve me alive.

17 Look! For peace I had what was bitter, yes, bitter;

And you yourself have become attached to my soul [and kept it] from the pit of disintegration.

For you have thrown behind your back all my sins.

18 For it is not She'ol that can laud you: death itself cannot praise you.

Those going down into the pit cannot look hopefully to your trueness.

19 The living, the living, he is the one that can laud you, Just as I can this day.

The father himself can give knowledge to his own sons concerning your trueness. 20 O Jehovah, [undertake] to save me, and we shall play my

> string selections All the days of our life at the house of Jehovah."

21 And Isaiah proceeded to say: "Let them take a cake of pressed dried figs and rub [it] in upon the boil, that he may revive." 22 Meantime, Hez·e·ki'ah said: "What is the sign that I shall go up to the house of Jehovah?"

39 At that time Mer'o dachbal'a dan the son of Bal'a dan the king of Babylon sent letters and a gift to Hez·e·ki'ah, after he 809 Clear up the way of Jehovah. Brings rewards ISAIAH 39: 2-40: 14

heard that he had been sick but the desert plain straight. 4 Let was strong again, 2 So Hez-eki'ah began to rejoice over them mountain and hill be made low. and proceeded to show them his And the knobby ground must betreasure house, the silver and the come level land, and the rugged gold and the balsam oil and the good oil and all his armory and all glory of Jehovah will certainly be that was to be found in his treasures. There proved to be nothing that Hez·e·ki'ah did not show them in his own house and in all his dominion.

3 After that Isaiah the prophet came in to King Hez·e·ki'ah and said to him: "What did these men say, and from where did they proceed to come to you?" So Hez-eki'ah said: "From a distant land they came to me, from Babylon." 4 And he went on to say: "What did they see in your house?" To this Hez·e·ki'ah said: "Everything that is in my house they saw. There proved to be nothing that I did not show them in my treasures." 5 Isaiah now said to Hez·e·ki'ah: "Hear the word of Jehovah of armies, 6 'Look! Days are coming. and all that is in your own house and that your forefathers have stored up down to this day will actually be carried to Babylon.' 'Nothing will be left,' Jehovah has said. 7 'And some of your own sons that will come forth from you, to whom you will become father, is with him, and the wage he pays will themselves be taken and actually become court officials in the palace of the king of Babylon."

8 At that Hez·e·ki'ah said to Isaiah: "The word of Jehovah that you have spoken is good." And he went on to say: "Because peace and days."

all her sins."

every valley be raised up, and every ground a valley plain. 5 And the revealed, and all flesh must see [it] together, for the very mouth of Jehovah has spoken [it]."

6 Listen! Someone is saying: "Call out!" And one said: "What

shall I call out?"

"All flesh is green grass, and all their loving-kindness is like the blossom of the field. 7 The green grass has dried up, the blossom has withered, because the very spirit of Jehovah has blown upon it. Surely the people are green grass. 8 The green grass has dried up, the blossom has withered; but as for the word of our God, it will last to time indefinite."

9 Make your way up even onto a high mountain, you woman bringing good news for Zion. Raise your voice even with power, you woman bringing good news for Jerusalem. Raise [it]. Do not be afraid. Say to the cities of Judah: "Here is YOUR God." 10 Look! The Lord Jehovah himself will come even as a strong one, and his arm will be ruling for him. Look! His reward is before him. 11 Like a shepherd he will shepherd his own drove. With his arm he will collect together the lambs; and in his bosom he will carry [them]. Those giving suck he will conduct [with care].

12 Who has measured the waters truth will continue in my own in the mere hollow of his hand, and taken the proportions of the "Comfort, comfort my peo- heavens themselves with a mere ple," says the God of you span and included in a measure men. 2 "Speak to the heart of the dust of the earth, or weighed Jerusalem and call out to her that with an indicator the mountains, her military service has been ful- and the hills in the scales? 13 Who filled, that her error has been paid has taken the proportions of the off. For from the hand of Jehovah spirit of Jehovah, and who as his she has received a full amount for man of counsel can make him know anything? 14 With whom 3 Listen! Someone is calling out did he consult together that one in the wilderness: "Clear up the might make him understand, or way of Jehovah, you people! Make who teaches him in the path of the highway for our God through justice, or teaches him knowledge,

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of real understanding?

of dust on the scales they have 27 "For what reason do you say, been accounted. Look! He lifts the O Jacob, and do you speak out, O islands themselves as mere fine Israel, 'My way has been concealed [dust]. 16 Even Leb'a non is not from Jehovah, and justice to me sufficient for keeping a fire burn-eludes my God himself'? 28 Have ing, and its wild animals are not you not come to know or have you sufficient for a burnt offering, not heard? Jehovah, the Creator of 17 All the nations are as something the extremities of the earth, is a nonexistent in front of him; as God to time indefinite. He does nothing and an unreality they have not tire out or grow weary. There been accounted to him.

liken God, and what likeness can tired one power; and to the one you put alongside him? 19 The without dynamic energy he makes craftsman has cast a mere molten full might abound. 30 Boys will image, and with gold the metal- both tire out and grow weary, and worker overlays it, and silver chains young men themselves will without he is forging. 20 A certain tree as fail stumble, 31 but those who a contribution, a tree that is not are hoping in Jehovah will regain rotten, he chooses. A skillful craftsman he searches out for himself, to prepare a carved image that may

not be made to totter.

21 Do you people not know? Do you not hear? Has it not been told the foundations of the earth? 22 There is One who is dwelling above the circle of the earth, the dwellers in which are as grasshoppers, the One who is stretching One who is reducing high officials to nothing, who has made the very judges of the earth as a mere unreality.

has only to blow upon them and they dry up; and like stubble the from the start? windstorm itself will carry them

awav.

25 "But to whom can you people liken me so that I should be made fear. The very extremities of the his equal?" says the Holy One. earth began trembling. They drew 26 "Raise your eyes high up and near and kept coming. 6 They see. Who has created these things? It is the One who is bringing forth panion, and one would say to his

or makes him know the very way all of whom he calls even by name. Due to the abundance of dynamic 15 Look! The nations are as a energy, he also being vigorous in drop from a bucket; and as the film power, not one [of them] is missing.

is no searching out of his under-18 And to whom can you people standing. 29 He is giving to the power. They will mount up with wings like eagles. They will run and not grow weary; they will walk and not tire out."

41 "Attend to me in silence, you islands; and let national to you from the outset? Have you groups themselves regain power. not applied understanding from Let them approach. At that time let them speak. Let us come up close together for the judgment itself.

2 "Who has roused up [someone] from the sunrise? [Who] proceeded in righteousness to call him to His out the heavens just as a fine feet, to give before him the nations, gauze, who spreads them out like and to make [him] go subduing a tent in which to dwell, 23 the even kings? [Who] kept giving [them] like dust to his sword, so that they have been driven about like mere stubble with his bow? 3 [Who] kept pursuing them, kept 24 Never yet have they been peacefully passing along on his planted; never yet have they been feet over the path [by which] he sown: never yet has their stump did not proceed to come? 4 Who taken root in the earth. And one has been active and has done [this], calling out the generations

"I, Jehovah, the First One; and with the last ones I am the same."

5 The islands saw and began to went helping each one his comthe army of them even by number, brother: "Be strong," 7 So the craftsman went strengthening the | but there is none, Because of thirst not be made to totter

I will fortify you. I will really help Israel has himself created it. you. I will really keep fast hold of you with my right hand of right- forward, you people," says Jehovah, eousness.'

up against you will become ashamed and tell to us the things that are and be humiliated. The men in a going to happen, The first thingsquarrel with you will become as what they were-do tell, that we nothing and will perish. 12 You may apply our heart and know the will search for them, but you will future of them. Or cause us to hear not find them, those men in a even the things that are coming, struggle with you. They will become as something nonexistent and afterward, that we may know that as nothing, those men at war with you are gods. Yes, you ought to do you. 13 For I, Jehovah your God, good or do bad, that we may gaze am grasping your right hand, the about and see [it] at the same time. One saying to you, 'Do not be 24 Look! You men are something afraid. I myself will help you.'

14 "Do not be afraid, you worm is nothing. A detestable thing is Jacob, you men of Israel. I myself anyone that chooses you. will help you," is the utterance of Jehovah, even your Repurchaser, double-edged [teeth]. You will they were] clay and just as a potter crush [them]; and the hills you will material. make just like the chaff. 16 You will winnow them, and a wind itself will carry them away, and a from times past, that we may say, windstorm itself will drive them 'He is right'? Really there is no one different ways. And you yourself telling. Really there is no one will be joyful in Jehovah. In the causing [one] to hear, Really there Holy One of Israel you will boast is no one that is hearing any sayabout yourself."

17 "The afflicted ones and the 27 There is one first, [saying] to

metalworker; the one doing the their very tongue has become dry, smoothing out with the forge ham- I myself, Jehovah, shall answer mer him that is hammering away them. I, the God of Israel, shall not at the anvil, saying regarding the leave them. 18 Upon bare hills I soldering: "It is good." Finally one shall open up rivers, and in the fastened it with nails that it could midst of the valley plains, springs. I shall make the wilderness into a 8 "But you, O Israel, are my reedy pool of water, and the waterservant, you, O Jacob, whom I have less land into sources of water. chosen, the seed of Abraham my 19 In the wilderness I shall set the friend; 9 you, whom I have taken cedar tree, the acacia and the hold of from the extremities of the myrtle and the oil tree. In the earth, and you, whom I have called desert plain I shall place the junieven from the remote parts of it. per tree, the ash and the cypress And so I said to you, 'You are my at the same time; 20 in order that servant; I have chosen you, and I people may see and know and pay have not rejected you. 10 Do not heed and have insight at the same be afraid, for I am with you. Do time, that the very hand of Jehovah not gaze about, for I am your God, has done this, and the Holy One of

21 "Bring your controversial case "Produce your arguments," says 11 "Look! All those getting heated the King of Jacob. 22 "Produce 23 Tell the things that are to come nonexistent, and your achievement

25 "I have roused up [someone] from the north, and he will come. the Holy One of Israel. 15 "Look! I From the rising of the sun he will have made you a threshing sledge, call upon my name. And he will a new threshing instrument having come upon deputy rulers as [if tread down the mountains and that tramples down the moist

> 26 "Who has told anything from the start, that we may know, or ings of you men."

poor ones are seeking for water, Zion: "Look! Here they are!" and

of good news.

was not a man; and out of these voice], the settlements that Ke'dar there was also no one that was inhabits. Let the inhabitants of the giving counsel. And I kept asking crag cry out in joy. From the top them, that they might make a of the mountains let people cry reply. 29 Look! All of them are aloud. 12 Let them attribute to something nonexistent. Their works Jehovah glory, and in the islands are nothing. Their molten images let them tell forth even his praise. are wind and unreality.

one, [whom] my soul has approved! shout, yes, he will let out a war I have put my spirit in him. Jus- cry; over his enemies he will show tice to the nations is what he will himself mightier. bring forth. 2 He will not cry out or raise [his voice], and in the time. I continued silent, I kept street he will not let his voice be exercising self-control. Like a womheard. 3 No crushed reed will he break; and as for a dim flaxen pant, and gasp at the same time. wick, he will not extinguish it. In 15 I shall devastate mountains and trueness he will bring forth jus- hills, and all their vegetation I tice. 4 He will not grow dim nor shall dry up. And I will turn rivers be crushed until he sets justice in into islands, and reedy pools I the earth itself: and for his law shall dry up. 16 And I will make the islands themselves will keep the blind ones walk in a way that waiting.

on it, and spirit to those walking them." in it: 6 "I myself, Jehovah, have called you in righteousness, and I they will be very much ashamed. a light of the nations, 7 [for you] gods." to open the blind eyes, to bring forth out of the dungeon the prisoner, out of the house of detention 19 Who is blind, if not my servant, those sitting in darkness.

name: and to no one else shall I one rewarded, or blind as the servgive my own glory, neither my ant of Jehovah? 20 It was a case praise to graven images.

have come, but new things I am of opening the ears, but you did telling out. Before they begin to not keep listening. 21 Jehovah spring up. I cause you people to himself for the sake of his righthear [them]."

his praise from the extremity of make it majestic. 22 But it is a the earth, you men that are going people plundered and pillaged, all

to Jerusalem I shall give a bringer fills it. You islands and You inhabiting them. 11 Let the wilder-28 And I kept seeing, and there ness and its cities raise [their

13 Like a mighty man Jehovah Look! My servant, on whom I himself will go forth. Like a warkeep fast hold! My chosen rior he will awaken zeal. He will

14 "I have kept quiet for a long an giving birth I am going to groan. they have not known; in a roadway 5 This is what the [true] God, that they have not known I shall Jehovah, has said, the Creator of cause them to tread. I shall turn a the heavens and the grand One dark place before them into light, stretching them out; the One lay- and rugged terrain into level land. ing out the earth and its produce, These are the things that I will the One giving breath to the people do for them, and I will not leave

17 They must be turned back. proceeded to take hold of your hand. those who are putting trust in the And I shall safeguard you and give carved image, those who are saving you as a covenant of the people, as to a molten image: "You are our

18 Hear, you deaf ones; and look forth to see, you blind ones. and who is deaf as my messenger 8 "I am Jehovah. That is my whom I send? Who is blind as the of seeing many things, but you did 9 "The first things-here they not keep watching. It was a case eousness has taken a delight in 10 Sing to Jehovah a new song, that he should magnify the law and down to the sea and to that which of them being trapped in the holes,

and in the houses of detention they have been kept hidden. They have though eyes themselves exist, and come to be for plunder without a the ones deaf though they have deliverer, for pillage without any- ears. 9 Let the nations all be colone to say: "Bring back!"

23 Who among you people will give ear to this? Who will pay attention and listen for later times? 24 Who has given Jacob for mere cause us to hear even the first pillage, and Israel to the plunderers? Is it not Jehovah, the One against nesses, that they may be declared whom we have sinned, and in whose ways they did not want to walk and to whose law they did not listen? 25 So He kept pouring out upon him rage, his anger, and the strength of war. And it kept consuming him all around, but he have faith in me, and that you took no note; and it kept blazing up against him, but he would lay nothing to heart.

43 And now this is what Jehovah has said, your Creator, O Jacob, and your Former, O Israel: "Do not be afraid, for I have repurchased you, I have called [you] by your name. You are mine. 2 In case you should pass through you no strange [god]. So you are the waters, I will be with you; and through the rivers, they will not flood over you. In case you should walk through the fire, you will not be scorched, neither will the flame liverance out of my own hand. I itself singe you. 3 For I am Jehovah your God, the Holy One of it back?" Israel your Savior. I have given Egypt as a ransom for you, E-thio'pi·a and Se'ba in place of you. 4 Owing to the fact that you have been precious in my eyes, you have been considered honorable, and I myself have loved you, And I shall give men in place of you, and national groups in place of your soul.

5 "Do not be afraid, for I am with you. From the sunrising I shall bring your seed, and from the sunset I shall collect you together. 6 I shall say to the north, 'Give up!' and to the south, 'Do not keep back. Bring my sons from far off. and my daughters from the extremity of the earth, 7 everyone that is called by my name and that I have created for my own glory, that I have formed, yes, that I have made.'

8 "Bring forth a people blind lected together at one place, and let national groups be gathered together. Who is there among them that can tell this? Or can they things? Let them furnish their witrighteous, or let them hear and say, 'It is the truth!'"

10 "You are my witnesses," is the utterance of Jehovah, "even my servant whom I have chosen. in order that you may know and may understand that I am the same One. Before me there was no God formed, and after me there continued to be none. 11 I-I am Jehovah, and besides me there is no savior."

12 "I myself have told forth and have saved and have caused [it] to be heard, when there was among my witnesses," is the utterance of Jehovah, "and I am God. 13 Also, all the time I am the same One; and there is no one effecting deshall get active, and who can turn

14 This is what Jehovah has said, the Repurchaser of you people, the Holy One of Israel: "For Your sakes I will send to Babylon and cause the bars of the prisons to come down, and the Chal-de'ans in the ships with whining cries on their part. 15 I am Jehovah your Holy One, the Creator of Israel, YOUR King."

16 This is what Jehovah has said, the One making a way through the sea itself and a roadway even through strong waters. 17 the One bringing forth the war chariot and the horse, the military force and the strong ones at the same time: "They will lie down, They will not get up. They will certainly be extinguished. Like a flaxen wick they must be put out."

18 "Do not remember the first things, and to the former things

do not turn your consideration, streams upon the dry place, I shall 19 Look! I am doing something pour out my spirit upon your seed. new. Now it will spring up. You and my blessing upon your depeople will know it, will you not? scendants. 4 And they will cer-Really, through the wilderness I tainly spring up as among the green shall set a way, through the desert grass, like poplars by the water rivers. 20 The wild beast of the ditches. 5 This one will say: "I field will glorify me, the jackals belong to Jehovah." And that one and the ostriches; because I shall will call [himself] by the name of have given water even in the wil- Jacob, and another will write upon derness, rivers in the desert, to his hand: "Belonging to Jehovah," cause my people, my chosen one, And by the name of Israel one will to drink. 21 the people whom I betitle [himself]. have formed for myself, that they should recount the praise of me.

your sacrifices you have not saturated me. In reality you have comyour errors.

25 "I-I am the One that is wiping out your transgressions for my own sake, and your sins I shall not remember. 26 Remind me: let us put ourselves on judgment together; tell your own account of it in order that you may be in the right. 27 Your own father, the first one, has sinned, and your own spokesmen have transgressed against me. 28 So I shall profane the princes of the holy place, and I will give Jacob over as a man devoted to destruction and Israel over to words of abuse.

"And now listen, O Jacob my servant, and you. O Israel. whom I have chosen. 2 This is you even from the belly. 'Do not be afraid. O my servant Jacob, and you. Jesh'u run, whom I have chosen. 3 For I shall pour out water power. He has not drunk water; upon the thirsty one, and trickling so he gets tired.

6 "This is what Jehovah has said, the King of Israel and the Re-22 "But you have not called even purchaser of him, Jehovah of arme, O Jacob, because you have mies, 'I am the first and I am the grown weary of me. O Israel, last, and besides me there is no 23 You have not brought me the God. 7 And who is there like me? sheep of your whole burnt offer- Let him call out, that he may tell ings, and with your sacrifices you it and present it to me. From when have not glorified me. I have not I appointed the people of long ago. compelled you to serve me with a both the things coming and the gift, nor have I made you weary things that will enter in let them with frankincense. 24 For me you tell on their part. 8 Do not be in have bought no [sweet] cane with dread, you people, and do not beany money; and with the fat of come stupefied. Have I not from that time on caused you individually to hear and told [it] out? And pelled me to serve because of your you are my witnesses. Does there sins; you have made me weary with exist a God besides me? No. there is no Rock. I have recognized

> 9 The formers of the carved image are all of them an unreality. and their darlings themselves will be of no benefit: and as their witnesses they see nothing and know nothing, in order that they may be ashamed. 10 Who has formed a god or cast a mere molten image? Of no benefit at all has it been. 11 Look! All his partners themselves will be ashamed, and the craftsmen are from earthling men. They will all of them collect themselves together. They will stand still. They will be in dread. They will be ashamed at the same time.

none."

12 As for the carver of iron with the billhook, he has been busy [at what Jehovah has said, your Maker | it | with the coals; and with the and your Former, who kept helping hammers he proceeds to form it, and he keeps busy at it with his powerful arm. Also, he has become hungry, and so without

13 As for the wood carver, he has | 21 "Remember these things, O makes it like the representation of a man, like the beauty of mankind, to sit in a house.

14 There is one whose business is to cut down cedars: and he takes a certain species of tree, even a massive tree, and he lets it become strong for himself among the trees of the forest. He planted the laurel tree, and the pouring rain itself keeps making it get big. 15 And it has become [something] for man to keep a fire burning. So he takes part of it that he may warm himself. In fact he builds a fire and actually bakes bread. He also works on a god to which he may bow down. He has made it into a carved image, and he prostrates himself to it. 16 Half of it he actually burns up in a fire. Upon half of it he roasts well the flesh that he eats, and he becomes satisfied. He also warms himself and says: "Aha! I have warmed myself. I have seen the firelight." 17 But the remainder of it he actually makes into a god itself, into his carved image. He prostrates himself to it and bows down and prays to it and says: "Deliver me, for you are my God."

18 They have not come to know. nor do they understand, because their eves have been besmeared so as not to see, their heart so as to have no insight. 19 And no one recalls to his heart or has knowledge or understanding, saying: "The half of it I have burned up in a fire, and upon its coals I have also baked bread: I roast flesh and eat. But the rest of it shall I make into a mere detestable thing? To the dried-out wood of a tree shall I prostrate myself?" 20 He is feeding on ashes. His own heart that has been trifled with has led him astray. And he does not deliver his soul, nor does he say: "Is there not a falsehood in my right hand?"

stretched out the measuring line; Jacob, and you, O Israel, because he traces it out with red chalk; he you are my servant, I have formed works it up with a wood scraper; you. You are a servant belonging and with a compass he keeps to me. O Israel, you will not be tracing it out, and gradually he forgotten on my part. 22 I will wipe out your transgressions just as with a cloud, and your sins just as with a cloud mass. Do return to me, for I will repurchase you.

23 "Joyfully cry out, you heavens, for Jehovah has taken action! Shout in triumph, all you lowest parts of the earth! Become cheerful, you mountains, with joyful outcry, you forest and all you trees in it! For Jehovah has repurchased Jacob, and on Israel he shows his

beauty." I now right life more free 24 This is what Jehovah has said, your Repurchaser and the Former of you from the belly: "I. Jehovah, am doing everything, stretching out the heavens by myself. laying out the earth. Who was with me? 25 [I am] frustrating the signs of the empty talkers, and [I am] the One that makes diviners themselves act crazily; the One turning wise men backwards, and the One that turns even their knowledge into foolishness; 26 the One making the word of his servant come true, and the One that carries out completely the counsel of his own messengers; the One saving of Jerusalem, 'She will be inhabited,' and of the cities of Judah, "They will be rebuilt, and her desolated places I shall raise up'; 27 the One saying to the watery deep, 'Be evaporated; and all your rivers I shall dry up'; 28 the One saying of Cyrus, 'He is my shepherd, and all that I delight in he will completely carry out'; even in [my] saying of Jerusalem, 'She will be rebuilt,' and of the temple. 'You will have your foundation laid.' "

45 This is what Jehovah has said to his anointed one, to Cyrus, whose right hand I have taken hold of, to subdue before him nations, so that I may ungird even the hips of kings; to open before him the two-leaved doors, so that even the gates will not be shut: 2 "Before

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you I myself shall go, and the swells out the heavens, and all the army of land I shall straighten out. The of them I have commanded." copper doors I shall break in pieces. and the iron bars I shall cut down. someone in righteousness, and all 3 And I will give you the treasures his ways I shall straighten out. He in the darkness and the hidden is the one that will build my city. treasures in the concealment places, and those of mine in exile he will in order that you may know that let go, not for a price nor for I am Jehovah, the One calling [you] by your name, the God of Israel, said. 4 For the sake of my servant Jacob and of Israel my chosen one, I even said: "The unpaid laborers of proceeded to call you by your name; Egypt and the merchants of E-thi-I proceeded to give you a name of o'pi-a and the Sa-be'ans, tall men, honor, although you did not know will themselves come over even to me. 5 I am Jehovah, and there is you, and yours they will become. no one else. With the exception of Behind you they will walk; in fetme there is no God. I shall closely ters they will come over, and to gird you, although you have not you they will bow down. To you known me, 6 in order that peo- they will pray, [saying,] 'Indeed ple may know from the rising of God is in union with you, and the sun and from its setting that there is no one else; there is no there is none besides me. I am Jehovah, and there is no one else. 7 Forming light and creating darkness, making peace and creating calamity, I. Jehovah, am doing all certainly be ashamed and even be these things.

8 "O you heavens, cause a dripping from above; and let the cloudy of [idol] forms will have to walk. skies themselves trickle with righteousness. Let the earth open up, and let it be fruitful with salvation, and let it cause righteousness You people will not be ashamed, itself to spring up at the same time. I myself, Jehovah, have created it."

9 Woe to the one that has contended with his Former, as an earthenware fragment with the other earthenware fragments of the ground! Should the clay say to its former: "What do you make?" And your achievement [say]: "He has no hands"? 10 Woe to the one saying to a father: "What do you become father to?" and to the wife:

11 This is what Jehovah has said, the Holy One of Israel and the Former of him: "Ask me even about the things that are coming upright. concerning my sons; and concerning the activity of my hands you people should command me. 12 I myself have made the earth and have created even man upon it. carved image have not come to I-my own hands have stretched any knowledge, neither have those

Cyrus' calling. Earth made to be inhabited

13 "I myself have roused up bribery," Jehovah of armies has

14 This is what Jehovah has [other] God.'"

15 Truly you are a God keeping yourself concealed, the God of Israel, a Savior, 16 They will humiliated, all of them. Together in humiliation the manufacturers 17 As for Israel, he will certainly be saved in union with Jehovah with a salvation for times indefinite. nor will you be humiliated for the indefinite times of eternity.

18 For this is what Jehovah has said, the Creator of the heavens, He the [true] God, the Former of the earth and the Maker of it. He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited: "I am Jehovah, and there is no one else. 19 In a place of concealment I spoke "What are you in birth pains with?" not, in a dark place of the earth; nor said I to the seed of Jacob. 'Seek me simply for nothing, you people.' I am Jehovah, speaking what is righteous, telling what is

20 "Collect yourselves and come. Bring yourselves up close together, you escapees from the nations. Those carrying the wood of their praying to a god that cannot save. makes it into a god. They prostrate God: a righteous God and a Savior, there being none excepting me?

all you [at the] ends of the earth: for I am God, and there is no one else. 23 By my own self I have sworn—out of my own mouth and there is no other God, nor in righteousness the word has gone anyone like me: 10 the One telling forth, so that it will not returnthat to me every knee will bend from long ago the things that have down, every tongue will swear, not been done; the One saying, 24 saying, 'Surely in Jehovah there 'My own counsel will stand, and are full righteousness and strength. All those getting heated up against him will come straight to him and the sunrising a bird of prey, from be ashamed. 25 In Jehovah all the seed of Israel will prove to be my counsel. I have even spoken right and will boast about themselves.' "

Bel has bent down. Ne'bo is stooping over; their idols have come to be for the wild beasts and for the domestic animals, their loads, pieces of luggage, a burden for the tired animals. 2 They must stoop over; they must each alike bend down; they are simply Israel my beauty." unable to furnish escape for the burden, but into captivity their 47 Come down and sit down in the dust, O virgin daughter of own soul must go.

3 "Listen to me. O house of Jacob, and all you remaining ones of the house of Israel, you the will not experience again that peo-I am the same One; and to [one's] keep bearing up. I myself shall certainly act, that I myself may carry and that I myself may bear up and furnish escape.

5 "To whom will you people liken me or make [me] equal or compare me that we may resemble the Holy One of Israel." each other? 6 There are those

21 Make your report and your themselves, yes, they bow down. presentation. Yes, let them consult 7 They carry it upon the shoulder, together in unity. Who has caused they bear it and deposit it in its this to be heard from a long time place that it may stand still. From ago? [Who] has reported it from its standing place it does not move that very time? Is it not I, Jehovah, away. One even cries out to it, besides whom there is no other but it does not answer; out of one's distress it does not save one.

8 "Remember this, that you peo-22 "Turn to me and be saved, ple may muster up courage. Lay it to heart, you transgressors. 9 Remember the first things of a long time ago, that I am the Divine One from the beginning the finale, and everything that is my delight I shall do'; 11 the One calling from a distant land the man to execute [it]; I shall also bring it in. I have formed [it]. I shall also do it.

12 "Listen to me, you the ones powerful at heart, you the ones far away from righteousness. 13 I have brought near my righteousness. It is not far away, and my own salvation will not be late. And I will give in Zion salvation, to

Babylon. Sit down on the earth where there is no throne, O daughter of the Chal·de'ans. For you ones conveyed [by me] from the ple call you delicate and dainty. belly, the ones carried from the 2 Take a hand mill and grind out womb. 4 Even to [one's] old age flour. Uncover your veil. Strip off the flowing skirt. Uncover the leg. gray-headedness I myself shall Cross over the rivers. 3 You ought to uncover your nakedness. Also, your reproach ought to be seen. Vengeance is what I shall take, and I shall not meet any man [kindly].

4 "There is One repurchasing us. Jehovah of armies is his name.

5 Sit down silently and come into who are lavishing out the gold the darkness, O daughter of the from the purse, and with the scale Chal-de'ans; for you will not exbeam they weigh out the silver, perience again that people call you They hire a metalworker, and he Mistress of Kingdoms. 6 I grew my inheritance, and I proceeded to 15 Thus they will certainly become give them into your hand. You to you, with whom you have toiled showed them no mercies. Upon the old man you made your yoke very heavy. 7 And you kept saying: "To time indefinite I shall prove to one to save you. be Mistress, forever." You did not take these things to your heart; von did not remember the finale of by the name of Israel and who have the matter.

pleasure-given [woman], the one the name of Jehovah and who make sitting in security, the one saying in her heart: "I am, and there is not in truth and not in righteousnobody else. I shall not sit as a ness. 2 For they have called themwidow, and I shall not know the selves as being from the holy city, loss of children." 9 But to you these two things will come suddenly, in one day: loss of children and vah of armies being his name. widowhood. In their complete measure they must come upon you, for the abundance of your sorceries, own mouth they went forth, and I for the full might of your spellsexceedingly. 10 And you kept I acted, and the things proceeded trusting in your badness. You have to come in. 4 Due to my knowing said: "There is no one seeing me." Your wisdom and your knowledgethis is what has led you away; and you keep saying in your heart: "I am, and there is nobody else." it could come in, I caused you to 11 And upon you calamity must hear [it], that you might not say, come: you will know no charming 'My own idol has done them, and against it. And upon you adversity my own carved image and my own will fall: you will not be able to molten image have commanded avert it. And upon you there will them.' 6 You have heard, Behold suddenly come a ruin that you are it all. As for you people, will you not accustomed to know.

haps you might be able to benefit. that perhaps you might strike peoweary with the multitude of your I have already known them.' counselors. Let them stand up, now, and save you, the worshipers of the neither have you known, nor from heavens, the lookers at the stars, that time on has your ear been those giving out knowledge at the opened. For I well know that withnew moons concerning the things out fail you kept dealing treacherthat will come upon you. 14 Look! ously, and a 'transgressor from the They have become like stubble. A belly you have been called. 9 For fire itself will certainly burn them the sake of my name I shall check up. They will not deliver their soul my anger, and for my praise I shall from the power of the flame. There restrain myself toward you that will be no glow of charcoals for there may be no cutting you off. people to warm themselves, no fire- 10 Look! I have refined you, but

indignant at my people. I profaned light in front of which to sit down. as your charmers from your youth. They will actually wander, each one to his own region. There will be no

48 Hear this, O house of Jacob, you who are calling yourselves come forth from the very waters 8 And now hear this, you of Judah, you who are swearing by mention even of the God of Israel. and upon the God of Israel they have supported themselves, Jeho-

3 "The first things I have told even from that time, and out of my kept making them heard. Suddenly that you are hard and that your neck is an iron sinew and your forehead is copper, 5 I also kept telling you from that time. Before not tell [it]? I have made you hear 12 Stand still, now, with your new things from the present time, spells and with the abundance of even things kept in reserve, that your sorceries, in which you have you have not known. 7 At the toiled from your youth; that per- present time they must be created. and not from that time, even things that before today you have not ple with awe. 13 You have grown heard, that you may not say, 'Look!

8 "Moreover, you have not heard,

made choice of you in the smelting get thirsty when he was making furnace of affliction. 11 For my them walk even through devastated act, for how could one let oneself shall I give my own glory.

12 "Listen to me. O Jacob, and you Israel my called one. I am the has said, "for the wicked ones," same One. I am the first, Moreover, I am the last. 13 Moreover, my own hand laid the foundation of the earth, and my own right hand extended out the heavens. I am calling to them, that they may keep standing together.

14 "Be collected together, all you people, and hear. Who among them has told these things? Jehovah himself has loved him. He will do what is his delight upon Babvlon, and his own arm will be upon the Chal-de'ans. 15 I-I myself have spoken. Moreover, I have called him. I have brought him in. and there will be a making of his way successful.

16 "Come near to me, you people. Hear this. From the start I have spoken in no place of concealment at all. From the time of its occurring I have been there."

And now the Lord Jehovah himself has sent me, even his spirit. 17 This is what Jehovah has said. your Repurchaser, the Holy One of Israel: "I, Jehovah, am your God, tread in the way in which you should walk. 18 O if only you would actually pay attention to my commandments! Then your peace would become just like the sand, ity of the earth." and the descendants from your inward parts like the grains of it. One's name would not be cut off or be annihilated from before me."

Babylon! Run away from the Chalde'ans. Tell forth even with the certainly rise up, [and] princes, sound of a joyful cry, cause this to be heard. Make it to go forth of Jehovah, who is faithful, the to the extremity of the earth. Say: Holy One of Israel, who chooses "Jehovah has repurchased his serv- you." Do on the wort approved

not in [the form of] silver, I have ant Jacob. 21 And they did not own sake for my own sake I shall places. Water out of the rock he caused to flow forth for them. be profaned? And to no one else and he proceeded to split a rock that the water might stream forth."

22 "There is no peace," Jehovah

49 Listen to me, O you islands, and pay attention, you national groups far away. Jehovah himself has called me even from the belly. From the inward parts of my mother he has made mention of my name. 2 And he proceeded to make my mouth like a sharp sword. In the shadow of his hand he has hidden me. And he gradually made me a polished arrow. He concealed me in his own quiver. 3 And he went on to say to me: "You are my servant. O Israel, you the one in whom I shall show my beauty."

4 But as for me, I said: "It is for nothing that I have toiled. For unreality and vanity I have used up my own power. Truly my judgment is with Jehovah, and my wages with my God." 5 And now Jehovah, the One forming me from the belly as a servant belonging to him, has said [for me] to bring back Jacob to him, in order that to him Israel itself may be gathered. And I shall be glorified in the eyes of Jehovah, and my own God will the One teaching you to benefit have become my strength. 6 And [yourself], the One causing you to he proceeded to say: "It has been more than a trivial matter for you to become my servant to raise up the tribes of Jacob and to bring back even the safeguarded ones of would become just like a river, and Israel: I also have given you for a your righteousness like the waves of light of the nations, that my salvathe sea. 19 And your offspring tion may come to be to the extrem-

7 This is what Jehovah, the Repurchaser of Israel, his Holy One, has said to him that is despised in soul, to him that is detested by the 20 Go forth, you people, out of nation, to the servant of rulers: "Kings themselves will see and and they will bow down, by reason

8 This is what Jehovah has said: | to be dwelling, and those swallowto rehabilitate the land, to bring about the repossessing of the desolated hereditary possessions, 9 to say to the prisoners, 'Come out!' to those who are in the darkness. 'Reveal yourselves!' By the ways they will pasture, and on all beaten paths their pasturing will be. 10 They will not go hungry, neither will they go thirsty, nor will parching heat or sun strike them. For the One who is having pity upon them will lead them, and by the springs of water he will conduct them. 11 And I will make all my sons in the bosom, and upon the mountains a way, and my highways themselves will be on an elevation. 12 Look! These will come even from far away, and, look! these from the north and from the west, and these from the land of Si'nim."

13 Give a glad cry, you heavens. and be joyful, you earth. Let the mountains become cheerful with a glad outcry. For Jehovah has comforted his people, and he shows pity upon his own afflicted ones.

14 But Zion kept saving: "Jehovah has left me, and Jehovah himself has forgotten me." 15 Can a wife forget her suckling so that she should not pity the son of her belly? Even these women can forget. yet I myself shall not forget you. 16 Look! Upon [my] palms I have engraved you. Your walls are in front of me constantly. 17 Your sons have hurried up. The very ones tearing you down and devastating you will go forth even from you. 18 Raise your eyes all around and see. They have all of them been collected together. They have come to you. "As I am living," is the utterance of Jehovah, "with all of them you will clothe yourself just as with ornaments, and you will bind them on yourself like a bride. 19 Although there are your devastated places and your desolated places and the land of your ruins,

"In an acceptable time I have an- ing you down have been far away, swered you, and in a day of salva- 20 yet in your own ears the sons of tion I have helped you; and I kept your bereaved state will say, "The safeguarding you that I might give place has become too cramped for you as a covenant for the people, me. Do make room for me, that I may dwell.' 21 And you will for certain say in your heart, 'Who has become father to these for me, since I am a woman bereaved of children and sterile, gone into exile and taken prisoner? As for these, who has brought [them] up? Look! I myself had been left behind alone. These-where have they been?"

> 22 This is what the Lord Jehovah has said: "Look! I shall raise up my hand even to the nations, and to the peoples I shall lift up my signal. And they will bring your shoulder they will carry your own daughters. 23 And kings must become caretakers for you, and their princesses nursing women for you. With faces to the earth they will bow down to you, and the dust of your feet they will lick up; and you will have to know that I am Jehovah, of whom those hoping in me

will not be ashamed."

24 Can those already taken be taken from a mighty man himself, or can the body of captives of the tyrant make their escape? 25 But this is what Jehovah has said: "Even the body of captives of the mighty man will be taken away. and those already taken by the tyrant himself will make their escape. And against anyone contending against you I myself shall contend, and your own sons I myself shall save. 26 And I will make those maltreating you eat their own flesh: and as with the sweet wine they will become drunk with their own blood. And all flesh will have to know that I, Jehovah, am your Savior and your Repurchaser, the Powerful One of Jacob."

50 This is what Jehovah has said: "Where, then, is the divorce certificate of the mother of you people, whom I sent away? Or which one of my creditors is it to whom I have sold you people? although now you are too cramped Look! Because of Your own errors

you have been sold, and because set ablaze. From my hand you will of your own transgressions your certainly come to have this: In mother has been sent away. 2 Why sheer pain you will lie down. is it that, when I came in, there is it that, when I came in, there was no one? When I called, there 51 was nobody answering? Has my hand become in fact so short that it cannot redeem, or is there in me no power to deliver? Look! With my rebuke I dry up the sea; I make rivers a wilderness. Their fish stink due to there being no water, and they die because of thirst. 3 I clothe the heavens with obscurity. and I make sackcloth itself their covering."

4 The Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the tired one with a word. He awakens morning by morning; he awakens my ear to hear like the taught ones. 5 The Lord Jehovah himself has opened my ear, and I, for my part, was not rebellious. I did not turn in the opposite direction. 6 My back I gave to the strikers, and my cheeks to those plucking off [the hair]. My face I did not conceal from humiliating

things and spit.

will help me. That is why I shall not have to feel humiliated. That is why I have set my face like a flint, and I know that I shall not be ashamed. 8 The One declaring me righteous is near. Who can contend with me? Let us stand up together. Who is my judicial antagonist? Let him approach me. 9 Look! The Lord Jehovah himself will help me. Who is there that can its inhabitants themselves will die pronounce me wicked? Look! All like a mere gnat. But as for my of them, like a garment, will wear out. A mere moth will eat them up.

10 Who among you people is in righteousness will not be shattered. fear of Jehovah, listening to the voice of his servant, who has walked knowing righteousness, the people in continual darkness and for in whose heart is my law. Do not be whom there has been no brightness? Let him trust in the name of men, and do not be struck with Jehovah and support himself upon terror just because of their abusive his God.

11 "Look! All you who are igand amid the sparks that you have eousness, it will prove to be even

"Listen to me, you people who are pursuing after righteousness, you who are seeking to find Jehovah. Look to the rock from which you were hewn out, and to the hollow of the pit from which you were dug out. 2 Look to Abraham Your father and to Sarah who gradually brought you forth with childbirth pains. For he was one when I called him, and I proceeded to bless him and to make him many. 3 For Jehovah will certainly comfort Zion. He will for certain comfort all her devastated places, and he will make her wilderness like Eden and her desert plain like the garden of Jehovah. Exultation and rejoicing themselves will be found in her, thanksgiving and the voice of melody.

4 "Pay attention to me, O my people; and you national group of mine, to me give ear. For from me a law itself will go forth, and my judicial decision I shall cause to repose even as a light to the peoples. 5 My righteousness is near. 7 But the Lord Jehovah himself My salvation will certainly go forth, and my own arms will judge even the peoples. In me the islands themselves will hope, and for my

arm they will wait.

6 "Raise your eyes to the heavens themselves, and look at the earth beneath. For the very heavens must be dispersed in fragments just like smoke, and like a garment the earth itself will wear out, and salvation, it will prove to be even to time indefinite, and my own

7 "Listen to me, you the ones afraid of the reproach of mortal words. 8 For the moth will eat them up just as if a garment, and niting a fire, making sparks light the clothes moth will eat them up up, walk in the light of your fire, just as if wool. But as for my right-

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to unnumbered generations."

with strength, O arm of Jehovah! Awake as in the days of long ago, as during the generations of times of her hand. 19 Those two things long past. Are you not the one that were befalling you. Who will symbroke Ra'hab to pieces, that pierced the sea monster? 10 Are you not the one that dried up the sea, the Who will comfort you? 20 Your waters of the vast deep? The one own sons have swooned away. They that made the depths of the sea a have lain down at the head of all way for the repurchased ones to go the streets like the wild sheep in across? 11 Then the redeemed the net, as those who are full of ones of Jehovah themselves will the rage of Jehovah, the rebuke of return and must come to Zion with | your God." a joyful outcry, and rejoicing to time indefinite will be upon their O woman afflicted and drunk, but head. To exultation and rejoicing not with wine. 22 This is what they will attain. Grief and sighing your Lord, Jehovah, even your God, will certainly flee away.

12 "I-I myself am the One that

is comforting you people.

"Who are you that you should will be rendered as mere green grass? 13 And that you should forget Jehovah your Maker, the One stretching out the heavens and laving the foundation of the earth, so that you were in dread constantly the whole day long on account of the rage of the one hemming [you] in, as though he was all set to bring [you] to ruin? And where is the rage of the one hemming [you] in?
14 "The one stooping in chains

15 "But I. Jehovah, am your God, the One stirring up the sea that its waves may be boisterous. Jehovah of armies is his name. 16 And I shall put my words in your mouth, repurchased." and with the shadow of my hand I shall certainly cover you, in order hovah has said: "It was to Egypt to plant the heavens and lay the that my people went down in the foundation of the earth and say first instance to reside there as to Zion, 'You are my people.'

self, rise up, O Jerusalem, you who

to time indefinite, and my salvation | you have drained out. 18 There was none of all the sons that she 9 Awake, awake, clothe yourself brought to birth conducting her, and there was none of all the sons that she brought up taking hold pathize with you? Despoiling and breakdown, and hunger and sword!

21 Therefore listen to this, please, who contends for his people, has said: "Look! I will take away from your hand the cup causing reeling. The goblet, my cup of rage-you be afraid of a mortal man that will will not repeat the drinking of it die, and of a son of mankind that any more. 23 And I will put it in the hand of the ones irritating you, who have said to your soul, 'Bow down that we may cross over,' so that you used to make your back just like the earth, and like the street for those crossing over."

52 Wake up, wake up, put on your strength, O Zion! Put on your beautiful garments, O Jerusalem, the holy city! For no more will there come again into you the uncircumcised and unclean one. 2 Shake yourself free from the dust, will certainly be loosened speedily, rise up, take a seat, O Jerusalem. that he may not go in death to the Loosen for yourself the bands on nit and that his bread may not be your neck. O captive daughter of Zion.

> 3 For this is what Jehovah has said: "It was for nothing that you people were sold, and it will be without money that you will be

4 For this is what the Lord Jealiens: and without cause As syr'-17 "Rouse yourself, rouse your- i-a, for its part, oppressed them."

5 "And now, what interest do I have drunk at the hand of Jeho- have here?" is the utterance of vah his cup of rage. The goblet, the Jehovah. "For my people were cup causing reeling, you have drunk, taken for nothing. The very ones ruling over them kept howling," actually see, and to what they had constantly, all day long, my name consideration, was being treated with disrespect. 53 Who has put faith in the 6 For that reason my people will 53 who has put faith in the thing heard by us? And as know my name, even for that reason in that day, because I am the One that is speaking. Look! It is I."

7 How comely upon the mountains are the feet of the one bringing good news, the one publishing peace, the one bringing good news of something better, the one publishing salvation, the one saying to Zion: "Your God has become king!"

8 Listen! Your own watchmen have raised [their] voice. In unison they keep crying out joyfully; for it will be eve into eve that they will see when Jehovah gathers back Zion.

9 Become cheerful, cry out joyfully in unison, you devastated places of Jerusalem, for Jehovah has comforted his people; he has repurchased Jerusalem. 10 Jehovah has bared his holy arm before the eyes of all the nations: and all the ends of the earth must see the salvation of our God.

11 Turn away, turn away, get out of there, touch nothing unclean; get out from the midst of her, keep yourselves clean, you who are carrying the utensils of Jehovah. 12 For you people will get out in no panic, and you will go in no flight. For Jehovah will be going even before you, and the God of Israel will be your rear guard.

13 Look! My servant will act with insight. He will be in high mouth. station and will certainly be elevated and exalted very much. 14 To the extent that many have stared at him in amazement—so much was the disfigurement as re- For he was severed from the land spects his appearance more than of the living ones. Because of the that of any other man and as respects his stately form more than the stroke. 9 And he will make his that of the sons of mankind-15 he will likewise startle many nations. At him kings will shut death, despite the fact that he had been recounted to them they will deception in his mouth.

is the utterance of Jehovah, "and not heard they must turn their

for the arm of Jehovah, to whom has it been revealed? 2 And he will come up like a twig before one. and like a root out of waterless land. No stately form does he have. nor any splendor; and when we shall see him, there is not the appearance so that we should desire him.

3 He was despised and was avoided by men, a man meant for pains and for having acquaintance with sickness. And there was as if the concealing of one's face from us. He was despised, and we held him as of no account. 4 Truly our sicknesses were what he himself carried; and as for our pains, he bore them. But we ourselves accounted him as plagued, stricken by God and afflicted. 5 But he was being pierced for our transgression; he was being crushed for our errors. The chastisement meant for our peace was upon him, and because of his wounds there has been a healing for us. 6 Like sheep we have all of us wandered about: it was each one to his own way that we have turned: and Jehovah himself has caused the error of us all to meet up with that one. 7 He was hard pressed, and he was letting himself be afflicted; vet he would not open his mouth. He was being brought just like a sheep to the slaughtering; and like a ewe that before her shearers has become mute, he also would not open his

8 Because of restraint and of judgment he was taken away; and who will concern himself even with The details of his generation? transgression of my people he had burial place even with the wicked ones, and with the rich class in his their mouth, because what had not done no violence and there was no

825

light in crushing him; he made wife of the time of youth who was him sick. If you will set his soul then rejected," your God has said. as a guilt offering, he will see his offspring, he will prolong [his] days, and in his hand what is the shall collect you together. 8 With delight of Jehovah will succeed. 11 Because of the trouble of his my face from you for but a mosoul he will see, he will be satisfied. By means of his knowledge the righteous one, my servant, will bring a righteous standing to many people; and their errors he himself will bear. 12 For that reason I shall deal him a portion among the many, and it will be with the more pass over the earth, so I mighty ones that he will apportion have sworn that I will not become the spoil, due to the fact that he poured out his soul to the very death, and it was with the transgressors that he was counted in; and he himself carried the very sin of many people, and for the transgressors he proceeded to interpose.

"Cry out joyfully, you barren woman that did not give upon you, has said. birth! Become cheerful with a joyful outcry and cry shrilly, you that had no childbirth pains, for the laying with hard mortar your sons of the desolated one are more stones, and I will lay your founnumerous than the sons of the dation with sapphires. 12 And I woman with a husbandly owner," Jehovah has said. 2 "Make the rubies, and your gates of fiery place of your tent more spacious. And let them stretch out the tent boundaries of delightsome stones. cloths of your grand tabernacle. 13 And all your sons will be persons Do not hold back. Lengthen out taught by Jehovah, and the peace your tent cords, and make those of your sons will be abundant. tent pins of yours strong. 3 For 14 You will prove to be firmly esto the right and to the left you will tablished in righteousness itself. will take possession even of na- pression-for you will fear nonetions, and they will inhabit even and from anything terrifying, for the desolated cities. 4 Do not be it will not come near you. 15 If afraid, for you will not be put to anyone should at all make an atshame: and do not feel humiliated. for you will not be disappointed. of your time of youth, and the re- you." proach of your continuous widowhood you will remember no more."

husbandly owner, Jehovah of aryou as if you were a wife left en- will have no success, and any

10 But Jehoyah himself took de- | tirely and hurt in spirit, and as a

7 "For a little moment I left you entirely, but with great mercies I a flood of indignation I concealed ment, but with loving-kindness to time indefinite I will have mercy upon you," your Repurchaser, Jehovah, has said.

9 "This is just as the days of Noah to me. Just as I have sworn that the waters of Noah shall no indignant toward you nor rebuke you. 10 For the mountains themselves may be removed, and the very hills may stagger, but my loving-kindness itself will not be removed from you, nor will my covenant of peace itself stagger.' Jehovah, the One having mercy

11 "O woman afflicted, tempesttossed, uncomforted, here I am will make your battlements of glowing stones, and all your break forth, and your own offspring You will be far away from optack, it will not be at my orders. Whoever is making an attack upon For you will forget even the shame you will fall even on account of

16 "Look! I myself have created the craftsman, the one blowing 5 "For your grand Maker is your upon the fire of charcoal and bringing forth a weapon as his workmies being his name; and the Holy manship. I myself, too, have created One of Israel is your Repurchaser, the ruinous man for wrecking The God of the whole earth he will work. 17 Any weapon whatever be called, 6 For Jehovah called that will be formed against you

tary possession of the servants of Jehovah.

Hey there, all you thirsty ones! Come to the water. And the ones that have no money! Come, buy and eat. Yes, come, buy wine and milk even without money and without price. 2 Why do you people keep paying out money for what is not bread, and why is Your toil for what results in no satisfaction? Listen intently to me, and eat what is good, and let YOUR soul find its exquisite delight in fatness itself. 3 Incline YOUR ear and come to me. Listen. and your soul will keep alive, and I shall readily conclude with you people an indefinitely lasting covenant respecting the lovingkindnesses to David that are faithful. 4 Look! As a witness to the ple, and do what is righteous. For national groups I have given him, my salvation is at hand to come as a leader and commander to the in, and my righteousness to be renational groups.

know you will call, and those of a of mankind that lays hold of it, nation who have not known you keeping the sabbath in order not will run even to you, for the sake to profane it, and keeping his hand of Jehovah your God, and for the in order not to do any kind of Holy One of Israel, because he will badness. 3 And let not the forhave beautified you.

6 Search for Jehovah, you people, while he may be found. Call hovah will divide me off from his to him while he proves to be near. people.' Neither let the eunuch say, 7 Let the wicked man leave his 'Look! I am a dry tree.'" way, and the harmful man his thoughts; and let him return to said to the eunuchs that keep my Jehovah, who will have mercy upon sabbaths and that have chosen him, and to our God, for he will what I have delighted in and that forgive in a large way.

8 "For the thoughts of you peomy ways your ways," is the utterance of Jehovah. 9 "For as the ways, and my thoughts than your off. thoughts. 10 For just as the pouring rain descends, and the snow, from the heavens and does not minister to him and to love the return to that place, unless it ac- name of Jehovah, in order to be-

tongue at all that will rise up makes it produce and sprout, and against you in the judgment you seed is actually given to the sower will condemn. This is the heredi- and bread to the eater. 11 so my word that goes forth from my Jehovah, and their righteousness mouth will prove to be. It will not is from me." is the utterance of return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it.

12 "For with rejoicing you people will go forth, and with peace you will be brought in. The mountains and the hills themselves will become cheerful before you with a joyful outcry, and the very trees of the field will all clap their hands. 13 Instead of the thicket of thorns the juniper tree will come up. Instead of the stinging nettle the myrtle tree will come up. And it must become for Jehovah something famous, a sign to time indefinite that will not be cut off."

56 This is what Jehovah has said: "Keep justice, you peovealed. 2 Happy is the mortal 5 Look! A nation that you do not man that does this, and the son eigner that has joined himself to Jehovah say, 'Without doubt Je-

4 For this is what Jehovah has are laying hold of my covenant: 5 "I will even give to them in my ple are not my thoughts, nor are house and within my walls a monument and a name, something better than sons and daughters. A heavens are higher than the earth, name to time indefinite I shall so my ways are higher than your give them, one that will not be cut

6 "And the foreigners that have joined themselves to Jehovah to tually saturates the earth and come servants to him, all those keeping the sabbath in order not not the children of transgression, to profane it and laying hold of the seed of falsehood, 5 those who my covenant, 7 I will also bring are working up passion among them to my holy mountain and big trees, under every luxuriant make them rejoice inside my house tree, slaughtering the children in of prayer. Their whole burnt offerings and their sacrifices will be for clefts of the crags? acceptance upon my altar. For my own house will be called even a the torrent valley was your porhouse of prayer for all the peoples."

8 The utterance of the Lord Jehovah, who is collecting together the dispersed ones of Israel, is: "I shall collect together to him others besides those already collected together of his."

9 All you wild animals of the open field, come to eat, all you wild animals in the forest. 10 His watchmen are blind, None of them have taken note. All of them are speechless dogs; they are not able to bark, panting, lying down, loving to slumber. 11 They are even dogs strong in soulfful desirel; they have known no satisfaction. They are also shepherds that have not known how to understand. They have all of them turned to their own way, each one for his unjust gain from his own border: 12 "Come, men! Let me take some wine; and let us drink intoxicating liquor to the limit And tomorrow will certainly turn out just as today, great in a very much larger way."

The righteous one himself has perished, but there is no one taking [it] to heart. And men of loving-kindness are being gathered [to the dead], while no one discerns that it is because of the calamity that the righteous one has been gathered away. 2 He enters into peace; they take rest upon their beds, [each] one that is walking straightforwardly.

3 "As for you men, come up close here, you sons of a soothsaying woman, the seed of an the one taking refuge in me will adulterous person and of a woman inherit the land and will take posthat commits prostitution: 4 Over session of my holy mountain. whom is it that you have a jolly 14 And one will certainly say, good time? Against whom do you 'Bank up, you people, bank up! keep opening wide the mouth, keep Clear the way. Remove any obsticking out the tongue? Are you stacle from the way of my people."

the torrent valleys under the

6 "With the smooth stones of tion. They-they were your lot. Moreover, to them you poured out a drink offering, you offered up a gift. For these things shall I comfort myself? 7 Upon a mountain high and lifted up you set your bed. There also you went up to offer sacrifice. 8 And behind the door and the doorpost you set your memorial. For apart from me you uncovered [yourself] and proceeded to go up; you made your bed spacious. And for yourself you went concluding a covenant with them. You loved a bed with them. The male organ you beheld. 9 And you proceeded to descend toward Mel'ech with oil, and kept making your ointments abundant. And you continued sending your envoys far off, so that you lowered matters to She'ol. 10 In the multitude of your ways you have toiled. You have not said, 'It is hopeless!' You have found a revival of your own power. That is why you have not grown sick.

11 "Whom did you become frightened at and begin to fear, so that you took up lying? But I was not the one that you remembered. You took nothing to your heart. Was I not keeping silent and hiding matters? So you were in no fear even of me. 12 I myself shall tell forth your righteousness and your works, that they will not benefit you. 13 When you cry for aid your collection of things will not deliver you, but a wind will carry even all of them away. An exhalation will take them away, but

15 For this is what the High and Lofty One, who is residing forever and whose name is holy, has said: "In the height and in the holy place is where I reside, also with the one crushed and lowly in spirit, to revive the spirit of the lowly ones and to revive the heart of the ones being crushed, 16 For it will not be to time indefinite that I shall contend, nor perpetually that I shall be indignant; for because of me the spirit itself would grow feeble, even the breathing creatures that I myself have made.

17 "At the erroneousness of his unjust gain I grew indignant, and I proceeded to strike him, concealing [my face], while I was indignant. But he kept walking as a renegade in the way of his heart. 18 I have seen his very ways; and I began to heal him and conduct him and make compensation with comfort to him and to his mourning ones."

19 "I am creating the fruit of the lips. Continuous peace there will be to the one that is far away and to the one that is near." Jehovah has said, "and I will heal him."

20 "But the wicked are like the sea that is being tossed, when it is unable to calm down, the waters of which keep tossing up seaweed and mire. 21 There is no peace." my God has said, "for the wicked ones."

58 "Call out full-throated; do not hold back. Raise your voice just like a horn, and tell my people their revolt, and the house of Jacob their sins. 2 Yet day after day it was I whom they kept seeking, and it was in the knowledge of my ways that they would express delight, like a nation that carried on righteousness itself and that had not left the very justice of their God, in that they kept asking me for righteous judgments, drawing near to God in whom they had delight.

3 "'For what reason did we fast and you did not see, and did we afflict our soul and you would take no note?'

"Indeed you people were finding delight in the very day of your fasting, when there were all your toilers that you kept driving to work. 4 Indeed for quarreling and struggle you would fast, and for striking with the fist of wickedness. Did you not keep fasting as in the day for making your voice to be heard in the height? 5 Should the fast that I choose become like this, as a day for earthling man to afflict his soul? For bowing down his head just like a rush, and that he should spread out mere sackcloth and ashes as his couch? Is it this that you call a fast and a day acceptable to Jehovah?

6 "Is not this the fast that I choose? To loosen the fetters of wickedness, to release the bands of the yoke bar, and to send away the crushed ones free, and that you people should tear in two every yoke bar? 7 Is it not the dividing of your bread out to the hungry one, and that you should bring the afflicted, homeless people into [your] house? That, in case you should see someone naked, you must cover him, and that you should not hide yourself from your own flesh? of ladi wand ood and

8 "In that case your light would break forth just like the dawn; and speedily would recuperation spring up for you. And before you your righteousness would certainly walk: the very glory of Jehovah would be your rear guard. 9 In that case you would call, and Jehovah himself would answer; you would cry for help, and he would say, 'Here

I am!

"If you will remove from your midst the yoke bar, the poking out of the finger and the speaking of what is hurtful; 10 and you will grant to the hungry one your own soul[ful desire], and you will satisfy the soul that is being afflicted. your light also will certainly flash up even in the darkness, and your gloom will be like midday. 11 And Jehovah will be bound to lead you constantly and to satisfy your soul even in a scorched land, and he will invigorate your very bones;

and you must become like a well- | that was smashed would be hatched watered garden, and like the source into a viper. 6 Their mere cobweb of water, the waters of which do will not serve as a garment, nor not lie. 12 And at your instance will they cover themselves with men will certainly build up the their works. Their works are hurtplaces devastated a long time; you ful works, and the activity of viowill raise up even the foundations lence is in their palms. 7 Their of continuous generations. And you will actually be called the repairer of [the] gap, the restorer of road- to shed innocent blood. Their ways by which to dwell.

13 "If in view of the sabbath you will turn back your foot as regards their highways. 8 The way of doing your own delights on my holy day, and will actually call the sabbath an exquisite delight, a holy Idayl of Jehovah, one being glorified, and will actually glorify it ing in them will actually know rather than doing your own ways, rather than finding what delights you and speaking a word; 14 you to be far away from us, and rightwill in that case find your exquisite delight in Jehovah, and I will make you ride upon the high places look! darkness; for brightness, of the earth; and I will cause you to eat from the hereditary possession of Jacob your forefather, for the mouth of Jehovah itself has spoken like those without eyes we keep Titl."

59 Look! The hand of Jehovah has not become too short that it cannot save, nor has his ear become too heavy that it cannot hear. groaning, all of us, just like bears; 2 No, but the very errors of you and like doves we mournfully keep people have become the things causing division between you and but there was none; for salvation, YOUR God, and YOUR own sins have [but] it has stayed far away from caused the concealing of [his] face us. 12 For our revolts have become from you to keep from hearing. 3 For your own palms have become polluted with blood, and your fingers with error. Your own lips have spoken falsehood. Your own tongue kept muttering sheer unrighteousness. 4 There is no one Jehovah; and there was a moving calling out in righteousness, and no one at all has gone to court in oppression and revolt, a conceiving faithfulness. There has been a trusting in unreality, and a speak- hood from the very heart. 14 And ing of worthlessness. There has justice was forced to move back, been a conceiving of trouble, and and righteousness itself kept standa bringing of what is hurtful to ing simply far off. For truth has

their eggs would die, and the [egg] | despoiled.

own feet keep running to sheer badness, and they are in a hurry thoughts are hurtful thoughts: despoiling and breakdown are in peace they have ignored, and there is no justice in their tracks. Their roadways they have made crooked for themselves. No one at all treadpeace.

9 That is why justice has come eousness does not catch up with us. We keep hoping for light, but, [but] in continuous gloom we kept walking. 10 We keep groping for the wall just like blind men, and groping. We have stumbled at high noon just as in evening darkness; among the stout ones [we are] just like dead people. 11 We keep cooing. We kept hoping for justice, many in front of you; and as for our sins, each one has testified against us. For our revolts are with us; and as for our errors, we well know them. 13 There have been transgressing and a denying of back from our God, a speaking of and a muttering of words of falsestumbled even in the public square, 5 The eggs of a poisonous snake and what is straightforward is unare what they have hatched, and able to enter. 15 And the truth they kept weaving the mere cobweb proves to be missing, and anyone of a spider. Anyone eating some of turning away from badness is being

dealings he will reward correspondof Jehovah, and from the rising of the sun the glory of him, for he will come in like a distressing river, has driven along.

20 "And to Zion the Repurchaser will certainly come, and to those turning from transgression in Jacob," is the utterance of Jehovah.

21 "And as for me, this is my covenant with them," Jehovah has said.

"My spirit that is upon you and my words that I have put in your mouth-they will not be removed from your mouth or from the mouth of your offspring or from the mouth of the offspring of your offspring," Jehovah has said, "from now on even to time indefinite."

"Arise, O woman, shed forth light, for your light has come and upon you the very glory of Jehovah has shone forth. 2 For, look! darkness itself will cover the earth, and thick gloom the national groups; but upon you Jehovah will shine forth, and upon you his own glory will be seen. 3 And nations will certainly go to your light, and kings to the brightness of your shining forth.

4 "Raise your eyes all around and see! They have all of them

And Jehovah got to see, and it come to you. From far away your was bad in his eyes that there was own sons keep coming, and your no justice. 16 And when he saw daughters who will be taken care that there was no man, he began of on the flank. 5 At that time to show himself astonished that you will see and certainly become there was no one interposing. And radiant, and your heart will achis arm proceeded to save for him, tually quiver and expand, because and his own righteousness was the to you the wealthiness of the sea thing that supported him. 17 Then will direct itself; the very resources he put on righteousness as a coat of the nations will come to you. of mail, and the helmet of salva- 6 The heaving mass of camels ittion upon his head. Furthermore, self will cover you, the young male he put on the garments of ven- camels of Mid'i an and of E'phah. geance as raiment and enwrapped All those from She'ba-they will himself with zeal as if a sleeveless come. Gold and frankincense they coat. 18 In accordance with the will carry, And the praises of Jehovah they will announce. 7 All ingly, rage to his adversaries, due the flocks of Ke'dar-they will be treatment to his enemies. To the collected together to you. The rams islands he will recompense due of Ne ba'ioth—they will minister to treatment. 19 And from the sun- you. With approval they will come set they will begin to fear the name up upon my altar, and I shall beautify my own house of beauty,

8 "Who are these that come flying just like a cloud, and like which the very spirit of Jehovah doves to their birdhouse holes? 9 For in me the islands themselves will keep hoping, the ships of Tar'shish also as at the first, in order to bring your sons from far away. their silver and their gold being with them, to the name of Jehovah your God and to the Holy One of Israel, for he will have beautified you. 10 And foreigners will actually build your walls, and their own kings will minister to you; for in my indignation I shall have struck vou, but in my good will I shall certainly have mercy upon

11 "And your gates will actually be kept open constantly; they will not be closed even by day or by night, in order to bring to you the resources of the nations, and their kings will be taking the lead. 12 For any nation and any kingdom that will not serve you will perish: and the nations themselves will without fail come to devastation.

13 "To you the very glory of Leb'a non will come, the juniper tree, the ash tree and the cypress at the same time, in order to been collected together; they have beautify the place of my sanctuary;

of my feet.

14 "And to you the sons of those afflicting you must go, bowing down; and all those treating you disrespectfully must bend down at the very soles of your feet, and they will have to call you the city of Jehovah, Zion of the Holy One of Israel.

15 "Instead of your proving to be one left entirely and hated, with nobody passing through, I will even set you as a thing of pride to time indefinite, an exultation for generation after generayou will be certain to know that I, Powerful One of Jacob is your Repurchaser. 17 Instead of the copper I shall bring in gold, and insilver, and instead of the wood, copper, and instead of the stones, iron: and I will appoint peace as your overseers and righteousness as

your task assigners.

18 "No more will violence be heard in your land, despoiling or breakdown within your boundaries. And you will certainly call your own walls Salvation and your gates no more prove to be a light by day, and for brightness the moon itself will no more give you light, And Jehovah must become to you an go on the wane; for Jehovah himself will become for you an inbe righteous: to time indefinite they will hold possession of the land, the sprout of my planting, the work of my hands, for [me] to be beautified. 22 The little one himself will become a thousand, and the small one a mighty nation. I myself, Jehovah, shall speed it up in its own time."

and I shall glorify the very place 61 The spirit of the Lord Jehovah is upon me, for the reason that Jehovah has anointed me to tell good news to the meek ones. He has sent me to bind up the brokenhearted, to proclaim liberty to those taken captive and the wide opening [of the eyes] even to the prisoners: 2 to proclaim the year of good will on the part of Jehovah and the day of vengeance on the part of our God; to comfort all the mourning ones; 3 to assign to those mourning over Zion, to give them a headdress instead of ashes, the oil of exultation instead of tion, 16 And you will actually mourning, the mantle of praise insuck the milk of nations, and the stead of the downhearted spirit; breast of kings you will suck; and and they must be called big trees of righteousness, the planting of Jehovah, am your Savior, and the Jehovah, for [him] to be beautified. 4 And they must rebuild the long-standing devastated places; they will raise up even the desostead of the iron I shall bring in lated places of former times, and they will certainly make anew the devastated cities, the places desolate for generation after generation.

5 "And strangers will actually stand and shepherd the flocks of you people, and the foreigners will be your farmers and your vinedressers. 6 And as for you, the priests of Jehovah you will be called; the ministers of our God Praise. 19 For you the sun will you will be said to be. The resources of the nations you people will eat, and in their glory you will speak elatedly about yourselves. 7 Instead of Your shame there will indefinitely lasting light, and your be a double portion, and instead God your beauty. 20 No more will of humiliation they will cry out your sun set, nor will your moon joyfully over their share. Therefore in their land they will take possession of even a double portion. definitely lasting light, and the Rejoicing to time indefinite is what days of your mourning will have will come to be theirs. 8 For I, come to completion. 21 And as Jehovah, am loving justice, hating for your people, all of them will robbery along with unrighteousness. And I will give their wages in trueness, and an indefinitely lasting covenant I shall conclude toward them. 9 And their offspring will actually be known even among the nations, and their descendants in among the peoples. All those seeing them will recognize them, that they are the offspring whom Jehovah idly, yes, until he sets Jerusalem as has blessed."

10 Without fail I shall exult in Jehovah. My soul will be joyful in right hand and with his strong my God. For he has clothed me arm: "I will no more give your with the garments of salvation; grain as food to your enemies, nor with the sleeveless coat of righteousness he has enwrapped me, like for which you have toiled. 9 But the bridegroom who, in a priestly the very ones gathering it will eat way, puts on a headdress, and like it, and they will be certain to praise the bride who decks herself with Jehovah; and the very ones colher ornamental things. 11 For as lecting it will drink it in my holy the earth itself brings forth its courtvards." sprout, and as the garden itself makes the things that are sown in the gates, you men. Clear the way it sprout, in like manner Jehovah of the people, Bank up, bank up himself will cause the sprouting of the highway. Rid [it] of stones, righteousness and of praise in front Raise up a signal for the peoples. of all the nations.

62 For the sake of Zion I shall not keep still, and for the sake of Jerusalem I shall not stay quiet until her righteousness goes forth just like the brightness, and her salvation like a torch that burns.

2 "And the nations will certainly see your righteousness. O woman, and all kings your glory. And you will actually be called by a new name, which the very mouth of Jehovah will designate. 3 And you must become a crown of beauty in the hand of Jehovah, and a kingly turban in the palm of your God. 4 No more will you be said to be a woman left entirely; and your own land will no more be said to be desolate; but you yourself will be called My Delight Is in Her, and your land Owned as a Wife. For Jehovah will have taken delight in you, and your own land will be owned as a wife. 5 For just as a young man takes ownership of a virgin as his wife, your sons will take ownership of you as a wife. And with the exultation of a bridegroom over a bride, your God will exult even over you. 6 Upon your walls, O Jerusalem, I have commissioned watchmen. All day long and all night long, constantly, let them not keep still.

"You who are making mention of Jehovah, let there be no silence

a praise in the earth."

831 Zion's new name. God assures her salvation ISAIAH 61: 10-63: 5

8 Jehovah has sworn with his will foreigners drink your new wine.

10 Pass out, pass out through

11 Look! Jehovah himself has caused [it] to be heard to the farthest part of the earth: "Say, you people, to the daughter of Zion, 'Look! Your salvation is coming. Look! The reward he gives is with him, and the wages he pays are before him."

12 And men will certainly call them the holy people, those repurchased by Jehovah; and you yourself will be called Searched For, a City Not Left Entirely.

CO Who is this one coming from E'dom, the one with garments of glowing colors from Boz'rah, this one who is honorable in his clothing, marching in the abundance of his power?

"I, the One speaking in righteousness, the One abounding I'in

power1 to save."

2 Why is it that your clothing is red, and your garments are like those of one treading in the wine

press?

3 "The wine trough I have trodden by myself, while there was no man with me from the peoples. And I kept treading them in my anger, and I kept trampling them down in my rage. And their spurting blood kept spattering upon my garments. and all my clothing I have polluted. 4 For the day of vengeance is in my heart, and the very year of my repurchased ones has come. 5 And I kept looking, but there was no on your part, 7 and do not give helper; and I began to show myhim any silence until he fixes sol- self astonished, but there was no

one offering support. So my arm and your full might, the commofurnished me salvation, and my rage was what supported me. 6 And I kept stamping down peoples in my anger, and I proceeded to make them drunk with my rage and to bring down to the earth their spurting blood."

7 The loving-kindnesses of Jehovah I shall mention, the praises of Jehovah, according to all that Jehovah has rendered to us, even the abundant goodness to the house of Israel that he has rendered to them | you? Come back for the sake of according to his mercies and according to the abundance of his loving-kindnesses. 8 And he went on to say: "Surely they are my people, sons that will not prove false." So it was to them that he came to be a Savior. 9 During all as those over whom you did not their distress it was distressing to rule, as those upon whom your him. And his own personal messenger saved them. In his love and in his compassion he himself repurchased them, and he proceeded to lift them up and carry them all the days of long ago.

10 But they themselves rebelled and made his holy spirit feel hurt. He now was changed into an enemy of theirs; he himself warred against them. 11 And one began to remember the days of long ago, Moses his servant: "Where is the One that brought them up out of the sea with the shepherds of his flock? One making His beautiful arm go One splitting the waters from beindefinitely lasting name for his own self; 13 the One making them walk through the surging you in your own ways. waters so that, like a horse in the them rest."

Thus you led your people in order to make a beautiful name for your own self.

and beauty. Where are your zeal one calling upon your name, no one

tion of your inward parts, and your mercies? Toward me they have restrained themselves. 16 For you are our Father; although Abraham himself may not have known us and Israel himself may not recognize us, you, O Jehovah, are our Father. Our Repurchaser of long ago is your name. 17 Why do you, O Jehovah, keep making us wander from your ways? Why do you make our heart hard against the fear of your servants, the tribes of your hereditary possession. 18 For a little while your holy people had possession. Our own adversaries have stamped down your sanctuary. 19 We have for a long time become name had not been called.

God's rage upon peoples. Prayer for help

64 O if only you had ripped the heavens apart, that you had come down, that on account of you the very mountains had quaked, 2 as when a fire ignites the brushwood, [and] the fire makes the very water boil up, in order to make your name known to your adversaries, that on account of you the nations might be agitated! 3 When you did fear-inspiring things for which we could not hope, you came down. On account of you the mountains themselves quaked. Where is the One that put within 4 And from time long ago none him His own holy spirit? 12 The have heard, nor have any given ear, nor has an eye itself seen a at the right hand of Moses; the God, except you, that acts for the one that keeps in expectation of fore them in order to make an him. 5 You have met up with the one exulting and doing righteousness, those who keep remembering

Look! You yourself became inwilderness, they did not stumble? dignant, while we kept sinning—in 14 Just as when a beast itself goes them a long time, and should we down into the valley plain, the very be saved? 6 And we become like spirit of Jehovah proceeded to make someone unclean, all of us, and all our acts of righteousness are like a garment for periods of menstruation: and we shall fade away like leafage, all of us, and our errors 15 Look from heaven and see themselves will carry us away just out of your lofty abode of holiness like a wind. 7 And there is no rousing himself to lay hold on you; errors of their forefathers at the for you have concealed your face same time," Jehovah has said. "Befrom us, and you cause us to melt cause they have made sacrificial by the power of our error.

are the work of your hand. 9 Do bosom." not be indignant, O Jehovah, to the extreme, and do not forever remember [our] error. Look, now, wine is found in the cluster and please: we are all your people, someone has to say, 'Do not ruin 10 Your own holy cities have be- it, because there is a blessing in come a wilderness. Zion itself has it,' so I shall do for the sake of become a sheer wilderness. Jeru- my servants in order not to bring salem a desolate waste. 11 Our everybody to ruin. 9 And I will house of holiness and beauty, in bring forth out of Jacob an offwhich our forefathers praised you, spring and out of Judah the heredhas itself become something for itary possessor of my mountains: burning in the fire; and every one and my chosen ones must take of our desirable things has become possession of it, and my own serva devastation. 12 In the face of ants will reside there, 10 And these things will you continue keep- | Shar'on must become a pasture ing yourself in check, O Jehovah? Will you stay still and let us be plain of A'chor a resting place for afflicted to the extreme?

65 "I have let myself be searched for by those who for by those who had not asked [for me]. I have let myself be found by those who had not holy mountain, those setting in looked for me. I have said, 'Here order a table for the god of Good I am, here I am!' to a nation that Luck and those filling up mixed was not calling upon my name.

all day long to a stubborn people, those who are walking in the way that is not good, after their thoughts; 3 the people [made up of] those offending me right to you did not listen; and you kept my face constantly, sacrificing in the gardens and making sacrificial smoke upon the bricks, 4 seating themselves among the burial places, who also pass the night even in Lord Jehovah has said: "Look! the watch huts, eating the flesh My own servants will eat, but you of the pig, even the broth of foul things being in their vessels: My own servants will drink, but 5 those who are saying, 'Keep you yourselves will go thirsty. Look! close to yourself. Do not approach My own servants will rejoice, but me, for I shall certainly convey you yourselves will suffer shame. holiness to you.' These are a smoke 14 Look! My own servants will cry in my nostrils, a fire burning all out joyfully because of the good day long.

smoke upon the mountains, and 8 And now, O Jehovah, you are upon the hills they have reproached our Father. We are the clay, and me, I will also measure out their you are our Potter; and all of us wages first of all into their own

> 8 This is what Jehovah has said: "In the same way that the new ground for sheep and the low cattle, for my people who will have looked for me.

11 "But you men are those leaving Jehovah, those forgetting my wine for the god of Destiny. 2 "I have spread out my hands 12 And I will destine you men to the sword, and you will all of you bow down to being slaughtered; for the reason that I called, but you did not answer; I spoke, but doing what was bad in my eyes, and the thing in which I took no

delight you chose."

13 Therefore this is what the yourselves will go hungry. Look! condition of the heart, but you 6 "Look! It is written before me. vourselves will make outcries be-I shall not keep still, but I will cause of the pain of heart and you render a reward; I will even render will howl because of sheer breakthe reward into their own bosom, down of spirit. 15 And you men 7 for their own errors and for the will certainly lay up your name 834

for an oath by my chosen ones, I the lion will eat straw just like the and the Lord Jehovah will actually put [you] individually to death, but his own servants he will call by another name: 16 so that anyone blessing himself in the earth will bless himself by the God of faith, and anyone making a sworn statement in the earth will swear by the God of faith; because the former distresses will actually be forgotten and because they will actually be concealed from my eyes.

17 "For here I am creating new former things will not be called to mind, neither will they come up into the heart. 18 But exult, you people, and be joyful forever in what I am creating. For here I am creating Jerusalem a cause for joyfulness and her people a cause for exultation. 19 And I will be joyful in Jerusalem and exult in my people; and no more will there be heard in her the sound of weeping or the sound of a plaintive cry."

20 "No more will there come to be a suckling a few days old from will die as a mere boy, although a hundred years of age; and as for the sinner, although a hundred years of age he will have evil called down upon him. 21 And they will plant vineyards and eat [their] and someone else have occupancy; they will not plant and someone else do the eating. For like the days of a tree will the days of my people be: and the work of their own hands my chosen ones will use to the full. 23 They will not toil for nothing, nor will they bring to birth for disturbance: because they are the offspring made up of the part, and they are the ones that chosen ones of Jehovah, and their descendants with them. 24 And it call out I myself shall answer; self shall hear.

25 "The wolf and the lamb

bull: and as for the serpent, his food will be dust. They will do no harm nor cause any ruin in all my holy mountain." Jehovah has said.

66 This is what Jehovah has said: "The heavens are my said: "The heavens are my throne, and the earth is my footstool. Where, then, is the house that you people can build for me. and where, then, is the place as a resting place for me?"

2 "Now all these things my own heavens and a new earth; and the hand has made, so that all these came to be," is the utterance of Jehovah, "To this one, then, I shall look, to the one afflicted and contrite in spirit and trembling at my

word.

3 "The one slaughtering the bull is as one striking down a man. The one sacrificing the sheep is as one breaking the neck of a dog. The one offering up a gift—the blood of a pig! The one presenting a memorial of frankincense is as one saving a blessing with uncanny words. They are also the ones that that place, neither an old man that have chosen their own ways, and does not fulfill his days; for one in their disgusting things their very soul has taken a delight. 4 I myself, in turn, shall choose ways of ill-treating them; and the things frightful to them I shall bring upon them; for the reason that I called, certainly build houses and have but there was no one answering; occupancy; and they will certainly I spoke, but there were none that listened: and they kept on doing fruitage. 22 They will not build what was bad in my eyes, and the thing in which I took no delight they chose."

5 Hear the word of Jehovah, you men who are trembling at his word: "Your brothers that are hating you, that are excluding you by reason of my name, said, 'May Jehovah be glorified!' He must also appear with rejoicing on your

will be put to shame."

6 There is a sound of uproar out will actually occur that before they of the city, a sound out of the temple! It is the sound of Jehovah while they are yet speaking, I my- repaying what is deserved to his enemies.

7 Before she began to come into themselves will feed as one, and labor pains she gave birth. Before

birth pangs could come to her, she many. 17 Those sanctifying themeven gave deliverance to a male selves and cleansing themselves for child. 8 Who has heard of a thing the gardens behind one in the like this? Who has seen things center, eating the flesh of the pig like these? Will a land be brought and the loathsome thing, even the forth with labor pains in one day? jumping rodent, they will all to-Or will a nation be born at one gether reach their end," is the time? For Zion has come into labor utterance of Jehovah. 18 "And as pains as well as given birth to her regards their works and their

breaking through and not cause the giving birth?" says Jehovah, come and see my glory." "Or am I causing a giving birth

up?" your God has said.

10 Rejoice with Jerusalem and be joyful with her, all you lovers of her. Exult greatly with her, all Ja'van, the faraway islands, who you keeping yourselves in mourn- have not heard a report about me ing over her; 11 for the reason or seen my glory; and they will that you will suck and certainly for certain tell about my glory get satisfaction from the breast of among the nations. 20 And they full consolation by her; for the will actually bring all your brothers reason that you will sip and experience exquisite delight from the Jehovah, on horses and in chariots teat of her glory. 12 For this is and in covered wagons and on what Jehovah has said: "Here I am mules and on swift she-camels, up extending to her peace just like a river and the glory of nations just Jehovah has said, "just as when the like a flooding torrent, and you sons of Israel bring the gift in a will certainly suck. Upon the flank you will be carried, and upon the knees you will be fondled. 13 Like a man whom his own mother keeps comforting, so I myself shall keep comforting you people; and in the case of Jerusalem you will be comforted. 14 And you will certainly see, and your heart will be bound to exult, and your very bones will sprout just like tender grass. And the hand of Jehovah will certainly be made known to his servants. enemies."

15 "For here Jehovah himself comes as a very fire, and his chariots are like a stormwind, in order fire. 16 For as fire Jehovah him-Jehovah will certainly become repulsive to all flesh."

thoughts, I am coming in order to 9 "As for me, shall I cause the collect all the nations and tongues together; and they will have to

19 "And I will set among them and do I actually cause a shutting a sign, and I will send some of those who are escaped to the nations, [to] Tar'shish, Pul, and Lud, those drawing the bow, Tu'bal and out of all the nations as a gift to and in covered wagons and on to my holy mountain, Jerusalem, clean vessel into the house of Jehovah."

21 "And from them also I shall take some for the priests, for the Levites." Jehovah has said.

22 "For just as the new heavens and the new earth that I am making are standing before me," is the utterance of Jehovah, "so the offspring of you people and the name of you people will keep standing."

23 "And it will certainly occur but he will actually denounce his that from new moon to new moon and from sabbath to sabbath all flesh will come in to bow down before me," Jehovah has said. 24 "And they will actually go forth to pay back his anger with sheer and look upon the carcasses of the rage and his rebuke with flames of men that were transgressing against me: for the very worms self will for a fact take up the upon them will not die and their controversy, yes, with his sword, fire itself will not be extinguished. against all flesh; and the slain of and they must become something 1 The words of Jeremian the son in the word in order to carry it out. that were in An'a thoth in the land of Benjamin; 2 to whom the word of Jehovah occurred in the days of Jo-si'ah the son of A'mon, the king of Judah, in the thirteenth year of his reigning. 3 And it kept on occurring in the days of Je hoi'a kim the son of Jo si'ah. the king of Judah, until the completion of the eleventh year of Zede-ki'ah the son of Jo-si'ah, the king of Judah, until Jerusalem went into exile in the fifth month.

4 And the word of Jehovah began to occur to me, saying: 5 "Before I was forming you in the belly I knew you, and before you proceeded to come forth from the womb I sanctified you. Prophet to all her walls round about and the nations I made you."

6 But I said: "Alas, O Lord Jehovah! Here I actually do not a boy."

to me: "Do not say, 'I am but a boy.' But to all those to whom I you, you should speak. 8 Do not for 'I am with you to deliver you." is the utterance of Jehovah."

my mouth. Then Jehovah said to your mouth. 10 See, I have commissioned you this day to be over the nations and over the kingdoms. in order to uproot and to pull down and to destroy and to tear down, to build and to plant."

11 And the word of Jehovah continued to occur to me, saving: "What are you seeing, Jeremiah?"

The words of Jeremiah the son I am keeping awake concerning

13 And the word of Jehovah proceeded to occur to me the second time, saving: "What are you seeing?"

So I said: "A widemouthed cooking pot blown upon is what I am seeing, and its mouth is away from

the north."

14 At this Jehovah said to me: "Out of the north the calamity will be loosened against all the inhabitants of the land. 15 For 'here I am calling for all the families of the kingdoms of the north,' is the utterance of Jehovah: 'and they will certainly come and place each one his throne at the entrance of the gates of Jerusalem, and against against all the cities of Judah. 16 And I will speak with them my judgments over all their badness. know how to speak, for I am but in that they have left me and they keep making sacrificial smoke to 7 And Jehovah went on to say other gods and bowing down to the works of their own hands.'

17 "And as for you, you should shall send you, you should go; and gird up your hips, and you must everything that I shall command rise up and speak to them everything that I myself command you. be afraid because of their faces, Do not be struck with any terror because of them, in order that I may not strike you with terror 9 At that Jehovah thrust his before them, 18 But as for me, hand out and caused it to touch here I have made you today a fortified city and an iron pillar me: "Here I have put my words in and copper walls against all the land, toward the kings of Judah, toward her princes, toward her priests and toward the people of the land, 19 And they will be certain to fight against you, but they will not prevail against you, for 'I am with you,' is the utterance of Jehovah, 'to deliver you,' "

What are you seeing, Jeremiah?" 2 And the word of Jehovah pro-So I said: "An offshoot of an 2 ceeded to occur to me, saying: almond tree is what I am seeing." 2 "Go, and you must call out in 12 And Jehovah went on to say the ears of Jerusalem, saying, "This to me: "You have seen well, for is what Jehovah has said: "I well

remember, on your part, the loving- amazement. O you heavens, at kindness of your youth, the love this: and bristle up in very great during your being engaged to marry, horror,' is the utterance of Jehoyour walking after me in the wil- vah, 13 'because there are two bad derness, in a land not sown with things that my people have done: seed. 3 Israel was something holy They have left even me, the source to Jehovah, the first yield to Him." 'Any persons devouring him would for themselves cisterns, broken make themselves guilty. Calamity cisterns, that cannot contain the itself would come upon them,' was | water,' the utterance of Jehovah."

have become far off from me, and in which no earthling man dwelt?'

to a land of the orchard, to eat its fruitage and its good things. But you came in and defiled my land; and my own inheritance you badness should correct you, and made something detestable. 8 The your own acts of unfaithfulness priests themselves did not say. 'Where is Jehovah?' And the very ones handling the law did not know me: and the shepherds themselves transgressed against me, and resulted to you,' is the utterance even the prophets prophesied by of the Sovereign Lord, Jehovah Ba'al, and after those who could of armies. bring no benefit they walked.

9 "Therefore I shall contend further with you people,' is the utterance of Jehovah, 'and with the sons of your sons I shall contend.'

10 "'But pass over to the coastlands of the Kit'tim and see. Yes, send even to Ke'dar and give your a choice red vine, all of it a special consideration, and see whether anything like this has happened. 11 Has a nation exchanged gods, even for those that

of living water, in order to hew out

14 "'Is Israel a servant, or a 4 Hear the word of Jehovah, slave born in the household? Why O house of Jacob, and all you is it that he has come to be for families of the house of Israel, plunder? 15 Against him maned 5 This is what Jehovah has said: young lions roar; they have given "What have your fathers found in out their voice. And they went me that was unjust, so that they making his land an object of astonishment. His own cities have they kept walking after the vain been set afire, so that there is no idol and becoming vain themselves? inhabitant. 16 Even the sons of 6 And they have not said. 'Where Noph and Tah'pa-nes themselves is Jehovah, the One bringing us up kept feeding on you at the crown out of the land of Egypt, the One of the head. 17 Is not this what walking us through the wilderness, you proceeded to do to yourself by through a land of desert plain and your leaving Jehovah your God pit, through a land of no water and during the time of [his] walking of deep shadow, through a land you in the way? 18 And now through which no man passed and what concern should you have for the way of Egypt in order to drink 7 "And I gradually brought you the waters of Shi'hor? And what concern should you have for the way of As·syr'i·a in order to drink the waters of the River? 19 Your should reprove you. Know, then, and see that your leaving Jehovah your God is something bad and bitter, and no dread of me [has

20 "'For long ago I broke your voke to pieces: I tore your bands apart. But you said: "I am not going to serve," for upon every high hill and under every luxuriant tree you were lying sprawled out, prostituting yourself. 21 And as for me. I had planted you as true seed. So how have you been changed toward me into the degenerate [shoots] of a foreign vine?'

22 "'But though you should do are no gods? But my own people the washing with alkali and take have exchanged my glory for what to yourself large quantities of lye, can bring no benefit. 12 Stare in your error would certainly be a

stain before me,' is the utterance ornaments, a bride her breastof the Lord Jehovah. 23 How can bands? And yet my own peopleyou say, 'I have not defiled myself. they have forgotten me days with-After the Ba'als I have not walked'? out number. See your way in the valley. Take note of what you have done. A prove your way in order to look swift young she-camel aimlessly for love? Therefore it has also been running to and fro in her ways; in bad things that you have taught 24 a zebra accustomed to the wil- your ways. 34 Also, in your skirts derness, at the craving of her soul, there have been found the blood snuffing up the wind; at her time marks of the souls of the innocent for copulation, who can turn her back? All those who are looking for her will not go tiring themselves out. In her month they will find her. 25 Hold your foot back from [becoming] barefoot, and your throat from thirst. But you proceeded to say, 'It is hopeless! No, but I have fallen in love with

going to walk.' 26 "As with the shame of a thief when he is found out, so those of the house of Israel have felt shame, they, their kings, their princes and their priests and their prophets. 27 They are saying to a tree. 'You are my father,' and to a stone, 'You yourself brought me to birth.' But to me they have turned the back of the neck and not the face. And in the time of their calamity they will say, 'Do rise up

strangers, and after them I am

28 "But where are your gods that you have made for yourself? Let them rise up if they can save you in the time of your calamity. For as the number of your cities your gods have become, O Judah.

and save us!

struck your sons. No discipline did they take. Your sword has dethat is causing ruin. 31 O genera-Jehovah.

33 "Why do you, O woman, impoor ones. Not in the act of breaking in have I found them, but [they arel upon all these.

35 "But you say, 'I have remained innocent. Surely his anger has turned back from me.'

"Here I am entering into controversy with you on account of your saying, 'I have not sinned.' 36 Why do you treat as very insignificant the changing of your way? Of Egypt, too, you will become ashamed, just as you became ashamed of As·syr'i·a. 37 For this cause also you will go forth with your hands upon your head, because Jehovah has rejected the objects of your confidence, and you will have no success with them."

3 There is a saying: "If a man should send away his wife and should send away his wife and she should actually go away from him and become another man's, should he return to her any more?"

Has that land not positively

been polluted?

"And you yourself have committed prostitution with many companions: and should there be 29 "'Why do you people keep a returning to me?" is the uttercontending against me? Why have ance of Jehovah. 2 "Raise your you transgressed, all of you, eyes to the beaten paths and see. against me?' is the utterance of Where is it that you have not been Jehovah. 30 To no effect I have raped? Alongside the ways you have sat for them, like an Arabian in the wilderness; and you keep polvoured your prophets, like a lion luting the land with your acts of prostitution and with your badness. tion, see for yourselves the word of 3 So copious showers are withheld, and not even a spring rain has oc-"Have I become a mere wilder- curred. And the forehead of a wife ness to Israel or a land of intense committing prostitution is what has darkness? Why is it that these, become yours. You have refused my people, have said, 'We have to feel humiliated, 4 Have you roamed. We shall come to you no from now on called out to me, 'My more'? 32 Can a virgin forget her Father, you are the confidential

friend of my youth! 5 Should one | 14 "Return, O you renegade stay resentful to time indefinite, sons," is the utterance of Jehovah. or keep watching [something] forever?' Look! You have spoken, and bandly owner of you people: and you went on to do bad things and I will take you, one out of a city

to me in the days of Jo si'ah the give you shepherds in agreement king: "'Have you seen what un- with my heart, and they will cerfaithful Israel has done? She is tainly feed you with knowledge going upon every high mountain and insight. 16 And it must occur and underneath every luxuriant that you will become many and tree, that she may commit pros- certainly bear fruit in the land in titution there. 7 And after her those days," is the utterance of doing all these things I kept saying that she should return even to me. but she did not return; and Judah kept looking at her own treacherous sister. 8 When I got to see miss it, and no more will it be that, for the very reason that unfaithful Israel had committed adultery, I sent her away and proceeded to give the certificate of her full divorce to her, yet treacherously dealing Judah her sister did not become afraid, but she herself also began to go and commit prostitution. 9 And her prostitution occurred because of [her] frivolous house of Israel, and together they view, and she kept polluting the land and committing adultery with north into the land that I gave as stones and with trees; 10 and a hereditary possession to your even for all this her treacherous forefathers. 19 And I myself have sister Judah did not return to me said, 'O how I proceeded to place with all her heart, only falsely,' is you among the sons and to give the utterance of Jehovah."

11 And Jehovah went on to say to me: "Unfaithful Israel has the armies of the nations!' And I proved her own soul to be more righteous than treacherously dealing Judah. 12 Go, and you must proclaim these words to the north and say:

"'"Do return, O renegade Israel." is the utterance of Jehovah.' "I shall not have my face drop [angrily] upon you people, for I am loyal," is the utterance of Jehovah.' "I shall not stay resentful the entreaties of the sons of Isto time indefinite. 13 Only take rael. For they have twisted their note of your error, for it is against Jehovah your God that you have their God. transgressed. And you continued scattering your ways to the strangers under every luxuriant tree, but tion." to my voice you people did not listen," is the utterance of Jehovah.'"

"For I myself have become the husand two out of a family, and I will 6 And Jehovah proceeded to say bring you to Zion. 15 And I will Jehovah, "No more will they say, 'The ark of the covenant of Jehovah!' nor will it come up into the heart, nor will they remember it or made. 17 In that time they will call Jerusalem the throne of Jehovah; and to her all the nations must be brought together to the name of Jehovah at Jerusalem, and they will no more walk after the stubbornness of their bad heart."

> 18 "In those days they will walk, the house of Judah alongside the will come out of the land of the you the desirable land, the hereditary possession of the ornament of further said, "My Father!" you people will call out to me, and from following me you people will not turn back.' 20 'Truly [as] a wife has treacherously gone from her companion, so you, O house of Israel, have dealt treacherously with me.' is the utterance of Jehovah."

> 21 On the beaten paths there has been heard a sound, the weeping, way: they have forgotten Jehovah

> 22 "Return, you renegade sons. I shall heal your renegade condi-

"Here we are! We have come to you, for you, O Jehovah, are our God. 23 Truly the hills as well as

the turmoil on the mountains be-|astonishment. Your own cities will long to falsehood. Truly in Jeho- fall in ruins so that there will be vah our God is the salvation of no inhabitant. 8 On this account Israel. 24 But the shameful thing gird on sackcloth, you people. Beat itself has eaten up the toil of our your breasts and howl, because the forefathers from our youth, their burning anger of Jehovah has not flocks and their herds, their sons turned back from us. and their daughters. 25 We lie down in our shame, and our hu- day," is the utterance of Jehovah, miliation keeps covering us: for it "that the heart of the king will is toward Jehovah our God that we perish, also the heart of the princes; have sinned, we and our fathers and the priests will certainly be from our youth on and down to driven to astonishment, and this day, and we have not obeyed the prophets themselves will be the voice of Jehovah our God."

"If you would return, O Israel," 4 is the utterance of Jehovah, "you may return even to me. And if you will take away your disgusting things on my account, then you will not go as a fugitive. 2 And [if] you will certainly swear, 'As Jehovah is alive in truth, in justice and in righteousness!' then in him the nations will actually bless boast about themselves."

3 For this is what Jehovah has said to the men of Judah and to Jerusalem: "Plow for yourselves arable land, and do not keep sowing among thorns. 4 Get yourtake away the foreskins of your hearts, you men of Judah and inrage may not go forth just like a fire, and it certainly burn with no one to do the extinguishing, on account of the badness of your dealings."

5 Tell [it] in Judah, you men, and publish [it] even in Jerusalem, and say [it] out, and blow a horn throughout the land, Call out loudly and say: "Gather yourselves together, and let us enter into the against Jerusalem." fortified cities. 6 Raise a signal there is a calamity that I am bringto render your land as an object of to you. This is the calamity upon

9 "And it must occur in that amazed."

10 And I proceeded to say: "Alas, O Lord Jehovah! Truly you have absolutely deceived this people and Jerusalem, saying, 'Peace itself will become yours,' and the sword has reached clear to the soul."

11 At that time it will be said to this people and to Jerusalem: "There is a searing wind of the beaten paths through the wilderthemselves, and in him they will ness [on] the way to the daughter of my people; it is not for winnowing, nor for cleansing, 12 The full wind itself comes even from these to me. Now I myself also shall speak forth the judgments with them. 13 Look! Like rain clouds selves circumcised to Jehovah, and he will come up, and his chariots are like a stormwind. His horses are swifter than eagles. Woe to us, habitants of Jerusalem; that my because we have been despoiled! 14 Wash your heart clean of sheer badness. O Jerusalem, in order that you may be saved. How long will your erroneous thoughts lodge within you? 15 For a voice is telling from Dan and is publishing something hurtful from the mountainous region of E'phra·im. 16 Make mention [of it], you people, yes, to the nations, Publish [it]

"Watchers are coming from a toward Zion. Make provision for land far away, and they will let shelter. Do not stand still." For out their voice against the very cities of Judah. 17 Like guards of ing in from the north, even a the open field they have become great crash. 7 He has gone up as against her on all sides, because a lion out of his thicket, and the she has rebelled even against me." one who is bringing the nations is the utterance of Jehovah. to ruin has pulled away; he has 18 "Your way and your dealings gone forth from his place in order | -there will be a rendering of these you, for it is bitter; because it has since you used to deck yourself reached clear to your heart."

tines! I am in severe pains in the black paint? It is in vain that you walls of my heart. My heart is used to make yourself pretty. Those boisterous within me. I cannot keep lusting after [you] have rejected silent, for the sound of the horn you; they keep seeking for your is what my soul has heard, the very soul. 31 For a voice like that alarm signal of war. 20 Crash of a sick woman I have heard, the upon crash is what has been called distress like that of a woman giving out, for the whole land has been birth to her first child, the voice of despoiled. Suddenly my tents have the daughter of Zion who keeps been despoiled, in a moment my gasping for breath. She keeps tent cloths. 21 How long shall I spreading out her palms: "Woe, keep seeing the signal, keep hearing now, to me, for my soul is tired of the sound of the horn? 22 For the killers!" my people is foolish. Of me they my people is foolish. Of me they have not taken note. They are unwise sons; and they are not those having understanding. Wise they are for doing bad, but for doing good they actually have no knowledge.

23 I saw the land, and, look! [it was] empty and waste; and into say: "As Jehovah is alive!" they the heavens, and their light was no more. 24 I saw the mountains. and, look! they were rocking, and a shaking, 25 I saw, and, look! there was not an earthling man. heavens had all fled. 26 I saw. and, look! the orchard itself was a burning anger.

27 For this is what Jehovah has shall I not carry out a sheer exthe land will mourn, and the heavens above will certainly become dark. It is because I have spoken. I have considered, and I have not from it. 29 Because of the sound of the horsemen and bow shooters the entire city is running away. They have entered into the thickets, and into the rocks they have gone up. Every city is left, and there is no man dwelling in them."

30 Now that you are despoiled, what will you do, since you used

with ornaments of gold, since you 19 O my intestines, my intes- used to enlarge your eyes with

> know, and seek for yourselves in her public squares whether you can find a man, whether there exists anyone doing justice, anyone seeking faithfulness, and I shall forgive her. 2 Even if they should would thereby be swearing to sheer falsehood.

3 O Jehovah, are not those eyes the hills themselves were all given of yours toward faithfulness? You have struck them, but they did not become ill. You exterminated them. and the flying creatures of the They refused to take discipline. They made their faces harder than a crag. They refused to turn back. wilderness, and the very cities of it 4 Even I myself had said: "Surely had all been torn down. It was they are of low class. They acted because of Jehovah, because of his foolishly, for they have ignored the way of Jehovah, the judgment of their God. 5 I will go my way to said: "A desolate waste is what the great ones and speak with the whole land will become, and them; for they themselves must have taken note of the way of Jetermination? 28 On this account hovah, the judgment of their God. Surely they themselves must have all together broken the yoke; they must have torn apart the bands."

6 That is why a lion out of the felt regret, nor shall I turn back forest has struck them, a wolf itself of the desert plains keeps despoiling them, a leopard is keeping awake at their cities. Everyone going forth from them gets torn to pieces. For their transgressions have become many; their acts of unfaithfulness have become numerous.

7 How can I forgive you for this to clothe yourself with scarlet, very thing? Your own sons have left me, and they keep swearing sword your fortified cities in which by what is no God. And I kept you are trusting." satisfying them, but they continued committing adultery, and to the house of a prostitute woman they go in troops. 8 Horses seized with sexual heat, having [strong] testicles, they have become, They neigh each one to the wife of his companion.

9 "Should I not take an accounting because of these very things?" is the utterance of Jehovah. "Or upon a nation that is like this should not my soul avenge itself?"

10 "Come up against her [vine] rows and cause ruin, but do not you men make an actual extermination. Take away her luxuriating shoots, for they do not belong to Jehovah. 11 For the house of Israel and the house of Judah have positively dealt treacherously with me," is the utterance of Jehoyah. 12 "They have denied Jehovah, and they keep saving, 'He is not, And upon us no calamity will come, and no sword or famine shall we see.' 13 And the prophets themselves become a wind, and the word is not in them. That is how it will be done to them."

14 Therefore this is what Jehovah, the God of armies, has said: "For the reason that you men are saying this thing, here I am makfire, and this people will be pieces your them."

15 "Here I am bringing in upon you men a nation from far away, O house of Israel," is the utterance of Jehovah. "It is an enduring nation. It is a nation of long ago, a from you people. nation whose language you do not know, and you cannot hear [un- have been found wicked men. They derstandingly] what they speak, keep peering, as when birdcatchers 16 Their quiver is like an open crouch down. They have set a burial place; all of them are mighty ruinous [trap]. It is men that they men. 17 They will also certainly catch. 27 As a cage is full of eat up your harvest and your bread. flying creatures, so their houses The men will eat up your sons and are full of deception. That is why your daughters. They will eat up they have become great and they your flocks and your herds. They gain riches. 28 They have grown will eat up your vine and your fig fat; they have become shiny. They tree. They will shatter with the have also overflowed with bad

18 "And even in those days," is the utterance of Jehovah, "I shall not carry out an extermination of you men. 19 And it must occur that you will say, 'Due to what fact has Jehovah our God done to us all these things?' And you must say to them, 'Just as you have left

me and have gone serving a foreign god in your land, so you will serve strangers in a land that is not yours."

20 Tell this in the house of Jacob, and publish it in Judah, saying: 21 "Hear, now, this, O unwise people that is without heart: They have eyes, but they cannot see; they have ears, but they cannot hear. 22 'Do you not fear even me,' is the utterance of Jehovah, 'or are you in no severe pains even because of me, who have set the sand as the boundary for the sea, an indefinitely lasting regulation that it cannot pass over? Although its waves toss themselves, still they cannot prevail; and [although] they do become boisterous, still they cannot pass over it. 23 But this very people has come to have a stubborn and rebellious heart; they have turned aside and keep walking in their course. 24 But they have not said in their heart: "Let us, now, fear Jehovah our God, ing my words in your mouth a the One who is giving the downpour and the autumn rain and the of wood, and it will certainly de- spring rain in its season, the One who guards even the prescribed weeks of the harvest for us." 25 Your own errors have turned these things away, and your own sins have held back what is good

26 "'For among my people there

pleaded, even the legal case of the a land not inhabited." fatherless boy, that they may gain poor ones they have not taken up.' "

29 "Should I not hold an accounting because of these very things," is the utterance of Jehovah, "or on a nation that is like this should not my soul avenge itself? 30 An astonishing situation, even a horrible thing, has been brought to be in the land: 31 The prophets themselves actually prophesy in falsehood; and as for the proach, in which [word] they can priests, they go subduing according take no delight. 11 And with the priests, they go subduing according to their powers. And my own people have loved [it] that way; and what will you men do in the finale in." of it?"

Take shelter. O you sons of Benjamin, from the midst of Jerusalem; and in Te-ko'a blow the horn. And over Beth-hac-che'rem raise a fire signal; because calamity itself has looked down out of the north, even a great crash, 2 The daughter of Zion has resembled indeed a comely and daintily bred woman. 3 To her the shepherds and their droves proceeded to come. Against her they pitched [their] tents all around. They grazed off each one his own part, 4 Against her they have sanctified war: "Rise up, and let us go up at midday!"

"Woe to us, for the day has declined, for the shadows of evening keep extending themselves!"

5 "Rise up, and let us go up during the night and bring to ruin shame because it was something deher dwelling towers."

6 For this is what Jehovah of armies has said: "Cut down wood feel any shame; for another thing, and throw up against Jerusalem a they have not come to know even siege rampart. She is the city with how to feel humiliated. Therefore She is nothing but oppression in are falling; in the time that I must the midst of her. 7 As a cistern keeps its waters cool, so she has will stumble," Jehovah has said. kept her badness cool. Violence and

things. No legal case have they may not set you as a desolate waste.

9 This is what Jehovah of armies success; and the judgment of the has said: "They will without fail glean the remnant of Israel just like a vine. Put your hand back like one that is gathering grapes upon the vine tendrils."

10 "To whom shall I speak and give warning, that they may hear? Look! Their ear is uncircumcised. so that they are unable to pay attention, Look! The very word of Jehovah has become to them a re-

rage of Jehovah I have become full.

I have become weary with holding

"Pour [it] out upon the child in the street and upon the intimate group of young men at the same time: for they will also be caught. a man along with his wife, an old man along with one that is full of days. 12 And their houses will certainly be turned over to others for possession, the fields and the wives at the same time. For I shall stretch my hand out against the inhabitants of the land," is the utterance of Jehovah.

13 "For from the least one of them even to the greatest one of them, every one is making for himself unjust gain; and from the prophet even to the priest, each one is acting falsely. 14 And they try to heal the breakdown of my people lightly, saying, "There is peace! There is peace!' when there is no peace. 15 Did they feel testable that they had done? For one thing, they positively do not which an accounting must be held, they will fall among those who hold an accounting with them they

16 This is what Jehovah has despoiling are heard in her; sick- said: "Stand still in the ways, you ness and plague are before my face people, and see, and ask for the constantly. 8 Be corrected. O Je- roadways of long ago, where, now, rusalem, that my soul may not turn the good way is; and walk in it, away disgusted from you: that I and find ease for your souls." But

they kept saying: "We are not | 27 "I have made you a metal going to walk." 17 "And I raised tester among my people, one makup over you people watchmen, 'Pay ing a thorough search: and you attention to the sound of the will take note and you must examhorn!" But they kept saving: "We ine their way. 28 All of them are are not going to pay attention." 18 "Therefore hear, O you nations! about as slanderers-copper and And know, O you assembly, what iron. They are all of them ruinous, will be among them. 19 Listen, O 29 The bellows have been scorched. earth! Here I am bringing in ca- Out from their fire there is lead. lamity upon this people as the One has kept refining intensely fruitage of their thoughts, for they simply for nothing, and those who paid no attention to my very own are bad have not been separated. words: and my law-they also kept 30 Rejected silver is what people rejecting it."

20 "What does this matter to me vah has rejected them." that you bring in even frankincense 7 The word that occurred to Jerefrom She'ba and the good cane 7 migh from Jehovah, saying: from the land far away? The whole 2 "Stand in the gate of the house burnt offerings of you people serve of Jehovah, and you must proclaim for no pleasure, and your very there this word, and you must say, sacrifices have not been gratifying 'Hear the word of Jehovah, all you to me." 21 Therefore this is what Jehovah has said: "Here I am these gates to bow down to Jehosetting for this people stumbling vah. 3 This is what Jehovah of blocks, and they will certainly armies the God of Israel has said: stumble over them, father and "Make your ways and your deal-sons together; the neighbor and his ings good, and I will keep you peocompanion—they will perish."

Zion."

woman giving birth, 25 Do not indefinite."'" go out into the field, and do not walk even in the way; for there trust in fallacious words-it will is the sword belonging to the certainly be of no benefit at all, enemy, there is fright all around. 9 Can there be stealing, murdering 26 O daughter of my people, gird and committing adultery and on sackcloth and wallow in the swearing falsely and making sacashes. Make your mourning that rificial smoke to Ba'al and walking bitterness: because suddenly the known, 10 and must you come despoiler will come upon us.

the most stubborn men, walking will certainly call them, for Jeho-

miah from Jehovah, saying: of Judah, who are entering into ple residing in this place. 4 Do 22 This is what Jehovah has not put your trust in fallacious said: "Look! A people is coming words, saying, "The temple of Jefrom the land of the north, and hovah, the temple of Jehovah, the there is a great nation that will temple of Jehovah they are!' 5 For be awakened from the remotest if you will positively make your parts of the earth. 23 The bow ways and your dealings good, if and the javelin they will grab hold you will positively carry out jusof. It is a cruel one, and they will tice between a man and his comhave no pity. Their very voice will panion, 6 if no alien resident, no resound just like the sea, and upon fatherless boy and no widow you horses they will ride. It is drawn will oppress, and innocent blood up in battle order like a man of you will not shed in this place, and war against you. O daughter of after other gods you will not walk for calamity to yourselves, 7 I, 24 We have heard the report in turn, shall certainly keep you about it. Our hands have dropped, residing in this place, in the land Distress itself has seized hold of that I gave to your forefathers. us, labor pains like those of a from time indefinite even to time

8 "Here you are putting your for an only [son], the wailing of after other gods whom you had not and stand before me in this house

upon which my name has been | ground; and it must burn, and it called, and must you say, 'We shall will not be extinguished.' certainly be delivered,' in the face of doing all these detestable things? 11 Has this house upon which my name has been called become a mere cave of robbers in your eyes? Here I myself also have seen [it]." is the utterance of Jehovah.

12 "'However, go, now, to my place that was in Shi'loh, where I caused my name to reside at first. and see what I did to it because of the badness of my people Israel. 13 And now for the reason that you kept doing all these works,' is the utterance of Jehovah. and I kept speaking to you, getting up early and speaking, but you did not listen, and I kept calling you, but you did not answer. 14 I will do also to the house upon which my name has been called. in which you are trusting, and to the place that I gave to you and to Your forefathers, just as I did to Shi'loh. 15 And I will throw you out from before my face, just as I threw out all your brothers. the whole offspring of E'phra·im.'

16 "And as for you, do not pray in behalf of this people, neither raise in their behalf an entreating cry or a prayer nor beseech me, for I shall not be listening to you. 17 Are you not seeing what they are doing in the cities of Judah and in the streets of Jerusalem? 18 The sons are picking up sticks of wood, and the fathers are lighting the fire, and the wives are kneading flour dough in order to make sacrificial cakes to the 'queen of the heavens'; and there is a pouring out of drink offerings to other gods for the purpose of offending me. 19 'Is it I whom they are offending?' is the utterance of Jehovah. 'Is it not they themselves. for the purpose of shame to their faces?' 20 Therefore this is what the Lord Jehovah has said, 'Look! My anger and my rage are being poured forth upon this place, upon mankind and upon domestic animal, and upon the tree of the field

21 "This is what Jehovah of armies, the God of Israel, has said. 'Add those whole burnt offerings of yours to your sacrifices and eat flesh. 22 For I did not speak with Your forefathers, nor did I command them in the day of my bringing them out from the land of Egypt concerning the matters of whole burnt offering and sacrifice. 23 But this word I did express in command upon them, saying: "Obey my voice, and I will become Your God, and you yourselves will become my people; and you must walk in all the way that I shall command you, in order that it may go well with you."' 24 But they did not listen, neither did they incline their ear, but they went walking in the counsels in the stubbornness of their bad heart, so that they became backward in direction and not forward, 25 from the day that your forefathers came forth out of the land of Egypt until this day; and I kept sending to you all my servants the prophets, daily getting up early and sending [them]. 26 But they did not listen to me, and they did not incline their ear, but they kept hardening their neck. They acted worse than their forefathers!

27 "And you must speak to them all these words, but they will not listen to you; and you must call to them, but they will not answer you. 28 And you must say to them, 'This is the nation whose people have not obeyed the voice of Jehovah its God, and have not taken discipline. Faithfulness has perished, and it has been cut off from their mouth.'

29 "Shear off your uncut hair and throw [it] away, and upon the bare hills raise a dirge, for Jehovah has rejected and will desert the generation with which he is furious. 30 'For the sons of Judah have done what is bad in my eyes,' is the utterance of Jehovah, 'They have set their disgusting things in the house upon which and upon the fruitage of the my name has been called, in order

the high places of To'pheth, which again? If one would turn back, will is in the valley of the son of Hin'nom, in order to burn their sons 5 Why is it that this people, Jeruand their daughters in the fire, a salem, is unfaithful with an enthing that I had not commanded during unfaithfulness? They have and that had not come up into taken hold of trickiness; they have my heart.'

coming,' is the utterance of Jehovah, 'when it will no more be said [to be] To'pheth and the valley of penting over his badness, saying, the son of Hin'nom, but the valley What have I done?' Each one is of the killing; and they will have going back into the popular course, to bury in To'pheth without there like a horse that is dashing into being enough place. 33 And the the battle. 7 Even the stork in the dead bodies of this people must heavens—it well knows its apbecome food for the flying creatures of the heavens and for the and the swift and the bulbul-they beasts of the earth, with nobody to make [them] tremble. 34 And coming in. But as for my people, I will cause to cease from the cities they have not come to know the of Judah and from the streets of judgment of Jehovah." Jerusalem the voice of exultation and the voice of rejoicing, the voice are wise, and the law of Jehovah of the bridegroom and the voice is with us"? Surely, now, the false of the bride; for the land will be- stylus of the secretaries has worked come nothing but a devastated in sheer falsehood. 9 The wise place."

bring forth the bones of the kings of Judah and the bones of its and the bones of the prophets and the bones of the inhabitants of Jethey will actually spread them out to the sun and to the moon and to all the army of the heavens that after and that they have sought to. They will not be gathered, nor upon the face of the ground they will become."

3 "And death will certainly be chosen rather than life on the part | even how to feel humiliated. of all the remnant of those remaining out of this bad family in all the places of the remaining ones, where I will have dispersed will stumble, Jehovah has said. them," is the utterance of Jehovah of armies.

to defile it. 31 And they have built | "Will they fall and not get up the other not also turn back? refused to turn back. 6 I have 32 "Therefore, look! days are paid attention, and I kept listening. It was not right the way they kept speaking. There was not a man repointed times; and the turtledove observe well the time of each one's

8 "'How can you men say: "We ones have become ashamed. They "At that time," is the utterance of Jehovah, "people will also caught. Look! They have rejected the very word of Jehovah, and what wisdom do they have? 10 Thereprinces and the bones of the priests fore I shall give their wives to other men, their fields to those taking possession; for, from the rusalem from their graves. 2 And least one even to the greatest one. each one is making unjust gain; from the prophet even to the priest, each one is acting falsely. 11 And they have loved and that they have they try to heal the breakdown of served and that they have walked the daughter of my people lightly. saying: "There is peace! There is and that they have bowed down peace!" when there is no peace. 12 Did they feel shame because will they be buried. As manure they had done even what was detestable? For one thing, they positively could not feel ashamed; for another thing, they did not know

> "'Therefore they will fall among those who are falling. In the time of their being given attention, they

13 "When doing the gathering, I shall bring them to their finish, 4 "And you must say to them, is the utterance of Jehovah. "There "This is what Jehovah has said: will be no grapes on the vine, and

there will be no figs on the fig away from them, for all of them tree, and the foliage itself will are adulterers, a solemn assembly certainly wither. And things that I of treacherous dealers: 3 and give to them will pass by them." they bend their tongue as their bow

Gather yourselves together, and let ness have they proved mighty in us enter into the fortified cities the land. and be silent there. For Jehovah water to drink, because we have hovah. sinned against Jehovah. 15 There was a hoping for peace, but no against his own companion, and good [came]; for a time of healing, but, look! terror! 16 From For even every brother would posi-Dan has been heard the snorting of tively supplant, and every comhis horses. Due to the sound of the panion himself would walk around neighing of his stallions the whole land has begun to rock. And they keep trifling each one with his come in and eat up the land and companion; and they speak no what fills it, the city and its inhabitants."

among you serpents, poisonous in doing wrong, snakes, for which there is no charming, and they will certainly bite you." is the utterance of Jehovah.

18 A grief that is beyond curing has come up into me. My heart is ill. 19 Here there is the sound of the cry for help of the daughter of my people from a land far away: "Is Jehovah not in Zion? Or is her king not in her?"

"Why is it that they have offended me with their graven images, with their vain foreign gods?"

20 "The harvest has passed, the summer has come to an end; but as for us, we have not been saved!"

daughter of my people I have become shattered. I have grown sad. Outright astonishment has seized hold of me. 22 Is there no balsam in Gil'e-ad? Or is there no healer there? Why is it, then, that the recuperation of the daughter of my people has not come up?

daughter of my people.

a lodging place of travelers! Then of stones, the lair of jackals; and I would leave my people and go the cities of Judah I shall make a

14 "Why are we sitting still? in falsehood: but not for faithful-

"For from badness to badness our God has himself put us to they went forth, and they ignored silence, and he gives us poisoned even me," is the utterance of Je-

4 "Guard vourselves each one put your trust in no brother at all. as a mere slanderer, 5 and they truth at all. They have taught their tongue to speak falsehood. They 17 "For here I am sending in have tired themselves out merely

6 "Your sitting is in the midst of deception. Through deception they have refused to know me," is

the utterance of Jehovah.

7 Therefore this is what Jehovah of armies has said: "Here I am smelting them, and I have to examine them, because how otherwise shall I act on account of the daughter of my people? 8 Their tongue is a slaughtering arrow. Deception is what it has spoken. With his mouth, peace is what [a person1 keeps speaking with his own companion; but within himself he sets his ambush."

9 "Because of these things should 21 Over the breakdown of the I not hold an accounting with them?" is the utterance of Jehovah. "Or upon a nation that is like this should not my soul avenge itself? 10 Over the mountains I shall raise a weeping and lamentation, and over the pasture grounds of the wilderness a dirge; for they will have been burned so that there is O that my head were waters, no man passing through and peoand that my eyes were a source ple actually will not hear the sound of tears! Then I could weep day of livestock. Both the flying creaand night for the slain ones of the ture of the heavens and the beast will have fled; they will have gone.

2 O that I had in the wilderness 11 And I will make Jerusalem piles

desolate waste, without an inhabitant.

it? On what account should the one to do the gathering up."'" land actually perish, be actually burned like the wilderness without said: "Let not the wise man brag anyone passing through?"

say: "On account of their leaving brag about himself because of his my law that I gave [to be] before mightiness. Let not the rich man them, and [because] they have not brag about himself because of his obeyed my voice and have not riches." walked in it, 14 but they kept on 24 "E walking after the stubbornness of their heart and after the Ba'al because of this very thing, the images, about which their fathers having of insight and the having had taught them; 15 therefore of knowledge of me, that I am this is what Jehovah of armies, the Jehovah, the One exercising loving-God of Israel, has said, 'Here I am kindness, justice and righteousness making them, that is, this peo- in the earth; for in these things I ple, eat wormwood, and I will do take delight," is the utterance make them drink poisoned water; of Jehovah. 16 and I will scatter them among the nations that neither they nor the utterance of Jehovah, "and I their fathers have known, and I will hold an accounting with everywill send after them the sword one circumcised [but still] in ununtil I shall have exterminated circumcision, 26 upon Egypt and them.'

17 "This is what Jehovah of armies has said, 'Behave with understanding, you people, and call the hair clipped at the temples who dirge-chanting women, that they are dwelling in the wilderness: for may come; and send even to the all the nations are uncircumcised, skilled women, that they may come, 18 and that they may hurry and raise up over us a lamentation. And may our eyes run down with tears and our own beaming eyes trickle with waters. 19 For the what Jehovah has said: "Do not voice of lamentation is what has learn the way of the nations at been heard from Zion: "How we all, and do not be struck with have been despoiled! How much we terror even at the signs of the have felt shame! For we have left heavens, because the nations are the land; for they have thrown struck with terror at them. 3 For away our residences." 20 But hear, the customs of the peoples are just O you women, the word of Jehovah, an exhalation, because it is a mere and may your ear take the word of tree out of the forest that one has his mouth. Then teach your daugh- cut down, the work of the hands ters a lamentation, and each wom- of the craftsman with the billhook. an her companion a dirge. 21 For 4 With silver and with gold one death has come up through our makes it pretty. With nails and windows; it has come into our with hammers they fasten them dwelling towers, in order to cut off down, that none may reel. 5 They the child from the street, the young are like a scarecrow of a cucumber men from the public squares.'

22 "Speak, 'This is what the utterance of Jehovah is: "The dead 12 "Who is the man that is wise, bodies of mankind must also fall that he may understand this, even like manure upon the face of the the one to whom the mouth of Je- field and like a row of newly cut hovah has spoken, that he may tell grain after the reaper, with no

23 This is what Jehovah has about himself because of his wis-13 And Jehovah proceeded to dom, and let not the mighty man

> 24 "But let the one bragging about himself brag about himself

25 "Look! Days are coming," is upon Judah and upon E'dom and upon the sons of Am'mon and upon Mo'ab and upon all those with and all the house of Israel are uncircumcised in heart."

10 Hear the word that Jehovah has spoken against you people, O house of Israel, 2 This is field, and cannot speak. Without

fail they are carried, for they can- | work of mockery. In the time of not take any steps. Do not be afraid their being given attention they because of them, for they can do nothing calamitous and, what is more, the doing of any good is not like these things, for he is the with them."

like you, O Jehovah. You are great, vah of armies is his name. and your name is great in mightiness. 7 Who should not fear you, your pack load, O woman dwelling O King of the nations, for to you under stress. 18 For this is what it is fitting; because among all the Jehovah has said: "Here I am wise ones of the nations and among slinging out the inhabitants of the all their kingships there is in no earth on this occasion, and I will way anyone like you. 8 And at cause them distress in order that one and the same time they prove they may find out." to be unreasoning and stupid. A tree is a mere exhortation of van- breakdown! My stroke has become ities. 9 Silver beaten into plates sickish. And I myself have said: is what is brought in even from Tar'shish, and gold from U'phaz, the workmanship of a craftsman been despoiled, and my own tent and of the hands of a metalworker; their clothing is blue thread and My own sons have gone forth from wool dyed reddish purple. They are all the workmanship of skilled is no one stretching out my tent people.

He is the living God and the King indignation the earth will rock, and no nations will hold up under his denunciation. 11 This is what you men will say to them: "The gods that did not make the very heavens and the earth are the ones who will perish from the earth and from under these heavens." 12 He is the Maker of the earth by his power, the One firmly establishing the productive land by his wisdom, and the One who by a giving by him of a turmoil of waters in the heavens, and he causes vapors to ascend from the extremity of the earth. He has made even sluices for the rain, and he brings forth the wind from his storehouses.

14 Every man has behaved so unreasoningly as not to know. Every metalworker will certainly place they have desolated. feel shame because of the carved image: for his molten image is a in them. 15 They are vanity, a covenant, you men!

will perish.

16 The Share of Jacob is not Former of everything, and Israel is 6 In no way is there anyone the staff of his inheritance. Jeho-

17 Gather up from the earth

19 Woe to me on account of my "Surely this is my sickness, and I shall carry it. 20 My own tent has cords have all been torn in two. me, and they are no more. There any more or raising up my tent 10 But Jehovah is in truth God, cloths. 21 For the shepherds have behaved unreasoningly, and they to time indefinite. Because of his have not looked even for Jehovah. That is why they have not acted with insight, and all their pastured animals have been scattered."

22 Listen! A report! Here it has come, also a great pounding from the land of the north, in order to make the cities of Judah a desolate waste, the lair of jackals.

23 I well know, O Jehovah, that to earthling man his way does not belong. It does not belong to man who is walking even to direct his his understanding stretched out the step. 24 Correct me. O Jehovah. heavens. 13 At [his] voice there is however with judgment: not in your anger, that you may not reduce me to nothing. 25 Pour out your rage upon the nations who have ignored you, and upon the families who have not called even upon your name. For they have eaten up Jacob. Yes, they have eaten him up, and they keep at exterminating him; and his abiding

11 The word that occurred to Jeremiah from Jehovah, sayfalsehood, and there is no spirit ing: 2 "Hear the words of this Extent of Judah's breach of covenant

"And you must speak them to tainly call to me for aid, but I the men of Judah and to the in- shall not listen to them. 12 And habitants of Jerusalem. 3 and you the cities of Judah and the inhabmust say to them, 'This is what itants of Jerusalem will have to go Jehovah the God of Israel has said: and call for aid to the gods to "Cursed is the man that does not which they are making sacrificial listen to the words of this cove- smoke, but which will positively nant. 4 which I commanded your bring no salvation to them in the forefathers in the day of my bringing them out of the land of Egypt, out of the furnace of iron, saving, your cities, O Judah; and as many Obey my voice, and you must do altars as the streets of Jerusalem things according to all that I com- you people have placed for the mand you; and you will certainly shameful thing, altars to make become my people and I myself sacrificial smoke to Ba'al.' shall become rour God, 5 for the 14 "And as for you, do n purpose of carrying out the oath in behalf of this people, and do that I swore to your forefathers, to give them the land flowing with milk and honey, as in this day."""

say: "Amen. O Jehovah."

6 And Jehovah went on to say to me: "Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying, 'Hear, you people, the words of this covenant, and you must do them. 7 For I solemnly admonished your forefathers in the day of my bringing them up out of the land of pretty with fruit [and] in form,' is Egypt and down to this day, rising up early and admonishing, saying: "Obey my voice." 8 But they did roaring, he has set a fire blazing not listen or incline their ear, but they kept walking each one in the stubbornness of their bad heart; and so I brought upon them all the words of this covenant that I commanded [them] to do, but of the badness of the house of Isthat they did not do."

me: "Conspiracy has been found among the men of Judah and rificial smoke to Ba'al." among the inhabitants of Jerusalem. 10 They have returned to the errors of their forefathers, the first ones, who refused to obey my their dealings, 19 And I was like words, but who themselves have a male lamb, an intimate one, that walked after other gods in order is brought to slaughter, and I did to serve them. The house of Israel not know that it was against me and the house of Judah have broken my covenant that I concluded "Let us bring to ruin the tree with with their forefathers. 11 Therefore this is what Jehovah has said, the land of the living ones, that 'Here I am bringing upon them a his very name may no more be calamity that they will not be able remembered." 20 But Jehovah of to get out of: and they will cer- armies is judging with righteous-

time of their calamity, 13 For your gods have become as many as

14 "And as for you, do not pray not lift up in their behalf an entreating cry or a prayer, for I shall not be listening in the time And I proceeded to answer and of their calling out to me in re-

gard to their calamity.

15 "What business does my beloved one have in my house, that many of them should do this thing, the [evil] device? And with holy flesh will they make [it] pass over from upon you, when your calamity [comes]? At that time will you exult? 16 'A luxuriant olive tree. what Jehovah has called your name. With sound of the great against her, and they have broken its branches.

17 "And Jehovah of armies himself, the Planter of you, has spoken against you a calamity on account rael and the house of Judah that 9 Furthermore, Jehovah said to they have committed on their own part to offend me in making sac-

> 18 And Jehovah himself has informed me that I may know. At that time you caused me to see that they thought out schemes: its food, and let us cut him off from

ness; he is examining the kidneys themselves have dealt treacherousand the heart. O may I see your ly with you. Even they themselves

vah has said against the men of An'a thoth who are seeking for your soul, saying: "You must not deserted my inheritance; I have prophesy in the name of Jehovah. that you may not die at our hand": 22 therefore this is what Jehovah 8 My inheritance has become to of armies has said: "Here I am me like a lion in the forest. She The young men themselves will die by the sword. Their sons and their 9 My inheritance is as a manythe famine. 23 And not even a remnant will there come to be for them, because I shall bring calamity upon the men of An'a thoth. the year of their being given attention." disconsist to same still

12 You are righteous, O Jehovah, when I make my complaint to you, indeed when I speak even about matters of judgment with you. Why is it that the way of wicked ones is what has succeeded, that all those who are committing treachery are the unworried ones? 2 You have planted them; they have also taken root. They keep wilderness the despoilers have come. going ahead; they have also pro- For the sword belonging to Jehovah duced fruit. You are near in their is devouring from one end of the mouth, but far away from their land even to the other end of the kidneys, 3 And you yourself, O land. There is no peace for any Jehovah, know me well; you see flesh. 13 They have sown wheat, me, and you have examined my but thorns are what they have heart in union with yourself. Single reaped. They have worked themthem out like sheep for the slaugh- selves sick; they will be of no benetering, and set them apart for the fit. And they will certainly be day of killing. 4 How long should ashamed of the products of you the land keep withering away, and people because of the burning the very vegetation of all the field anger of Jehovah." dry up? Because of the badness of those dwelling in it the beasts and said against all my bad neighbors, the flying creatures have been who are touching the hereditary "He does not see our future."

run, and they would tire you out, ground; and the house of Judah how, then, can you run a race with I shall uproot from the midst of horses? And in the land of peace them. 15 And it must occur that are you confident? So how will you after my uprooting them I shall act among the proud [thickets] again certainly have mercy upon along the Jordan? 6 For even them and will bring them back,

vengeance on them, for it is to you have called out loudly behind you. that I have revealed my case at law. Do not put any faith in them, 21 Therefore this is what Jeho- just because they speak to you good things.

7 "I have left my house; I have given the beloved one of my soul into the palm of her enemies. has let loose her voice even against me. That is why I have hated her. colored bird of prey to me; the birds of prey are round about upon it. Come, gather together, all you wild beasts of the field; bring [them] to eat. 10 Many shepherds themselves have brought my vineyard to ruin; they have stamped down my share. They have turned my desirable share into a wilderness of a desolate waste. 11 One has made it a desolate waste: it has withered away: it is desolated to me. The whole land has been made desolate, because there is no man that has taken [it] to heart. 12 On all the beaten paths through the

14 This is what Jehovah has swept away. For they have said: possession that I caused my people, even Israel, to possess: "Here I am 5 Because with footmen you have uprooting them from off their your own brothers and the house- each one to his hereditary posseshold of your own father, even they sion and each one to his land."

16 "And it must occur that if | praise and something beautiful: but they will without fail learn the ways of my people in swearing by my name, 'As Jehovah is alive!' just as they taught my people to the God of Israel has said: "Every swear by Ba'al, they will also be built up in the midst of my people. filled with wine."' And they will 17 But if they will not obey, I will also uproot that nation, uprooting and destroying [it]." is the utterance of Jehovah.

13 This is what Jehovah has said to me: "Go, and you must get for yourself a linen belt and put it upon your hips, but you must not bring it into any water." 2 So I got the belt in accord with the word of Jehovah and put it upon my hips. 3 And the word of Jehovah proceeded to occur to me a second time, saying: 4 "Take the belt that you got, that is upon your hips, and rise up, go to the Eu phra'tes, and hide it there in a cleft of the crag." 5 So I went and hid it by the Eu phra'tes, just as Jehovah had commanded me. 6 But it came about at the end

of many days that Jehovah proceeded to say to me: "Rise up. go to the Eu phra'tes and take from there the belt that I commanded you to hide there." 7 Accordingly I went to the Eu phra'tes and dug and took the belt from the place in which I had hid it. and, look! the belt had been ruined: it was not fit for anything.

8 Then the word of Jehovah occurred to me, saying: 9 "This is pride of Judah and the abundant captive. pride of Jerusalem. 10 This bad words, who are walking in the stubbornness of their heart and who keep walking after other gods just like this belt that is fit for clings to the hips of a man, so I taken into exile completely." caused the whole house of Israel

they did not obey.'

12 "And you must say to them this word. 'This is what Jehovah large jar is something that gets certainly say to you, 'Do we not positively know that every large jar is something that gets filled with wine?' 13 And you must say to them. 'This is what Jehovah has said: "Here I am filling all the inhabitants of this land and the kings that are sitting for David upon his throne and the priests and the prophets and all the inhabitants of Jerusalem with drunkenness. 14 And I will dash them one against another, both the fathers and the sons, at the same time," is the utterance of Jehovah. "I shall show no compassion, nor feel any sorrow. and I shall not have the mercy to keep from bringing them to ruin."'

15 "Hear, you people, and give ear. Do not be haughty, for Jehovah himself has spoken. 16 Give to Jehovah your God glory, before he causes darkness and before your feet strike up against each other on the mountains at dusk. And you will certainly hope for the light, and he will actually make it deep shadow: he will turn [it] into thick gloom. 17 And if you will not hear it, in places of concealment my soul will weep because of pride and will positively shed tears; and my eye will run down what Jehovah has said, 'In the with tears, because the drove of same way I shall bring to ruin the Jehovah will have been carried

18 "Say to the king and to the people who are refusing to obey my lady, 'Seat yourselves in a lower place, for down from your heads Your crown of beauty will certainly come.' 19 The cities of the south in order to serve them and to bow themselves have been shut up, so down to them, will also become that there is no one opening [them]. Judah in its entirety has nothing.' 11 'For just as a belt been taken into exile. It has been

20 "Raise your eyes and see and the whole house of Judah to those who are coming from the cling even to me,' is the utterance north. Where is the drove that of Jehovah, 'in order to become to one gave to you, your beautiful me a people and a name and a flock? 21 What will you say when one turns his attention upon you, proved to be no tender grass. when you yourself have taught 6 And the zebras themselves have them as confidential friends right stood still upon the bare hills; alongside you at the start? Will they have snuffed up the wind not birth pangs themselves seize like the jackals; their eyes have hold of you, like those of a wife failed because there is no vegetagiving birth? 22 And when you tion. 7 Even if our own errors do will say in your heart, 'Why is it testify against us, O Jehovah, act that these things have befallen me?' for the sake of your name; for our because of the abundance of your acts of unfaithfulness have become error your skirts have been taken many; it is against you that we off as a cover; your heels have have sinned. been treated violently.

23 "Can a Cush'ite change his skin? or a leopard its spots? You yourselves would also be able to do good, who are persons taught to do bad. 24 So I shall scatter them like stubble that is passing along in the wind from the wilderness. 25 This is your lot, your measured portion from me," is the utterance of Jehovah, "because you have forgotten me and you keep putting your trust in falsehood. 26 And I myself also will lift up your skirts over your face, and your dishonor will certainly be seen. 27 your acts of adultery and your neighings, your loose conduct in prostitution. Upon the hills, in the field, I have seen your disgusting things. Woe to you, O Jerusalem! You cannot be clean-after how much longer?"

[This is] what occurred as the word of Jehovah to Jeremiah concerning the matters of the droughts: 2 Judah has gone mourning, and its very gates have faded away. They have become dejected to the earth, and even the outcry of Jerusalem has gone up. 3 And their majestic ones themselves have sent their insignificant ones for water. They have come to the ditches. They have found no water. They have returned with their vessels empty. They have been put to shame and have been disappointed, and they have covered their head. 4 On account of the soil that has been shattered because there has occurred no downpour upon the land, the farmers have become ashamed; they have prophets are prophesying in my covered their head. 5 For even the name. I have not sent them, nor hind in the field has given birth, have I commanded them or spoken but leaving [it], because there to them. A false vision and divina-

8 O you the hope of Israel, the Savior of him in the time of distress, why do you become like an alien resident in the land, and like a traveler that has turned aside to spend the night? 9 Why do you become like a man astounded, like a mighty man that is unable to do any saving? Yet you yourself are in the midst of us, O Jehovah. and upon us it is that your own name has been called. Do not let us down.

10 This is what Jehovah has said concerning this people: "Thus they have loved to wander about: their feet they have not kept in check. So Jehovah himself has taken no pleasure in them. Now he will remember their error and will give attention to their sins."

11 And Jehovah proceeded to sav to me: "Do not pray in behalf of this people for any good, 12 When they fast. I am not listening to their entreating cry; and when they offer up the whole burnt offering and the grain offering, I am taking no pleasure in them; for by the sword and by famine and by pestilence I am bringing them to their end."

13 At this I said: "Alas, O Lord Jehovah! Here the prophets are saying to them, 'You will see no sword, and there will be no famine to happen to you, but true peace is what I shall give you in this place."

14 And Jehovah went on to say to me: "Falsehood is what the

tion and a valueless thing and the 15 And Jehovah proceeded to say trickiness of their heart they are speaking prophetically to you people. 15 Therefore this is what Jehovah has said concerning the prophets who are prophesying in my name and whom I myself did not send and who are saying that no sword or famine will occur in this land, 'By sword and by famine those prophets will come to their finish. 16 And the very people to is for deadly plague, to deadly whom they are prophesying will become people cast out into the streets of Jerusalem because of the is for the famine, to the famine! famine and the sword, with no one to do the burying of themthem, their wives and their sons and their daughters. And I will pour out upon them their calamity.'

this word. 'Let my eyes run down with tears night and day and let them not keep still, for with a an extremely sickish stroke. 18 If I actually go out into the field, look, now, those slain by the sword! And if I actually come into the city. look, also, the maladies from the famine! For both the prophet and the priest themselves have gone around to a land that they have not known."

19 Have you absolutely rejected Judah, or has your soul abhorred even Zion? Why is it that you have struck us, so that there is no healfor a time of healing, and, look! terror! 20 We do acknowledge, O of our forefathers, for we have sinned against you. 21 Do not disrespect [us] for the sake of your things.

to me: "If Moses and Samuel were standing before me, my soul would not be toward this people. There would be a sending of them away from before my face, that they might go out. 2 And it must occur that should they say to you. 'Where shall we go out to?' you must also say to them, 'This is what Jehovah has said: "Whoever plague! And whoever is for the sword, to the sword! And whoever And whoever is for the captivity. to the captivity!"'

3 "'And I will commission over them four families,' is the utterance of Jehovah, 'the sword to kill, and 17 "And you must say to them the dogs to drag away, and the flying creatures of the heavens and the beasts of the earth to eat and to bring to ruin. 4 And I will give great crash the virgin daughter of them for a quaking to all the kingmy people has been broken, with doms of the earth on account of Ma·nas'seh the son of Hez·e·ki'ah, the king of Judah, for what he did in Jerusalem, 5 For who will show compassion upon you, O Jerusalem, and who will sympathize with you, and who will turn aside to ask about your welfare?'

6 "'You yourself have deserted me,' is the utterance of Jehovah. 'Backwards is the way you keep walking. And I shall stretch out my hand against you and bring you to ruin. I have got tired of feeling ing for us? There was a hoping for regret. 7 And I shall winnow them peace, but no good [came]; and with a fork in the gates of the land. I shall certainly bereave [them] of children, I will destroy Jehovah, our wickedness, the error my people, [since] they have not turned back from their own ways. 8 To me their widows have become more numerous than the sand name: do not despise your glorious grains of the seas. I will bring for throne. Remember; do not break them, upon mother, young man, your covenant with us. 22 Do the despoiler at midday. I will cause there exist among the vain idols of to fall upon them suddenly exthe nations any that can pour down citement and disturbances. 9 The rain, or can even the heavens woman giving birth to seven has themselves give copious showers? faded away; her soul has struggled Are you not the One, O Jehovah for breath. Her sun has set while our God? And we hope in you, for it is yet day: it has become you yourself have done all these ashamed and felt abashed.' 'And to the sword I shall give the mere remnant of them before their selves will come back to you, but enemies,' is the utterance of Jehovah."

10 Woe to me, O my mother, because you have given birth to me, a man subject to quarrel and a man subject to strife with all the they have given me no loan. All of them are calling down evil upon me.

11 Jehovah has said: "Surely I I will intercede for you in the time palm of the tyrannical ones." of calamity and in the time of distress, against the enemy. 12 Can one break iron in pieces, iron out of the north, and copper? 13 Your resources and your treasures I shall come to have sons and daughters give for mere plunder, not for a in this place. 3 For this is what price, but for all your sins, even in Jehovah has said concerning the all your territories. 14 And I will cause [them] to pass over with that are born in this place, and your enemies into a land that you have not known. For a fire itself has been ignited in my anger. Against you people it is kindled."

me upon my persecutors. In your slowness to anger do not take me away. Take note of my bearing reproach on account of your own and their dead bodies will actually and I proceeded to eat them; and of the heavens and for the beasts your word becomes to me the exul- of the earth.' tation and the rejoicing of my called upon me, O Jehovah God of armies. 17 I have not sat down in the intimate group of those playing jokes and begun exulting. Because by myself, for it is with denunciation that you have filled me. 18 Why has my pain become chronic and my stroke incurable? It has refused to be healed. You positively become to me like something deceitful, like waters that have proved them, nor will anyone make cuts untrustworthy.

has said: "If you will come back, out to them any bread on account me you will stand. And if you will over the dead; neither will they bring forth what is precious from give them the cup of consolation

you yourself will not come back to them."

20 "And I have made you to this people a fortified copper wall; and they will certainly fight against you. but they will not prevail over you. earth. I have given no loan, and For I am with you, to save you and to deliver you," is the utterance of Jehovah. 21 "And I will deliver you out of the hand of the bad ones, will minister to you for good. Surely and I will redeem you out of the

16 And the word of Jehovah continued to occur to me, saying: 2 "You must not take for yourself a wife, and you must not sons and concerning the daughters concerning their mothers who are giving them birth and concerning their fathers who are causing their birth in this land, 4 With deaths 15 You yourself have known. O from maladies they will die, They Jehovah, remember me and turn will not be bewailed, neither will your attention to me and avenge they be buried. As manure upon the surface of the ground they will become; and by the sword and by famine they will come to an end self. 16 Your words were found, serve as food for the flying creatures

5 "For this is what Jehovah has heart; for your name has been said, 'Do not enter into the house of a mourners' feast, and do not go to bewail and do not sympathize with them.'

"'For I have taken away my of your hand I have sat down all peace from this people,' is the utterance of Jehovah, 'even lovingkindness and mercies. 6 And they will certainly die, the great ones and the small ones, in this land They will not be buried, neither will people beat themselves for upon himself or make himself bald 19 Therefore this is what Jehovah for them. 7 And they will not deal then I shall bring you back. Before of mourning to comfort someone valueless things, you will become to drink on account of one's father like my own mouth. They them- and on account of one's mother.

them to eat and to drink.'

armies, the God of Israel, has said, their error been hid from in front 'Here I am causing to cease out of my eyes. 18 And, first of all, I of this place before the eyes of you people and in your days the error and of their sin, on account voice of exultation and the voice of of their profaning my land. With rejoicing, the voice of the bridegroom and the voice of the bride.'

10 "And it must occur that, when you tell to this people all these sinned against Jehovah our God?' after other gods and serving them gods? and bowing down to them. But me walking each one after the stub- Jehovah." not give you any favor."'

coming,' is the utterance of Jehovah, 'when it will no more be said: I shall certainly bring them back to their soil, which I gave to their have been ignited in my anger. To

forefathers.'

16 "'Here I am sending for many fishers,' is the utterance of Jeho-

8 And you must enter no house of and out of the clefts of the crags. banqueting at all to sit down with 17 For my eyes are upon all their ways. They have not been con-9 "For this is what Jehovah of cealed from before me, neither has will repay the full amount of their the corpses of their disgusting things and their detestable things they had filled my inheritance."

19 O Jehovah my strength and words and they actually say to my stronghold, and my place for you, 'On what account has Jehovah flight in the day of distress, to you spoken against us all this great the nations themselves will come calamity, and what is our error and from the ends of the earth, and what is our sin with which we have they will say: "Indeed our forefathers came to possess sheer false-11 you must also say to them, "On hood, vanity and things in which account of the fact that your there was nothing beneficial." fathers left me," is the utterance 20 Can earthling man make for of Jehovah, "and they kept going himself gods when they are no

21 "Therefore here I am causing they left, and my law they did not them to know; at this one time I keep. 12 And you yourselves have shall cause them to know my hand acted worse in your doing than and my mightiness, and they will Your fathers, and here you are have to know that my name is

bornness of his bad heart in not down with an iron stylus. you out from off this land into the With a diamond point it is enland that you yourselves have not graved on the tablet of their heart. known, neither your fathers, and and on the horns of their altars, there you will have to serve other 2 when their sons remember their gods day and night, because I shall altars and their sacred poles beside a luxuriant tree, upon the high 14 "Therefore, look! days are hills, 3 [on] the mountains in the field. Your resources, all your treasures. I shall give for mere plunder-"As Jehovah is alive who brought your high places because of sin the sons of Israel up out of the throughout all your territories. land of Egypt!" 15 but: "As Je- 4 And you let loose, even of your hovah is alive who brought the sons own accord, from your hereditary of Israel up out of the land of the possession that I had given you. north and out of all the lands to I also will make you serve your which he had dispersed them!" and enemies in the land that you have

not known: for as a fire you people time indefinite it will keep kindled." 5 This is what Jehovah has said:

"Cursed is the able-bodied man who vah, 'and they will certainly fish puts his trust in earthling man and for them: and afterward I shall actually makes flesh his arm, and send for many hunters, and they whose heart turns away from Jehowill certainly hunt them from vah himself. 6 And he will cerevery mountain and from every hill tainly become like a solitary tree in

the desert plain and will not see! the ones to be struck with terror. when good comes; but he must but let me personally not be struck reside in parched places in the with terror, Bring upon them the wilderness, in a salt country that is not inhabited. 7 Blessed is the able-bodied man who puts his trust in Jehovah, and whose confidence Jehovah has become, 8 And he out its roots right by the watercourse; and he will not see when heat comes, but his foliage will actually prove to be luxuriant. And in the year of drought he will not become anxious, nor will he leave off from producing fruit.

than anything else and is desperate. Who can know it? 10 I, Jehovah. am searching the heart, examining the kidneys, even to give to each the gates of Jerusalem, 22 And one according to his ways, according to the fruitage of his dealings. 11 [As] the partridge that has and no work at all must you do. gathered together what it has not laid is the one making riches, but day, just as I commanded Your not with justice. At the half of his days he will leave them, and in his finale he will prove to be senseless."

12 There is the glorious throne on high from the start; it is the hovah, the hope of Israel, all those who are leaving you will be put to shame. Those apostatizing from me city on the sabbath day and to will be written down even in the earth, because they have left the source of living water, Jehovah. 14 Heal me, O Jehovah, and I shall be healed. Save me, and I will sitting on the throne of David, be saved; for you are my praise.

Jehovah? Let it come in, please." from being a shepherd following you, and for the desperate day I did ally come from the cities of Judah not show any craving. You your- and from round about Jerusalem self have known the expression of and from the land of Benjamin and my lips; in front of your face it from the lowland and from the has occurred. 17 Do not become mountainous region and from the something terrifying to me. You Neg'eb, bringing whole burnt offerare my refuge in the day of ca- ing and sacrifice and grain offering lamity. 18 Let my persecutors be and frankincense and bringing put to shame, but let me personally thanksgiving sacrifice into the be put to no shame. Let them be house of Jehovah.

day of calamity, and break them even with twice as much breakdown.

19 This is what Jehovah has said to me: "Go, and you must stand will certainly become like a tree in the gate of the sons of the people planted by the waters, that sends by which the kings of Judah enter in and by which they go out, and in all the gates of Jerusalem. 20 And you must say to them. 'Hear the word of Jehovah, you kings of Judah and all Judah and all you inhabitants of Jerusalem. who are entering in by these gates. 9 "The heart is more treacherous 21 This is what Jehovah has said: "Watch out for your souls, and do not carry on the sabbath day any load that you must bring in through you must bring no load out of Your homes on the sabbath day; And you must sanctify the sabbath forefathers; 23 but they did not listen or incline their ear, and they proceeded to harden their neck in order not to hear and in order to receive no discipline."'

24 ""And it must occur that, place of our sanctuary. 13 O Je- if you strictly obey me," is the utterance of Jehovah, "to bring in no load through the gates of this sanctify the sabbath day by not doing on it any work, 25 there will also certainly enter in by the gates of this city kings with princes. riding in the chariot and upon 15 Look! There are those saying horses, they and their princes, the to me: "Where is the word of men of Judah and the inhabitants of Jerusalem: and this city will 16 But as for me, I did not hasten certainly be inhabited to time indefinite. 26 And people will actume by sanctifying the sabbath day and your dealings good," '" and not carrying a load, but there is a coming in [with it] through For after our own thoughts we shall the gates of Jerusalem on the sabbath day, I will also set a fire ablaze in her gates, and it will certainly devour the dwelling towers of Jerusalem and will not be extinguished."'"

18 The word that occurred to Jeremiah from Jehovah, saying: 2 "Rise up, and you must go down to the house of the potter, and there I shall cause you to hear

my words."

3 And I proceeded to go down to the house of the potter, and there he was doing work upon the potter's wheels. 4 And the vessel that he was making with the clay was spoiled by the potter's hand, and he turned back and went making it into another vessel, just as it looked right in the eyes of the potter to make.

5 And the word of Jehovah continued to occur to me, saying: 6 "'Am I not able to do just like this potter to you people. O house of Israel?' is the utterance of Jehovah. 'Look! As the clay in the hand of the potter, so you are in my hand, O house of Israel. 7 At any moment that I may speak against a nation and against a kingdom to uproot [it] and to pull [it] down and to destroy [it], 8 and that nation actually turns back from its badness against which I spoke, I will also feel regret over the calam- to any of his words." ity that I had thought to execute upon it. 9 But at any moment to build [it] up and to plant [it], 10 and it actually does what is for its good.'

men of Judah and to the inhabit-Turn back, please, each one from in the battle. 22 Let a cry be

27 ""But if you will not obey his bad way, and make your ways

12 And they said: "It is hopeless! walk, and we are going to carry out each one the stubbornness of his bad heart."

13 Therefore this is what Jehovah has said: "Ask for yourselves, please, among the nations. Who has heard things like these? There is a horrible thing that the virgin of Israel has done to an excess. 14 Will the snow of Leb'a non go away from the rock of the open field? Or will strange waters, cool, trickling, be dried up? 15 For my people have forgotten me in that they make sacrificial smoke to something worthless, and in that they make men stumble in their ways, the paths of long ago, to walk in roadways, a way not banked up, 16 in order to make their land an object of astonishment, for whistling at to time indefinite. Every last one passing along by it will stare in astonishment and shake his head. 17 As with an east wind I shall scatter them before the enemy. The back, and not the face, I shall show them in the day of their disaster."

18 And they proceeded to say: "Come, men, and let us think out against Jeremiah some thoughts. for the law will not perish from the priest or counsel from the wise one or the word from the prophet. Come and let us strike him with the tongue, and let us pay no attention

19 Do pay attention to me, O

Jehovah, and listen to the voice that I may speak concerning a of my opponents. 20 Should bad nation and concerning a kingdom be repaid for good? For they have excavated a pit for my soul. Remember my standing before you to bad in my eyes by not obeying my speak good even concerning them. voice, I will also feel regret over the to turn back your rage from them. good that I said [to myself] to do 21 Therefore give their sons over to the famine, and deliver them over 11 "And now say, please, to the to the power of the sword; and may their wives become women bereaved ants of Jerusalem, 'This is what of children, and widows. And may Jehovah has said: "Here I am their own men become those killed forming against you a calamity and with deadly plague, their young men thinking against you a thought, those struck down with the sword

heard out of their houses, when the hand of those seeking for their you bring upon them suddenly a marauder band. For they have excavated a pit to capture me, and traps they have hid for my feet.

23 But you yourself, O Jehovah, well know all their counsel against me for [my] death. Do not cover over their error, and do not wipe out that sin of theirs from before you; but let them become those who are made to stumble before you. In the time of your anger take action against them.

19 This is what Jehovah said: "Go, and you must get an earthenware flask of a potter and some of the older men of the people and some of the older men of the priests. 2 And you must go out to the valley of the son of Hin'nom, which is at the entrance of the Gate of the Potsherds, And there you must proclaim the words that I shall speak to you. 3 And you must say, 'Hear the word of Jehovah. O you kings of Judah and you inhabitants of Jerusalem. This is what Jehovah of armies, the God of Israel, has said:

ity upon this place, of which when anyone hears, his ears will tingle; 4 for the reason that they have left me and have proceeded to make this place unrecognizable and to make sacrificial smoke in it to other gods whom they had not known. they and their forefathers and the kings of Judah: and they have filled this place with the blood of the innocent ones. 5 And they built the high places of the Ba'al in order to

"" "Here I am bringing a calam-

burn their sons in the fire as whole burnt offerings to the Ba'al, something that I had not commanded or spoken of, and that had not come

up into my heart."'

6 "' "Therefore, look! there are days coming," is the utterance of Jehovah, "when this place will be called no more To'pheth and the valley of the son of Hin'nom, but the valley of the killing. 7 And I will make void the counsel of Judah and of Jerusalem in this place, and I will cause them to fall by the sword before their enemies and by the leading commissioner in the

soul. And I will give their dead bodies as food to the flying creatures of the heavens and to the beasts of the earth. 8 And I will make this city an object of astonishment and something to be whistled at. Every last one passing along by it will stare in astonishment and whistle over all its plagues. 9 And I will make them eat the flesh of their sons and the flesh of their daughters; and they will eat each one the flesh of his fellow man, because of the tightness and because of the stress with which their enemies and those seeking for their soul will hem them in."'

10 "And you must break the flask before the eyes of the men who are going with you. 11 And you must say to them, "This is what Jehovah of armies has said: "In the same way I shall break this people and this city as someone breaks the vessel of the potter so that it is no more able to be repaired; and in To'pheth they will bury until there is no more place to bury."'

12 "That is how I shall do to this place,' is the utterance of Jehovah, 'and to the inhabitants of it. even to make this city like To'pheth. 13 And the houses of Jerusalem and the houses of the kings of Judah must become like the place of To'pheth, unclean ones, that is, all the houses upon the roofs of which they made sacrificial smoke to all the army of the heavens and there was a pouring out of drink offerings to other gods."

14 And Jeremiah proceeded to come from To'pheth, to which Jehovah had sent him to prophesy. and to stand in the courtvard of the house of Jehovah and say to all the people: 15 "This is what Jehovah of armies, the God of Israel, has said, 'Here I am bringing upon this city and upon all its cities all the calamity that I have spoken against it, because they have hardened their neck in order not

20 Now Pash'hur the son of Im'-mer, the priest, who was also mer, the priest, who was also

to obey my words."

house of Jehovah, kept listening to | fright all around, "Tell out, that Jeremiah the prophet and put him into the stocks that were in the upper gate of Benjamin, which was in the house of Jehovah. 3 But it came about on the following day that Pash'hur proceeded to let Jeremiah out from the stocks, and Jeremiah now said to him:

"Jehovah has called your name. not Pash'hur, but Fright all around. 4 For this is what Jehovah has said. 'Here I am making you a fright to yourself and to all your lovers, and forgotten. they will certainly fall by the sword of their enemies while your eyes will are examining the righteous one: be looking on; and all Judah I shall | you are seeing the kidneys and the give into the hand of the king of Babylon, and he will actually take them into exile in Babylon and strike them down with the sword. 5 And I will give all the stored-up things of this city and all its product and all its precious things; and the hand of evildoers. all the treasures of the kings of hand of their enemies. And they will certainly plunder them and take them and bring them to Babylon. 6 And as for you, O Pash'hur, and all the inhabitants of your house, you will go into captivity: and to Babylon you will come and there you will die and there you vourself will be buried with all your to them in falsehood."

7 You have fooled me. O Jehovah. so that I was fooled. You used your strength against me, so that you me to death from the womb, that prevailed. I became an object of my mother should become to me laughter all day long; everyone is my burial place and her womb holding me in derision. 8 For as be pregnant to time indefinite? often as I speak, I cry out. Violence and despoiling are what I call out. For the word of Jehovah became for me a cause for reproach and for jeering all day long. 9 And I in mere shame? said: "I am not going to make 21 no more in his name." And in my King Zed e ki'ah sent to him Pash'heart it proved to be like a burning hur the son of Mal-chi'ah and fire shut up in my bones: and I got Zeph-a-ni'ah the son of Ma-a-sei'tired of holding in, and I was un- ah, the priest, saying: 2 "Please able [to endure it]. 10 For I heard inquire in our behalf of Jehovah,

Jeremiah while prophesying these we may tell out about him." Every words. 2 Then Pash'hur struck mortal man bidding me "Peace!"they are watching for my limping: "Perhaps he will be fooled, so that we may prevail against him and take our revenge upon him." 11 But Jehovah was with me like a terrible mighty one. That is why the very ones persecuting me will stumble and not prevail. They will certainly be put to much shame, because they will not have prospered. [Their] indefinitely lasting humiliation will be one that will not be

12 But you, O Jehovah of armies, heart. May I see your vengeance upon them, for to you I have re-

vealed my case at law.

13 Sing to Jehovah, you people! Praise Jehovah! For he has delivered the soul of the poor one out of

14 Cursed be the day on which Judah I am going to give into the I was born! May the day that my mother gave me birth not become blessed! 15 Cursed be the man that brought good news to my father, saying: "There has been born to you a son, a male!" He positively made him rejoice. 16 And that very man must become like cities that Jehovah has overthrown while He has felt no regret. And he must lovers, because you have prophesied hear an outcry in the morning and an alarm signal at the time of

> 17 Why did he not definitely put 18 Why is it that I have come forth from the very womb in order to see hard work and grief and that my days should come to their end

The word that occurred to Jeremiah from Jehovah, when the bad report of many. There was because Neb·u·chad·rez'zar the king of Babylon is making war against king of Babylon it will be given. us. Perhaps Jehovah will do with us and he will certainly burn it with according to all his wonderful fire." works, so that he will withdraw from us."

3 And Jeremiah proceeded to say to them: "This is what you will say to Zed·e·ki'ah, 4 'This is what Jehovah the God of Israel has said: "Here I am turning in reverse the weapons of war that are in the hand of you people, with which may not go forth just like a fire you are fighting the king of Babylon, and the Chal·de'ans who are laying siege against you outside the wall, and I will gather them into the middle of this city. 5 And I myself will fight against you with a of the level land,' is the utterance stretched-out hand and with a of Jehovah. 'As for you who are strong arm and with anger and saying: "Who will descend against with rage and with great indigna- us? And who will come into our tion. 6 And I will strike the inhabitants of this city, both man and beast. With a great pestilence they will die."'

utterance of Jehovah, "I shall give and it will certainly devour all the Zed·e·ki'ah the king of Judah and things round about her." his servants and the people and those who are remaining over in this city from the pestilence, from the sword and from the famine, into the hand of Neb·u·chad·rez'zar the king of Babylon, even into the hand of their enemies and into the hand of those who are seeking for their soul, and he will certainly strike them with the edge of the sword. He will not feel sorry for them, nor will he show compassion

or have any mercy."'

8 "And to this people you will say, 'This is what Jehovah has said: "Here I am putting before you people the way of life and the way of lence. And do not shed any innodeath. 9 The one sitting still in this city will die by the sword and by the famine and by the pestilence; but the one who is going out and who actually falls away to the Chal·de'ans who are laying siege against you will keep living, and horses, he with his servants and his soul will certainly come to be his people." his as a spoil."

against this city for calamity and utterance of Jehovah, 'that this not for good," is the utterance of house will become a mere devastated Jehovah. "Into the hand of the place."

11 "'And as regards the household of the king of Judah, hear, O men, the word of Jehovah. 12 O house of David, this is what Jehovah has said: "Every morning render sentence in justice, and deliver the one being robbed out of the hand of the defrauder, that my rage and actually burn and there be no one to extinguish it because of the badness of your dealings."'

13 "'Here I am against you, O inhabitress of the low plain, O rock dwellings?" 14 I will also hold an accounting against you according to the fruitage of your dealings,' is the utterance of Jehovah, 'And 7 ""And after that," is the I will set a fire ablaze in her forest,

22 This is what Jehovah has said: "Go down to the house of the king of Judah, and you must speak there this word. 2 And you must say, 'Hear the word of Jeho-vah, O king of Judah who are sitting on the throne of David, you with your servants and your people, those who are coming in through these gates. 3 This is what Jehovah has said: "RENDER justice and righteousness, and deliver the one that is being robbed out of the hand of the defrauder; and do not maltreat any alien resident, fatherless boy or widow. Do [them] no viocent blood in this place. 4 For if you will by all means perform this word, there will also certainly come in through the gates of this house the kings sitting for David upon his throne, riding in chariots and on

5 "But if you will not obey these 10 ""For I have set my face words, by myself I do swear, is the

said concerning the house of the utterance of Jehovah, 17 'Asking of Judah, 'You are as Gil'e-ad suredly your eyes and your heart to me, the head of Leb'a non. As- are upon nothing but upon your suredly I shall make you a wilderness; as for the cities, not one will the innocent one in order to shed be inhabited. 7 And I will sancti- [it], and upon defrauding and upon fy against you those bringing ruin, extortion in order to carry [them] each one and his weapons; and on.' they must cut down the choicest of your cedars and cause them to fall hovah has said concerning Je hoi'into the fire. 8 And many nations a kim the son of Jo si'ah, the king will actually pass along by this city of Judah, 'They will not wail for and say one to the other: "On him: "Alas, my brother! And alas, what account did Jehovah do like [my] sister!" They will not wail for this to this great city?" 9 And him: "Alas, O master! And alas, they will have to say: "On account his dignity!" 19 With the burial of the fact that they left the covenant of Jehovah their God and proceeded to bow down to other away, out beyond the gates of Jegods and to serve them."'

10 "Do not weep for the dead one, and do not sympathize with cry out, and on Ba'shan let your him, you people. Weep profusely for the one going away, for he will rim, because all those intensely return no more and he will actually not see the land of his relatives. spoke to you during your freedom 11 For this is what Jehovah has from care. You said, 'I shall not said concerning Shal'lum the son of obey.' This has been your way since Jo si'ah, the king of Judah who is your youth, for you did not obey reigning instead of Jo·si'ah his father, who has gone forth from this herd all your own shepherds; and place, 'He will return there no as for those intensely loving you, more. 12 For in the place where they will go into captivity itself. they have taken him into exile he For at that time you will be will die, and this land he will see no more.'

house, but not with righteousness, whose wages he does not give him; giving birth!" 14 the one saying, 'I am going to flicted one and the poor one. In you and your mother who gave you that case it went well. 'Was not birth out into another land in

6 "For this is what Jehovah has | that a case of knowing me?' is the unjust gain, and upon the blood of

18 "Therefore this is what Jeof a he-ass he will be buried, with a dragging about and a throwing rusalem.'

20 "Go up onto Leb'a non and voice out. And cry out from Ab'aloving you have been broken. 21 I my voice. 22 A wind will shepashamed and certainly feel humiliated because of all your calamity. 13 "Woe to the one building his 23 O you who are dwelling in Leb'a non, being nested in the cedars. and his upper chambers, but not how you will certainly sigh when with justice, by use of his fellow there come to you birth pangs, the man who serves for nothing, and labor pains like those of a woman

24 "'As I am alive,' is the utterbuild for myself a roomy house and ance of Jehovah, 'even if Co-ni'ah commodious upper chambers; and the son of Je hoi'a kim, the king my windows must be widened out of Judah, happened to be the seal for it, and the paneling will be with ring on my right hand, from there cedar and smeared with vermilion.' I would pull you off! 25 And I 15 Will you continue reigning be- will give you into the hand of those cause you are competing by use of who are seeking for your soul and cedar? As for your father, did he into the hand of those of whom you not eat and drink and execute jus- are scared and into the hand of tice and righteousness? In that Neb·u·chad·rez'zar the king of case it went well with him. 16 He Babylon and into the hand of the pleaded the legal claim of the af- Chal-de'ans. 26 And I will hurl

which you people were not born, | rael itself will reside in security, and there is where you will die. 27 And into the land to which they will be lifting up their soul to return, there they will not return. 28 Is this man Co·ni'ah a mere form despised, dashed to pieces, or a vessel in which there is no delight? Why is it that he himself and his offspring must be hurled down and thrown into the land that they have not known?'

29 "O earth, earth, earth, hear the word of Jehovah. 30 This is what Jehovah has said, 'WRITE down this man as childless, as an able-bodied man who will not have any success in his days; for from his offspring not a single one will have any success, sitting upon the throne of David and ruling any more in Judah."

23 "Woe to the shepherds who are destroying and scattering the sheep of my pasturage!" is the utterance of Jehovah.

2 Therefore this is what Jehovah the God of Israel has said against gone to mourning, the pasture the shepherds who are shepherding my people: "You yourselves have scattered my sheep; and you kept dispersing them, and you have not turned your attention to them."

"Here I am turning my attention upon you for the badness of your dealings," is the utterance of Jehovah.

3 "And I myself shall collect together the remnant of my sheep like slippery places in the gloom, out of all the lands to which I into which they will be pushed and had dispersed them, and I will bring them back to their pasture ground, and they will certainly be calamity, the year of their being fruitful and become many. 4 And given attention," is the utterance I will raise up over them shepherds of Jehovah. 13 "And in the prophwho will actually shepherd them; and they will be afraid no more. neither will they be struck with any terror, and none will be missing," is the utterance of Jehovah.

5 "Look! There are days coming," is the utterance of Jehovah, seen horrible things, committing "and I will raise up to David a adultery and walking in falsehood; righteous sprout. And a king will and they have strengthened the certainly reign and act with dis- hands of evildoers in order that cretion and execute justice and they should not return, each one righteousness in the land. 6 In his from his own badness. To me all

And this is his name with which he will be called, Jehovah Is Our Righteousness."

7 "Therefore, look! there are days coming," is the utterance of Jehovah, "and they will no more say, 'Jehovah is alive who brought the sons of Israel up out of the land of Egypt.' 8 but, 'Jehovah is alive who brought up and who brought in the offspring of the house of Israel out of the land of the north and out of all the lands to which I have dispersed them.' and they will certainly dwell on their own ground."

9 As regards the prophets, my heart has been broken within me. All my bones have begun shaking. I have become like a man that is drunk, and like an able-bodied man whom wine has overcome, because of Jehovah and because of his holy words. 10 For it is with adulterers that the land has become full. For because of the curse the land has grounds of the wilderness have dried up; and their course of action proves to be bad, and their mightiness is not right.

11 "For both the prophet and the priest themselves have become polluted. Also in my own house I have found their badness," is the utterance of Jehovah. 12 "Therefore their way will become for them

certainly fall." "For I shall bring upon them a ets of Sa·mar'i·a I have seen impropriety. They have acted as prophets [incited] by Ba'al, and they keep making my people, even Israel, wander about, 14 And in the prophets of Jerusalem I have days Judah will be saved, and Is- of them have become like Sod'om,

and the inhabitants of her like Go mor'rah."

15 Therefore this is what Jehovah of armies has said against the prophets: "Here I am making them poisoned water to drink. For from the prophets of Jerusalem apostasy has gone forth to all the land."

16 This is what Jehovah of armies has said: "Do not listen to the words of the prophets who are prophesying to you people. They are making you become vain. The get my name by means of their vision of their own heart is what they speak-not from the mouth of Jehovah. 17 They are saying again and again to those who are of Ba'al. 28 The prophet with disrespectful of me, 'Jehovah has spoken: "Peace is what you people late the dream; but the one with will come to have." 'And [to] every one walking in the stubbornness of his heart they have said, 'No calamity will come upon you people.' 18 For who has stood in the intimate group of Jehovah that he might see and hear his word? Who has given attention to his word that he might hear it? 19 Look! The windstorm of Jehovah, rage itself, will certainly go forth, even a whirling tempest. Upon the head of the wicked ones it will whirl itself. 20 The anger of Jehovah will not turn back until he will have carried out and until he will have made the ideas of his heart come true. In the final part of the days you people will give your consideration to it with understanding.

21 "I did not send the prophets, yet they themselves ran. I did not speak to them, yet they themselves prophesied. 22 But if they had and because of their boasting." stood in my intimate group, then they would have made my people hear my own words, and they would have caused them to turn back the utterance of Jehovah. from their bad way and from the badness of their dealings."

23 "Am I a God nearby," is the utterance of Jehovah, "and not a

God far away?"

in places of concealment and I myself not see him?" is the utterance of Jehovah.

"Is it not the heavens and the earth that I myself actually fill?" is the utterance of Jehovah. 25 "I have heard what the prophets who are prophesying falsehood in my eat wormwood, and I will give them own name have said, saying, 'I have had a dream! I have had a dream!' 26 How long will it exist in the heart of the prophets who are prophesying the falsehood and who are prophets of the trickiness of their own heart? 27 They are thinking of making my people forone to the other, just as their fathers forgot my name by means whom there is a dream, let him rewhom my own word is, let him speak forth my word truthfully."

"What does the straw have to do with the grain?" is the utter-

ance of Jehovah.

29 "Is not my word correspondingly like a fire," is the utterance of Jehovah, "and like a forge hammer that smashes the crag?"

30 "Therefore here I am against the prophets," is the utterance of Jehovah, "the ones who are stealing away my words, each one from his companion.'

31 "Here I am against the prophets," is the utterance of Jehovah, "the ones who are employing their tongue that they may utter forth, 'An utterance!'

32 "Here I am against the prophets of false dreams," is the utterance of Jehovah, "who relate them and cause my people to wander about because of their falsehoods

"But I myself did not send them or command them. So they will by no means benefit this people," is

33 "And when this people or the prophet or priest asks you, saying, 'What is the burden of Jehovah?' you must also say to them. "You people are-O what a burden! And 24 "Or can any man be concealed I shall certainly abandon you," is the utterance of Jehovah.' 34 As for the prophet or the priest or the people who say, 'The burden of

of armies our God.

37 "This is what you will say Jehovah given you? And what has heart. Jehovah spoken? 38 And if "The burden of Jehovah!" is what you keep on saying, therefore this is in fact is what Jehovah has said: what Jehovah has said: "By reason of your saying, 'This word is the king of Judah and his princes and very burden of Jehovah,' when I kept sending to you, saying, 'You remaining over in this land and must not say: "The burden of Je- those who are dwelling in the land hovah!"' 39 therefore here I am! of Egypt— 9 I will also give them And I will give you people to neglect, with finality, and I will desert you and the city that I gave to you and to your forefathers-from be-

fore me. 40 And I will put upon you reproach to time indefinite and humiliation to time indefinite, which will not be forgotten."'" 24 And Jehovan showed me, and look! two baskets of figs set

before the temple of Jehovah, after Neb·u·chad·rez'zar the king of Babylon had carried into exile Jeco·ni'ah the son of Je·hoi'a·kim, the people of Judah in the fourth year king of Judah, and the princes of Judah and the craftsmen and the the king of Judah, that is, the first builders of bulwarks, from Jeru- year of Neb·u·chad·rez'zar the king salem that he might bring them to of Babylon: 2 which Jeremiah the Babylon. 2 As for the one basket. the figs were very good, like early figs: and as for the other basket, all the inhabitants of Jerusalem, the figs were very bad, so that they saying: could not be eaten for badness.

to me: "What are you seeing, Jere-miah?" So I said: "Figs, the good these twenty-three years the word figs being very good, and the bad of Jehovah has occurred to me, and ones being very bad, so that they I kept speaking to you people, cannot be eaten for badness."

Jehovah!' I will also turn my at- | I shall regard the exiles of Judah. tention upon that man and upon whom I will send away from this his household. 35 This is what place to the land of the Chal de'you keep saving each one to his ans, in a good way, 6 And I will fellow and each one to his brother, set my eve upon them in a good 'What has Jehovah answered? And way, and I shall certainly cause what has Jehovah spoken?' 36 But them to return to this land. And I the burden of Jehovah you people will build them up, and I shall not remember no more, for the burden tear down; and I will plant them, itself becomes to each one his own and I shall not uproof. 7 And I word, and you have changed the will give them a heart to know me, words of the living God. Jehovah that I am Jehovah; and they must become my people, and I myself shall become their God, for they to the prophet. What answer has will return to me with all their

> 8 "'And like the bad figs that cannot be eaten for badness, this "So I shall give Zed e ki'ah the the remnant of Jerusalem who are over for quaking, for calamity, in all the kingdoms of the earth, for reproach and for a proverbial saying, for a taunt and for a malediction, in all the places to which I shall disperse them, 10 And I will send against them the sword, the famine and the pestilence, until they come to their finish off the ground that I gave to them and to their forefathers."'"

> 25 The word that occurred to Jeremiah concerning all the Jeremiah concerning all the of Je hoi'a kim the son of Jo si'ah, prophet spoke concerning all the people of Judah and concerning

3 "From the thirteenth year of 3 And Jehovah proceeded to say Jo si'ah the son of A'mon, the king rising up early and speaking, but 4 Then the word of Jehovah oc- you did not listen. 4 And Jehocurred to me, saying: 5 "This is vah sent to you all his servants the what Jehovah the God of Israel prophets, rising up early and sendhas said. 'Like these good figs, so ing [them], but you did not listen, listen, 5 they saying, Turn back, against all the nations. 14 For please, every one from his bad way even they themselves, many nations and from the badness of your and great kings, have exploited dealings, and continue dwelling them as servants; and I will repay upon the ground that Jehovah gave to you and to your forefathers from long ago and to a long time to come. 6 And do not walk after other gods in order to serve them God of Israel said to me: "Take and to bow down to them, that this cup of the wine of rage out you may not offend me with the of my hand, and you must make work of your hands, and that I all the nations to whom I am may not cause calamity to you.'

7 "'But you did not listen to me.' is the utterance of Jehovah, 'to the intent that you might offend me with the work of your hands, for calamity to yourselves,'

8 "Therefore this is what Jehovah of armies has said, "For the reason that you did not obey my words. 9 here I am sending and I will take all the families of the north." is the utterance of Jehovah, "even [sending] to Neb·u·chadrez'zar the king of Babylon, my servant, and I will bring them against this land and against its inhabitants and against all these nations round about; and I will make them an object of astonishand places devastated to time inbecome a devastated place, an obof Babylon seventy years."

12 "'And it must occur that when seventy years have been fulbring in upon that land all my himself will drink after them. words that I have spoken against

neither did you incline your ear to book that Jeremiah has prophesied them according to their activity and according to the work of their hands."

> 15 For this is what Jehovah the sending you drink it. 16 And they must drink and shake back and forth and act like crazed men because of the sword that I am send-

ing among them."

17 And I proceeded to take the cup out of the hand of Jehovah and to make all the nations drink to whom Jehovah had sent me: 18 namely. Jerusalem and the cities of Judah and her kings, her princes. to make them a devastated place, an object of astonishment, something to whistle at and a malediction, just as at this day; 19 Phar aoh the king of Egypt and his servants and his princes and all his people; 20 and all the devote them to destruction and mixed company, and all the kings of the land of Uz, and all the kings ment and something to whistle at of the land of the Phi-lis'tines and Ash'ke lon and Ga'za and Ek'ron definite. 10 And I will destroy out and the remnant of Ash'dod; of them the sound of exultation and the sound of rejoicing, the of Am'mon; 22 and all the kings voice of the bridegroom and the of Tyre and all the kings of Si'don voice of the bride, the sound of the and the kings of the island that hand mill and the light of the is in the region of the sea; 23 and lamp. 11 And all this land must De'dan and Te'ma and Buz and all those with hair clipped at the ject of astonishment, and these temples; 24 and all the kings of nations will have to serve the king the Arabs and all the kings of the mixed company who are residing in the wilderness; 25 and all the kings of Zim'ri and all the kings filled I shall call to account against of E'lam and all the kings of the the king of Babylon and against Medes; 26 and all the kings of that nation,' is the utterance of the north who are near and far Jehovah, 'their error, even against away, one after the other, and all the land of the Chal-de'ans, and the [other] kingdoms of the earth I will make it desolate wastes to that are on the surface of the time indefinite, 13 And I will ground; and the king of She'shach

27 "And you must say to them, it, even all that is written in this 'This is what Jehovah of armies,

the God of Israel, has said; "Drink | your days for slaughtering and for and get drunk and puke and fall your scatterings have been fulso that you cannot get up because of the sword that I am sending among you." 28 And it must occur that in case they refuse to take the cup out of your hand to drink. you must also say to them, "This is what Jehovah of armies has said: "You will drink without fail. 29 For, look! it is upon the city upon which my name is called that I am starting off in bringing calamity, and should you yourselves of the burning anger of Jehovah. in any way go free of punishment?", and an allerson

"'You will not go free of pun-I am calling against all the inhabitants of the earth,' is the ut- anger." terance of Jehovah of armies.

30 "And as for you, you will prophesy to them all these words. and you must say to them, 'From on high Jehovah himself will roar. and from his holy dwelling he will give forth his voice. Without fail he will roar upon his abiding place. A shout like that of those treading [the wine press] he will sing out against all the inhabitants of the earth.'

31 "'A noise will certainly come clear to the farthest part of the earth, for there is a controversy that Jehovah has with the nations. judgment with all flesh. As regards the wicked ones, he must give them to the sword,' is the utterance of Jehovah.

32 "This is what Jehovah of armies has said, 'Look! A calamity is going forth from nation to nation, of the earth. 33 And those slain by Jehovah will certainly come to be in that day from one end of the earth clear to the other end of the earth. They will not be bewailed, neither will they be gathered up or be buried. As manure on the surface of the ground they will become.'

filled, and you must fall like a desirable vessel! 35 And a place to flee to has perished from the shepherds, and a means of escape from the majestic ones of the flock. 36 Listen! The outcry of the shepherds, and the howling of the majestic ones of the flock, for Jehovah is despoiling their pasturage. 37 And the peaceful abiding places have been rendered lifeless because 38 He has left his covert just like a maned young lion, for their land has become an object of astonishishment, for there is a sword that ment because of the maltreating sword and because of his burning

26 In the beginning of the royal rule of Je-hoi'a kim the son of Jo si'ah, the king of Judah, this word occurred from Jehovah, saving: 2 "This is what Jehovah has said, 'Stand in the courtyard of the house of Jehovah, and you must speak concerning all the cities of Judah that are coming in to bow down at the house of Jehovah all the words that I will command you to speak to them. Do not take away a word. 3 Perhaps they will listen and return, each one from his bad way, and I shall have to feel regret for the calamity that I am He must personally put himself in thinking to execute upon them because of the badness of their dealings. 4 And you must say to them: "This is what Jehovah has said. 'If you will not listen to me by walking in my law that I have put before you. 5 by listening to the words of my servants the prophand a great tempest itself will be ets. whom I am sending to you, roused up from the remotest parts even rising up early and sending [them], whom you have not listened to, 6 I will, in turn, make this house like that in Shi'loh, and this city I shall make a malediction to all the nations of the earth."""

7 And the priests and the prophets and all the people began to hear Jeremiah speaking these words 34 "Howl, you shepherds, and cry in the house of Jehovah. 8 So it out! And wallow about, you ma- came about that when Jeremiah jestic ones of the flock, because had completed speaking all that Jehovah had commanded [him] | 17 Furthermore, certain ones of the priests and the prophets and all the people laid hold of him, saying: "You will positively die. 9 Why is it that you have prophesied in the name of Jehovah, saying. 'Like that in Shi'loh is how this house will become, and this very city will be devastated so as to be without an inhabitant'?" And all the people kept congregating house of Jehovah.

10 In time the princes of Judah got to hear these words, and they house of the king to the house of Jehovah and to sit down in the entrance of the new gate of Jeprophets began to say to the princes and to all the people: "To this man the judgment of death belongs, because he has prophesied concerning this city just as you have heard with your own ears."

12 At that Jeremiah said to all the princes and to all the people: "It was Jehovah that sent me to prophesy concerning this house and concerning this city all the words that you have heard. 13 And now make your ways and your dealings good, and obey the voice of Jehovah your God, and Jehovah will feel regret for the calamity that he has spoken against you. 14 And as for me, here I am in your hand. Do to me according to what is good and according to what is right in your eyes. 15 Only you should by all means know that, if you are putting me to death, it is innocent blood that you are putting upon yourselves and upon this city and upon her inhabitants, for in truth Jehovah did send me to you to speak in your ears all these words."

16 Then the princes and all the people said to the priests and to the prophets: "There is no judgment of death belonging to this man, for it was in the name of Jehovah our God that he spoke to us."

to speak to all the people, then the older men of the land rose up and began saying to all the congregation of the people: 18 "Mi'cah of Mo'resh eth himself happened to be prophesying in the days of Hez·e·ki'ah the king of Judah and went on to say to all the people of Judah, 'This is what Jehovah of armies has said: "Zion herself will be plowed up as a mere field, and Jerusalem herself themselves about Jeremiah in the will become mere heaps of ruins. and the mountain of the House will be for high places of a forest."' 19 Did Hez·e·ki'ah the king of proceeded to come up from the Judah and all those of Judah by any means put him to death? Did he not fear Jehovah and proceed to soften the face of Jehovah, so hovah. 11 And the priests and the that Jehovah got to feeling regret for the calamity that he had spoken against them? So we are working up a great calamity against our souls.

20 "And there also happened to be a man prophesying in the name of Jehovah. U-ri'iah the son of She·mai'ah from Kir'i·ath-je'a·rim. And he kept prophesying against this city and against this land in accord with all the words of Jeremiah. 21 And King Je-hoi'a-kim and all his mighty men and all the princes got to hear his words, and the king began seeking to put him to death. When U·ri'jah got to hear [of it] he at once became afraid and ran away and came into Egypt. 22 But King Je-hoi'a-kim sent men to Egypt, El·na'than the son of Ach'bor and other men with him to Egypt. 23 And they proceeded to bring U·ri'jah out from Egypt and to bring him to King Je hoi'a kim, who then struck him down with the sword and cast his dead body into the graveyard of the sons of the people."

24 Moreover, it was the hand of A hi'kam the son of Sha'phan that proved to be with Jeremiah, in order not to give him into the hand of the people to have him put to death.

or In the beginning of the kingdom of Je-hoi'a-kim the son of Jo si'ah, the king of Judah, this

word occurred to Jeremiah from taken far away from off your Jehovah, saying: 2 "This is what ground; and I shall have to dis-Jehovah has said to me. 'Make for perse you, and you will have to yourself bands and yoke bars, and perish. you must put them upon your neck. 3 And you must send them to the king of E'dom and to the king of Mo'ab and to the king of the sons of Am'mon and to the king of Tyre and to the king of Si'don by the hand of the messengers who are coming to Jerusalem to Zed·e·ki'ah the king of Judah. 4 And you must give them a command for their masters, saving:

""This is what Jehovah of armies, the God of Israel, has said: this is what you should say to your masters, 5 'I myself have made the earth, mankind and the beasts that are upon the surface of the earth by my great power and by my stretched-out arm: and I have given it to whom it has proved right in my eyes, 6 And now I myself have given all these lands into the hand of Neb·u·chad·nez'zar the king of Babylon, my servant: and even the wild beasts of the field I have given him to serve him. 7 And all the nations must serve even him and his son and his grandson until the time even of his own land comes, and many nations and great kings must exploit him as a servant.'

8 "'" 'And it must occur that the nation and the kingdom that will not serve him, even Neb·uchad nez'zar the king of Babylon: and the one that will not put its neck under the yoke of the king of Babylon, with the sword and with the famine and with the pestilence I shall turn my attention upon that nation,' is the utterance of Jehovah, 'until I shall have finished them off by his hand.'

9 "'" 'And as for you men, do not listen to your prophets and to your practicers of divination and to your dreamers and to your practicers of magic and to your sorcerers, who are saving to you: "You men will not serve the king of Babylon." 10 For falsehood is what they are prophesying to you. for the purpose of having you salem may not come into Babylon.

11 "" "And as for the nation that will bring its neck under the yoke of the king of Babylon and actually serve him, I will also let it rest upon its ground,' is the utterance of Jehovah, 'and it will certainly cultivate it and dwell in

12 Even to Zed e ki'ah the king of Judah I spoke according to all these words, saving: "Bring your necks under the voke of the king of Babylon and serve him and his people and keep on living. 13 Why should you yourself and your people die by the sword, by the famine and by the pestilence according to what Jehovah has spoken to the nation that does not serve the king of Babylon? 14 And do not listen to the words of the prophets that are saving to you men. 'You will not serve the king of Babylon,' because falsehood is what they are prophesying to you.

15 "'For I have not sent them.' is the utterance of Jehovah, 'but they are prophesying in my name falsely, to the end that I shall disperse you, and you will have to perish, you men and the prophets that are prophesying to you."

16 And to the priests and to all this people I spoke, saying: "This is what Jehovah has said, 'Do not listen to the words of your prophets that are prophesying to you. saying: "Look! The utensils of the house of Jehovah are being brought back from Babylon soon now!" For falsehood is what they are prophesying to you. 17 Do not listen to them. Serve the king of Babylon and keep on living. Why should this city become a devastated place? 18 But if they are prophets and if the word of Jehovah does exist with them, let them, please, beseech Jehovah of armies, that the utensils that are remaining over in the house of Jehovah and the house of the king of Judah and in Jeru-

armies has said concerning the pillars and concerning the sea and May Jehovah establish your words concerning the carriages and concerning the remainder of the ing back the utensils of the house utensils that are remaining over of Jehovah and all the exiled peoin this city, 20 that Neb·u·chadnez'zar the king of Babylon had 7 However, hear, please, this word not taken when he carried Jec.oni'ah the son of Je hoi'a kim, the and in the ears of all the people. king of Judah, into exile from 8 As regards the prophets that Jerusalem to Babylon, together with happened to be prior to me and all the nobles of Judah and Jerusalem: 21 for this is what Jehovah of armies, the God of Israel, has said concerning the utensils that are remaining over at the house of Jehovah and the house of the king of Judah and Jerusalem, be brought and there they will continue to be until the day of my turning my attention to them," is the utterance of Jehovah, "And I will bring them up and restore them to this place."'"

son of Az'zur, the prophet who the house of Jehovah before the eyes of the priests and of all the go his way. people: 2 "This is what Jehovah of armies, the God of Israel, has said. 'I will break the voke of the king of Babylon. 3 Within two full years more I am bringing back house of Jehovah that Neb·u·chadnez'zar the king of Babylon took from this place that he might bring them to Babylon." 4 "'And Jeco·ni'ah the son of Je·hoi'a·kim, the king of Judah, and all the exiles of Judah who have come to Babylon I am bringing back to this place,' is the utterance of Jehovah, for I shall break the yoke of the king of Babylon."

5 And Jeremiah the prophet proceeded to say to Han a ni'ah the prophet before the eyes of the priests and before the eyes of all

19 "For this is what Jehovah of miah the prophet proceeded to say: "Amen! Thus may Jehovah do! that you have prophesied by bringple from Babylon to this place! that I am speaking in your ears prior to you from long ago, they also used to prophesy concerning many lands and concerning great kingdoms, of war and of calamity and of pestilence. 9 As regards the prophet that prophesies of peace, when the word of the proph-22 "To Babylon is where they will et comes true the prophet whom Jehovah has sent in truth will become known."

10 At that Han a ni'ah the prophet took the voke bar from off the neck of Jeremiah the prophet 28 Then it came about in that went on to say before the eyes of year, in the heginning of the and broke it. 11 And Han a ni'ah year, in the beginning of the all the people: "This is what Jekingdom of Zed e ki'ah the king of hovah has said, 'Just like this I Judah, in the fourth year, in the shall break the yoke of Neb·u·chadfifth month, that Han a ni'ah the nez'zar the king of Babylon within two full years more from off the was from Gib'e on, said to me in neck of all the nations." And Jeremiah the prophet proceeded to

12 Then the word of Jehovah occurred to Jeremiah, after Han-ani'ah the prophet had broken the yoke bar from off the neck of Jeremiah the prophet, saying: to this place all the utensils of the 13 "Go, and you must say to Hana ni'ah, 'This is what Jehovah has said: "Yoke bars of wood you have broken, and instead of them you will have to make voke bars of iron." 14 For this is what Jehovah of armies, the God of Israel. has said: "A yoke of iron I will put upon the neck of all these nations, to serve Neb·u·chad·nez'zar the king of Babylon; and they must serve him. And even the wild beasts of the field I will give him." '"

15 And Jeremiah the prophet went on to say to Han a ni'ah the the people who were standing in prophet: "Listen, please, O Han-athe house of Jehovah: 6 ves. Jere- ni'ah! Jehovah has not sent you.

but you yourself have caused this hood that they are prophesying to people to trust in a falsehood. you in my name, I have not sent 16 Therefore this is what Jehovah them,' is the utterance of Jehohas said, 'Look! I am sending you away from off the surface of the must die, for you have spoken outright revolt against Jehovah."

17 So Han a ni'ah the prophet died in that year, in the seventh month. wetern and gotty sono

29 And these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the older men of the exiled people and to the priests and to the prophets and to all the people, whom Neb·u·chad·nez'zar had carried into exile from Jerusalem to Babylon, 2 after Jec-o-ni'ah the king and the lady and the court officials, the princes of Judah and Jerusalem, and the craftsmen and the builders of bulwarks had gone forth from Jerusalem. 3 It was by the hand of El·a'sah the son of Sha'phan and Gem·a·ri'ah the son of Hil·ki'ah, whom Zed·e·ki'ah the king of Judah sent to Babylon to Neb·u·chad·nez'zar the king of Babylon, saying:

4 "This is what Jehovah of armies, the God of Israel, has said to all the extled people, whom I have caused to go into exile from Jerusalem to Babylon, 5 'Build houses and inhabit [them], and plant gardens and eat their fruitage. 6 Take wives and become father to sons and to daughters; and take wives for your own sons and give your own daughters to husbands, that they may give birth to sons and to daughters; and become many there, and do not become few. 7 Also, seek the peace of the city to which I have caused you to go into exile, and pray in its behalf to Jehovah, for in its peace there will prove to be peace famine and with the pestilence, and for you yourselves. 8 For this is I will give them for a quaking to what Jehovah of armies, the God all the kingdoms of the earth, for of Israel, has said: "Let not your a curse and for an object of asprophets who are in among you tonishment and for a whistling at and your practicers of divination and for a reproach among all the deceive you, and do not you listen nations to which I shall certainly to their dreams that they are disperse them, 19 due to the fact

vah."'"

10 "For this is what Jehovah has ground. This year you yourself said, 'In accord with the fulfilling of seventy years at Babylon I shall turn my attention to you people, and I will establish toward you my good word in bringing you back to this place.'

11 "'For I myself well know the thoughts that I am thinking toward you,' is the utterance of Jehovah, 'thoughts of peace, and not of calamity, to give you a future and a hope. 12 And you will certainly call me and come and pray to me, and I will listen to you.'

13 "And you will actually seek me and find [me], for you will search for me with all your heart. 14 And I will let myself be found by you,' is the utterance of Jehovah. 'And I will gather your body of captives and collect you together out of all the nations and out of all the places to which I have dispersed you,' is the utterance of Jehovah. 'And I will bring you back to the place from which I caused you to go into exile.'

15 "But you have said, 'Jehovah has raised up for us prophets in Babylon,' and all sometimes me bere

16 "For this is what Jehovah has said to the king sitting on the throne of David and to all the people dwelling in this city, your brothers that have not gone forth with you into exile, 17 This is what Jehovah of armies has said: "Here I am sending against them the sword, the famine and the pestilence, and I will make them like the burst-open figs that cannot be eaten for badness."'

18 "'And I will pursue after them with the sword, with the dreaming. 9 For 'it is in false- that they have not listened to my 'that I have sent to them with my

early and sending [them].' "'But you have not listened,' is

the utterance of Jehovah.

20 "And as for you, hear the word of Jehovah, all you exiled Jerusalem to Babylon. 21 This is what Jehovah of armies, the God of Israel, has said concerning A'hab the son of Ko·lai'ah and to Zed·eki'ah the son of Ma·a·sei'ah, who are prophesying to you falsehood in my own name, 'Here I am giving them into the hand of Neb·u·chadrez'zar the king of Babylon, and he must strike them down before your eves. 22 And from them a malediction will certainly be taken on the part of the entire body of exiles of Judah that is in Babylon, saying: "May Jehovah make you like Zed·e·ki'ah and like A'hab, whom the king of Babylon roasted in the fire!" 23 for the reason that they have carried on senselessness in Israel, and they keep committing adultery with the wives of their companions and keep speaking falsely in my own name the word that I did not command them.

"'"And I am the One knowing and am a witness," is the utterance

of Jehovah.'"

24 "And to She-mai'ah of Nehel'am you will say, 25 'This is what Jehovah of armies, the God of Israel, has said: "For the reason that you yourself have sent in your name letters to all the people who are in Jerusalem, and to Zeph-apriest, and to all the priests, sayyou priest instead of Je-hoi'a-da grand overseer of the house of Je-Babylon, saying: "It is long drawn he will be saved even out of it."

words,' is the utterance of Jehovah, out! Build houses and inhabit [them], and plant gardens and eat servants the prophets, getting up their fruitage,-"",","

29 And Zeph-a-ni'ah the priest proceeded to read this letter in the ears of Jeremiah the prophet.

30 Then the word of Jehovah occurred to Jeremiah, saying: people, whom I have sent away from 31 "Send to all the exiled people, saying, 'This is what Jehovah has said concerning She-mai'ah of Nehel'am: "For the reason that Shemai'ah has prophesied to you people, but I myself did not send him, and he tried to make you trust in falsehood, 32 therefore this is what Jehovah has said, 'Here I am turning my attention upon She mai'ah of Ne hel'am and upon his offspring.'

> """He will not come to have a man dwelling in the midst of this people: and he will not look upon the good that I am doing for my people,' is the utterance of Jehovah, 'for he has spoken outright revolt against Jehovah."""

30 The word that occurred to Jeremiah from Jehovah, saying: 2 "This is what Jehovah the God of Israel has said, 'Write for yourself in a book all the words that I will speak to you. 3 For, "look! there are days coming," is the utterance of Jehovah, "and I will gather the captive ones of my people, Israel and Judah," Jehovah has said, "and I will bring them back to the land that I gave to their forefathers, and they will certainly repossess it.""

4 And these are the words that ni'ah the son of Ma·a·sei'ah, the Jehovah has spoken to Israel and to Judah. 5 For this is what Jeing, 26 'Jehovah himself has made hovah has said: "The sound of trembling we have heard, dread, the priest, in order to become the and there is no peace. 6 Ask, please. O men, and see whether a hovah toward any man maddened male is giving birth. Why is it that and behaving like a prophet, and I have seen every able-bodied man you must put him into the stocks with his hands upon his loins like and into the pillory; 27 now, then, a female that is giving birth, and why have you not rebuked Jeremiah all faces have turned pale? 7 Alas! of An'a thoth, who is behaving as For that day is a great one, so that a prophet to you people? 28 For there is no other like it, and it is that is why he has sent to us at the time of distress for Jacob. But

8 "And it must occur in that | 17 "For I shall bring up a reday," is the utterance of Jehovah cuperation for you, and from your of armies, "that I shall break one's strokes I shall heal you," is the yoke from off your neck, and your utterance of Jehovah. "For a wombands I shall tear in two, and no more will strangers exploit him as you: 'That is Zion, for whom no a servant. 9 And they will certainly serve Jehovah their God and David their king, whom I shall raise up for them."

10 "And as for you, do not be afraid, O my servant Jacob," is the utterance of Jehovah, "and do not be struck with terror, O Israel, For here I am saving you from far off and your offspring from the land of their captivity. And Jacob will certainly return and be free of disturbance and be at ease, and there will be no one causing trembling."

11 "For I am with you," is the utterance of Jehovah, "to save you; but I shall make an extermination among all the nations to which I have scattered you. However, in your case I shall make no extermination. And I shall have to correct you to the proper degree, as I shall by no means leave you unpunished."

12 For this is what Jehovah has said: "There is no cure for your breakdown. Your stroke is chronic. 13 There is no one pleading your cause, for [your] ulcer. There are no means of healing, no mending, for you. 14 All those intensely loving you are the ones that have forgotten you. You are not the one for whom they keep searching. For with the stroke of an enemy I have struck you, with the chastisement of someone cruel, on account of the abundance of your error; your sins have become numerous. 15 Why do you cry out on account of your breakdown? Your pain is incurable on account of the abundance of your error; your sins have become numerous. I have done these things to you. 16 Therefore all those devouring you will themselves be devoured; and as for all your adversaries, into captivity they will all of them go. And those pillaging you will certainly come to be for pillaging, and all those plundering "The people made up of survivors you I shall give over to plundering." from the sword found favor in the

an chased away is what they called one is searching."

18 This is what Jehovah has said: "Here I am gathering the captive ones of the tents of Jacob. and for his tabernacles I shall have pity. And the city will actually be rebuilt upon her mound; and upon its rightful site the dwelling tower itself will sit. 19 And from them there will certainly go forth thanksgiving, and the sound of those who are laughing. And I will multiply them, and they will not become few; and I will make them heavy in number, and they will not become insignificant. 20 And his sons must become as in former times, and before me his own assembly will be firmly established. And I will turn my attention upon all his oppressors. 21 And his majestic one will certainly come to be from him, and from the midst of him his own ruler will go forth: and I will cause him to come near. and he must approach to me."

"For who, now, is this one that has given his heart in pledge in order to approach to me?" is the utterance of Jehovah. 22 "And you will certainly become my people, and I myself shall become YOUR God."

23 Look! A windstorm of Jehovah, rage itself, has gone forth, an onward-sweeping tempest. Upon the head of the wicked ones it will whirl. 24 The burning anger of Jehovah will not turn back until he will have executed and until he will have carried out the ideas of his heart. In the final part of the days you people will give your consideration to it.

31 "At that time," is the utterance of Jehovah, "I shall become God to all the families of Israel; and as for them, they will become my people."

2 This is what Jehovah has said:

ing to get his repose," 3 From far and over the oil and over the voung away Jehovah himself appeared to ones of the flock and the cattle. That is why I have drawn you with more will they languish again." loving-kindness. 4 Yet shall I rebuild you, and you will actually be rejoice in the dance, also the young rebuilt. O virgin of Israel. You will men and the old men, all together. yet deck yourself with your tambourines and actually go forth in into exultation, and I will comfort the dance of those who are laughing. 5 You will yet plant vineyards in the mountains of Sa·mar'i.a. The planters will certainly plant and start to use [them]. 6 For there exists a day when the lookouts in the mountainous region of E'phra im will actually call out. 'Rise up. O men, and let us go up heard, lamentation and bitter weepto Zion, to Jehovah our God,"

7 For this is what Jehovah has said: "CRY out loudly to Jacob with rejoicing, and CRY shrilly at the more." head of nations. Publish [it]. Give praise and say, 'Save, O Jehovah, your people, the remnant of Israel.' 8 Here I am bringing them from the land of the north, and I will collect them together from the remotest parts of the earth. Among them will be the blind and the lame, the pregnant woman and the one giving birth, all together. As a great congregation they will return here. 9 With weeping they will come. and with [their] entreaties for favor I shall bring them. I shall make them walk to torrent valleys of water, in a right way in which they will not be caused to stumble. For I have become to Israel a Father: and as for E'phra im. he is my first-born."

10 Hear the word of Jehovah. O you nations, and tell [it] among the islands far away, and say: "The One scattering Israel will himself collect him together, and ried the reproach of my youth." he will certainly keep him as a shepherd does his drove. 11 For over the goodness of Jehovah, over utterance of Jehovah.

wilderness, when Israel was walk- the grain and over the new wine me. [saving: ] "And with a love to And their soul will simply become time indefinite I have loved you. like a well-watered garden, and no

13 "At that time the virgin will And I will change their mourning them and make them rejoice away from their grief, 14 And I will saturate the soul of the priests with fatness, and with my goodness my own people will become satisfied. is the utterance of Jehovah.

- 15 "This is what Jehovah has said. 'In Ra'mah a voice is being ing: Ra'chel weeping over her sons. She has refused to be comforted over her sons, because they are no

16 This is what Jehovah has said: "'Hold back your voice from weeping, and your eyes from tears. for there exists a reward for your activity,' is the utterance of Jehovah, 'and they will certainly return from the land of the enemy.'

17 "'And there exists a hope for your future,' is the utterance of Jehovah, 'and the sons will certainly return to their own territory."

18 "I have positively heard E'phra im bemoaning himself, 'You have corrected me, that I may be corrected, like a calf that has not been trained. Cause me to turn back, and I shall readily turn back. for you are Jehovah my God. 19 For after my turning back I felt regret; and after my being led to know I made a slap upon the thigh. I became ashamed, and I also felt humiliated, for I had car-

20 "Is E'phra·im a precious son to me, or a fondly treated child? Jehovah will actually redeem Ja- For to the extent of my speaking cob and reclaim him out of the against him I shall without fail hand of the one stronger than he remember him further. That is is. 12 And they will certainly why my intestines have become come and cry out joyfully on the boisterous for him. By all means I height of Zion and become radiant shall have pity upon him." is the 875 Happy restoration. New covenant concluded JEREMIAH 31: 21-40

21 "Set up road marks for your- hand to bring them forth out of back to these cities of yours, ance of Jehovah."
22 How long will you turn this way 33 "For this is the and that, O unfaithful daughter? I shall conclude with the house of For Jehovah has created a new thing in the earth: A mere female utterance of Jehovah, "I will put will press around an able-bodied my law within them, and in their man.

23 This is what Jehovah of armies, the God of Israel, has said: "They will yet say this word in the land of Judah and in his cities. when I shall gather their captives. 'May Jehovah bless you. O righteous dwelling place. O holy mountain.' 24 And in it Judah and all them even to the greatest one of his cities will certainly dwell all together, farmers and those who have set out with the drove. 25 For I will saturate the tired soul, and more." every languishing soul I will fill."

26 At this thing I awoke and began to see; and as for my sleep. it had been pleasurable to me.

27 "Look! There are days coming," is the utterance of Jehovah. "and I will sow the house of Israel and the house of Judah with the seed of man and with the seed of domestic animal."

as I had kept alert toward them to likewise cease from proving to be uproot and to pull down and to a nation before me always." tear down and to destroy and to do damage, so I shall keep alert to- said: "'If the heavens up above ward them to build up and to could be measured and the foundaplant," is the utterance of Jehovah. 29 "In those days they will no more say, 'The fathers were the reject the entire seed of Israel on ones that ate the unripe grape, but account of all that they have done. it was the teeth of the sons that is the utterance of Jehovah." got set on edge.' 30 But it will be each one for his own error that one ing," is the utterance of Jehovah, will die. Any man eating the unripe grape, his will be the teeth built to Jehovah from the tower of that will be set on edge."

ing." is the utterance of Jehovah, will yet actually go forth straight of Israel and with the house of will certainly go around to Go'ah. one like the covenant that I con- carcasses and of the fatty ashes,

self. Place signposts for yourself. the land of Egypt, which covenant Fix your heart upon the highway, of mine they themselves broke, althe way that you will have to go, though I myself had husbandly Come back, O virgin of Israel. Come ownership of them,' is the utter-

> 33 "For this is the covenant that Israel after those days," is the heart I shall write it. And I will become their God, and they themselves will become my people."

> 34 "And they will no more teach each one his companion and each one his brother, saying, 'Know Jehovah!' for they will all of them know me, from the least one of them," is the utterance of Jehovah. "For I shall forgive their error. and their sin I shall remember no

35 This is what Jehovah, the Giver of the sun for light by day, the statutes of the moon and the stars for light by night, the One stirring up the sea that its waves may become boisterous, the One whose name is Jehovah of armies. has said: 36 "'If these regulations could be removed from before me.' is the utterance of Jehovah, 'those 28 "And it must occur that just who are the seed of Israel could

37 This is what Jehovah has tions of the earth below could be searched out. I myself also could

38 "Look! There are days com-"and the city will certainly be Ha nan'el to the Corner Gate. 31 "Look! There are days com- 39 And the line for measurement "and I will conclude with the house ahead to the hill of Ga'reb, and it Judah a new covenant; 32 not 40 And all the low plain of the cluded with their forefathers in and all the terraces as far as the the day of my taking hold of their torrent valley of Kid'ron, clear to the corner of the Horse Gate to- | repurchasing power is yours. Buy ward the sunrising, will be something holy to Jehovah. It will not that it had been the word of be uprooted, neither will it be torn Jehovah. down any more to time indefinite."

32 The word that occurred to Jeremiah from Jehovah in the tenth year of Zed·e·ki'ah the king of Judah, that is, the eighteenth year of Neb·u·chad·rez'zar. 2 And at that time the military forces of the king of Babylon were laving siege to Jerusalem; and as for Jeremiah the prophet, he happened to be under restraint in the Courtvard of the Guard that is in the house of the king of Judah; 3 because Zed e ki'ah the king of Judah had restrained him, saving:

"Why is it that you are prophesying, saying, 'This is what Jeho-vah has said: "Here I am giving this city into the hand of the king of Babylon, and he will certainly capture it; 4 and Zed·e·ki'ah him-self, the king of Judah, will not escape from the hand of the Chal·de'ans, for he will without fail be given into the hand of the king of Babylon, and his mouth will actually speak with the mouth of that one, and his own eyes will see even the eyes of that one" ': 5 'and to Babylon he will take Zede·ki'ah, and there he will continue until I turn my attention to him.' is the utterance of Jehovah; 'although you men keep warring against the Chal·de'ans, you will not succeed'?"

6 And Jeremiah proceeded to say: "The word of Jehovah has occurred to me, saying, 7 'Here is Han'a-mel the son of Shal'lum your paternal uncle coming in to you, saying: "Buy for yourself the field of mine that is in An'a thoth, because the right of repurchase belongs to you for buying [it]."'"

8 In time Han'a mel the son of my paternal uncle came in to me, according to the word of Jehovah, into the Courtyard of the Guard, and proceeded to say to me: "Buy, please, the field of mine that is in An'a thoth, which is in the land of Benjamin, for the right of hereditary possession is yours, and the 19 great in counsel and abundant

[it] for yourself." At that I knew

9 So I proceeded to buy from Han'a mel the son of my paternal uncle the field that was in An'athoth. And I began to weigh out to him the money, seven shekels and ten silver pieces. 10 Then I wrote in a deed and affixed the seal and took witnesses as I went weighing the money in the scales. 11 After that I took the deed of purchase, the one sealed according to the commandment and the regulations, and the one left open: 12 and I then gave the deed of purchase to Bar'uch the son of Ne·ri'ah the son of Mah·sei'ah before the eyes of Han'a mel [the son of 1 my paternal uncle and before the eyes of the witnesses. those writing in the deed of purchase, before the eyes of all the Jews who were sitting in the Courtyard of the Guard.

13 I now commanded Bar'uch before their eyes, saving: 14 "This is what Jehovah of armies, the God of Israel, has said, 'Taking these deeds, this deed of purchase. even the sealed one, and the other deed left open, you must also put them into an earthenware vessel, in order that they may last for many days.' 15 For this is what Jehovah of armies, the God of Israel, has said, 'Houses and fields and vinevards will vet be bought in this land."

16 And I began to pray to Jehovah after my having given the deed of purchase to Bar'uch the son of Ne·ri'ah, saying: 17 "Alas, O Lord Jehovah! Here you yourself have made the heavens and the earth by your great power and by your outstretched arm. The whole matter is not too wonderful for you yourself, 18 the One exercising loving-kindness toward thousands. and repaying the error of the fathers into the bosom of their sons after them, the [true] God, the great One, the mighty One, Jehovah of armies being his name,

in acts, you whose eyes are opened | they have made sacrificial smoke to according to his ways and accord- purpose of offending me.' ing to the fruitage of his dealings; 20 you who set signs and miracles the sons of Judah have proved to in the land of Egypt down to this be mere doers of what was bad in day and in Israel and among men, my eyes, from their youth on up; that you might make a name for your own self, just as at this day, offending me by the work of their 21 And you proceeded to bring hands,' is the utterance of Jehovah. forth your people Israel out of the 31 For this city, from the day that land of Egypt, with signs and with they built it, clear down to this miracles and with a strong hand day, has proved to be nothing but and with a stretched-out arm and a cause of anger in me and a cause

with great fearsomeness.

land that you swore to their fore- account of all the badness of the fathers to give to them, a land flow- sons of Israel and of the sons of ing with milk and honey. 23 And Judah that they have done to they proceeded to come in and offend me, they, their kings, their take possession of it, but they did princes, their priests and their not obey your voice, and in your prophets, and the men of Judah law they did not walk. All the and the inhabitants of Jerusalem. things that you commanded them 33 And they kept turning to me to do they did not do, so that you the back and not the face; though caused all this calamity to befall there was a teaching of them, a them. 24 Look! With siege ram- rising up early and teaching, but parts men have come to the city to there were none of them listening capture it, and the very city will to receive discipline. 34 And they certainly be given into the hand went putting their disgusting things of the Chal-de'ans who are fight- in the house upon which my own ing against it, because of the sword name has been called, in order and the famine and the pestilence; to defile it. 35 Furthermore, they and what you have said has hap- built the high places of Ba'al that pened, and here you are seeing are in the valley of the son of [it]. 25 Yet you yourself have Hin'nom, in order to make their said to me, O Lord Jehovah, 'Buy sons and their daughters pass for yourself the field with money and take witnesses,' although the city itself must be given into the hand of the Chal·de'ans."

26 At that the word of Jehovah occurred to Jeremiah, saying: 27 "Here I am, Jehovah, the God of all flesh. For me is there any matter at all too wonderful? 28 Therefore this is what Jehovah has said, 'Here I am giving this city into the hand of the Chal·de'ans and into the hand of Neb u- by the famine and by the pestilence, chad rez'zar the king of Babylon, 37 'Here I am collecting them toand he must capture it. 29 And gether out of all the lands to which the Chal·de'ans who are fighting I shall have dispersed them in my against this city must come in anger and in my rage and in great and set this city aflame with fire indignation; and I will bring them and must burn it down and the back to this place and make them houses upon the roofs of which dwell in security, 38 And they

upon all the ways of the sons of Ba'al and have poured out drink men, in order to give to each one offerings to other gods for the

30 "'For the sons of Israel and for the sons of Israel are even of rage in me, in order to remove 22 "In time you gave them this it from before my face, 32 on through [the fire] to Mo'lech, a thing that I did not command them, neither did it come up into my heart to do this detestable thing, for the purpose of making Judah sin.'

36 "And now, therefore, this is what Jehovah the God of Israel has said concerning this city which you persons are saying will certainly be given into the hand of the king of Babylon by the sword and

put in their heart in order not to and I will plant them in this land in trueness with all my heart and with all my soul."

upon this people all this great cafields will certainly be bought in without man and domestic animal.

the Chal·de'ans."

be a recording in the deed and a sealing and a taking of witnesses utterance of Jehovah."

33 And the word of Jehovah prothe second time, while he was yet Guard, saying: 2 "This is what said, Jehovah the Former of it to is his loving-kindness!"' establish it firmly, Jehovah being his name, 3 'Call to me, and I shall answer you and readily tell Jehovah, for I shall bring back the you great and incomprehensible captives of the land just as at the things that you have not known."

and I myself shall become their on account of the sword; 5 [con-God. 39 And I will give them cerning those who are coming to one heart and one way in order fight against the Chal-de'ans and to fear me always, for good to them to fill places with the carcasses of and to their sons after them, the men whom I have struck down 40 And I will conclude with them in my anger and in my rage, and an indefinitely lasting covenant, on account of all whose badness I that I shall not turn back from have concealed my face from this behind them, for me to do them city, 6 Here I am bringing up good; and the fear of me I shall for her a recuperation and health; and I will heal them and reveal to turn aside from me. 41 And I will them an abundance of peace and exult over them to do them good, truth. 7 And I will bring back the captives of Judah and the captives of Israel, and I will build them just as at the start. 8 And I will 42 "For this is what Jehovah has purify them from all their error with said. 'Just as I have brought in which they have sinned against me, and I will forgive all their errors lamity, so I am bringing in upon with which they have sinned against them all the goodness that I am me and with which they have speaking concerning them. 43 And transgressed against me. 9 And she will certainly become to me a name this land of which you people will of exultation, a praise and a beauty be saying: "It is a desolate waste toward all the nations of the earth who will hear of all the goodness It has been given into the hand of that I am rendering to them. And they will certainly be in dread and 44 "'With money people will buy be agitated on account of all the fields themselves, and there will goodness and on account of all the peace that I am rendering to her."

10 "This is what Jehovah has in the land of Benjamin and in the said, 'In this place that you people surroundings of Jerusalem and in will be saying is waste without man the cities of Judah and in the cities and without domestic animal, in of the mountainous region and in the cities of Judah and in the the cities of the lowland and in the streets of Jerusalem that are desocities of the south, because I shall lated without man and without bring back their captives,' is the inhabitant and without domestic animal, there will yet be heard 11 the sound of exultation and the ceeded to occur to Jeremiah sound of rejoicing, the voice of the bridegroom and the voice of the shut up in the Courtyard of the bride, the voice of those saying: "LAUD Jehovah of armies, for Je-Jehovah the Maker of [earth] has hovah is good; for to time indefinite

" 'They will be bringing a thanksgiving offering into the house of

start,' Jehovah has said."

4 For this is what Jehovah the 12 "This is what Jehovah of God of Israel has said concerning armies has said, 'In this waste place the houses of this city and con- without man and even domestic cerning the houses of the kings of animal and in all its cities there Judah that are pulled down on will yet come to be the pasture 879 Security under righteous Davidic sprout JEREMIAH 33: 13-34: 5

ground of the shepherds who are saying: 24 "Have you not seen making the flock lie down.'

13 "'In the cities of the mountainous region, in the cities of the lowland and in the cities of the south and in the land of Benjamin and in the surroundings of Jerusalem and in the cities of Judah flocks will yet pass by under the hands of the one taking the count.' Jehovah has said." Aug amound of

14 "'Look! There are days coming,' is the utterance of Jehovah. 'and I shall certainly carry out the good word that I have spoken. concerning the house of Israel and concerning the house of Judah. 15 In those days and at that time I shall make sprout for David a righteous sprout, and he will certainly execute justice and righteousness in the land, 16 In those days Judah will be saved and Jerusalem itself will reside in security. And this is what she will be called. Jehovah Is Our Righteousness."

17 "For this is what Jehovah has said, 'There will not be cut off in David's case a man to sit upon the throne of the house of Israel. 18 And in the case of the priests. the Levites, there will not be cut off a man from before me to offer up whole burnt offering and to make smoke with a grain offering and to render sacrifice always."

19 And the word of Jehovah came further to Jeremiah, saying: 20 "This is what Jehovah has said. 'If you people could break my covenant of the day and my covenant of the night, even in order for day and night not to occur in their time, 21 likewise could my own covenant be broken with David my servant so that he should not come to have a son ruling as king upon his throne; also with the Levites. the priests, my ministers. 22 Just as the army of the heavens cannot be counted, neither the sand of the sea be measured, so I shall multiply the seed of David my servant and the Levites who are ministering to me.' " re salifo out bree took rille

what those of this people have spoken, saying, 'The two families whom Jehovah has chosen, he will also reject them'? And my own people they keep treating with disrespect, so that it should no more continue being a nation before them.

25 "This is what Jehovah has said, 'If it was not a fact that I had appointed my own covenant of the day and night, the statutes of heaven and earth, 26 so too I would reject even the seed of Jacob and of David my servant, so that I should not take from his seed rulers over the seed of Abraham. Isaac and Jacob. For I shall gather their captives and will have pity upon them.'"

34 The word that occurred to Jeremiah from Jehovah, when Neb·u·chad·rez'zar the king of Babylon and all his military force and all the kingdoms of the earth, the dominion under his hand, and all the peoples were fighting against Jerusalem and against all her cities,

saving:

2 "This is what Jehovah the God of Israel has said, 'Go, and you must say to Zed e ki'ah the king of Judah, yes, you must say to him: "This is what Jehovah has said, 'Here I am giving this city into the hand of the king of Babylon, and he must burn it with fire. 3 And you yourself will not escape out of his hand, because you will without fail be caught and into his hand you will be given. And your own eyes will see even the eyes of the king of Babylon, and his own mouth will speak even with your mouth, and to Babylon you will come.' 4 However, hear the word of Jehovah, O Zed-e-ki'ah king of Judah, 'This is what Jehovah has said concerning you: "You will not die by the sword. 5 In peace you will die; and as with the burnings for your fathers, the former kings who happened to be prior to you. so they will make a burning for you, and 'Alas, O master!' is what 23 And the word of Jehovah they will say in lament for you, for continued to occur to Jeremiah, 'I myself have spoken the very

word,' is the utterance of Jeho- | my eyes in proclaiming liberty each vah.",","

proceeded to speak to Zed-e-ki'ah the house upon which my name the king of Judah all these words has been called. 16 Then you turn in Jerusalem, 7 when the military back and profane my name and forces of the king of Babylon were bring back each one his manservant fighting against Jerusalem and and each one his maidservant. against all the cities of Judah that were left remaining, against La'chish and against A.ze'kah: for they, the fortified cities, were the ones that remained over among the cities of Judah.

8 The word that occurred to Jeremiah from Jehovah after King Zed · e·ki'ah concluded a covenant brother and each one to his comwith all the people who were in Jerusalem to proclaim to them liberty. 9 to let each one his manservant and each one his maidservant, Hebrew man and Hebrew woman, go free, in order not to use them as servants, that is, a Jew, who is his brother. 10 So all the princes obeyed, and all the people who had entered into the covenant to let each one his manservant and each one his maidservant go free, in order to use them no more as servants, and they proceeded to obey and to let [them] go. 11 But they turned about after that and began to bring back the menservants and the maidservants whom they had let go free, and they went subjecting them as menservants and as maidservants. 12 Consequently the word of Jehovah occurred to Jeremiah from Jehovah, saying:

13 "This is what Jehovah the God of Israel has said, 'I myself forefathers in the day of my bringing them out of the land of Egypt. out of the house of servants, sayyears you men should let go each one his brother, a Hebrew man, who came to be sold to you and who has served you six years; and you must let him go free from being with you." But your forefathers did not listen to me, neither did they incline their ear. 15 And you yourselves turn around I shall make a desolate waste with-

one to his companion, and you 6 And Jeremiah the prophet conclude a covenant before me in whom you let go free agreeably to their soul, and you subject them to become your menservants and maidservants.

17 "Therefore this is what Jehovah has said, 'You yourselves have not obeyed me in keeping on proclaiming liberty each one to his panion. Here I am proclaiming to YOU a liberty,' is the utterance of Jehovah, 'to the sword, to the pestilence and to the famine, and I shall certainly give you for a quaking to all the kingdoms of the earth. 18 And I will give the men side-stepping my covenant, in that they did not carry out the words of the covenant that they concluded before me [with] the calf that they cut in two that they might pass between its pieces; 19 [namely,] the princes of Judah and the princes of Jerusalem, the court officials and the priests and all the people of the land who went passing between the pieces of the calf- 20 yes, I will give them into the hand of their enemies and into the hand of those seeking for their soul; and their dead bodies must become food for the flying creatures of the heavens and for the beasts of the earth. 21 And Zede-ki'ah the king of Judah and his concluded a covenant with your princes I shall give into the hand of their enemies and into the hand of those seeking for their soul and into the hand of the military forces ing: 14 "At the end of seven of the king of Babylon who are withdrawing from against you men.'

22 "'Here I am commanding,' is the utterance of Jehovah, 'and I shall certainly bring them back to this city, and they must fight against it and capture it and burn it with fire; and the cities of Judah today and do what is upright in out an inhabitant."

The word that occurred to and let us enter into Jerusalem 2 "Go to the house of the Re'cha- let us dwell in Jerusalem." bites, and you must speak with them and bring them into the proceeded to occur to Jeremiah, house of Jehovah, to one of the saying: 13 "This is what Jehovah dining rooms; and you must give of armies, the God of Israel, has them wine to drink."

son of Jeremiah the son of Hab- ants of Jerusalem: "Did you not az · zi · ni'ah and his brothers, and continually receive exhortation to all his sons, and all the household obey my words?" is the utterance of the Re'cha bites, 4 and I proceeded to bring them into the house a carrying out of the words of of Jehovah, to the dining room of Jehon'a dab the son of Re'chab. the sons of Ha'nan the son of Igda·li'ah, a man of the [true] God, which was beside the dining room of the princes that was above the have obeyed the commandment of dining room of Ma·a·sei'ah the their forefather. And as for me. I son of Shal'lum the doorkeeper. 5 Then I put before the sons of the house of the Re'cha bites cups full of wine and goblets and said

to them: "Drink wine."

6 But they said: "We shall drink no wine, because Jon'a dab the son of Re'chab, our forefather, was the one that laid the command upon us, saying, 'You must drink no wine, neither you nor your sons, to time indefinite. 7 And no house must you build, and no seed must you sow: and no vinevard must you plant, nor must it come to be yours. But in tents you should dwell all your days, in order that you may keep living many days upon the surface of the ground where you are residing as aliens.' 8 So we keep obeying the voice of Je hon'adab the son of Re'chab our forefather in everything that he commanded us by drinking no wine all our days, we, our wives, our sons and our daughters, 9 and by not the calamity that I have spoken building houses for us to dwell in, so that no vineyard or field or seed should become ours. 10 And we not listen, and I kept calling to keep dwelling in tents and obeying them but they did not answer." and doing according to all that Jon'a dab our forefather com- Re'cha bites Jeremiah said: "This manded us. 11 But it came about is what Jehovah of armies, the God when Neb·u·chad·rez'zar the king of Israel, has said, 'For the reason of Babylon came up against the that you have obeyed the comland that we began to say, 'Come, mandment of Je hon'a dab your

Jeremiah from Jehovah in the because of the military force of the days of Je hoj'a kim the son of Chal de'ans and because of the Jo-si'ah, the king of Judah, saying: military force of the Syrians, and

12 And the word of Jehovah said. 'Go, and you must say to the 3 So I took Ja az a ni ah the men of Judah and to the inhabitof Jehovah. 14 "There has been that he commanded his sons, to drink no wine, and they have drunk none down to this day, because they have spoken to you men, rising up early and speaking, but you have not obeyed me. 15 And I kept sending to you all my servants the prophets, rising up early and sending [them], saying, "Turn back, please, each one from his bad way. and make your dealings good, and do not walk after other gods to serve them. And keep dwelling on the ground that I have given to you and to your forefathers.' But you did not incline your ear, nor did you listen to me. 16 But the sons of Je-hon'a-dab the son of Re'chab have carried out the commandment of their forefather that he commanded them; but as for this people, they have not listened to

17 "Therefore this is what Jehovah the God of armies, the God of Israel, has said, 'Here I am bringing upon Judah and upon all the inhabitants of Jerusalem all against them, for the reason that I have spoken to them but they did

18 And to the household of the

all his commandments and doing at the house of Jehovah. according to all that he comme always,","

36 Now it came about in the fourth year of Je-hoi'a-kim the son of Jo-si'ah, the king of Judah, that this word occurred to Jeremiah from Jehovah, saying: 2 "Take for yourself a roll of a book, and you must write in it all the words that I have spoken to you against Israel and against Judah and against all the nations. since the day that I spoke to you. since the days of Jo sl'ah, clear down to this day. 3 Perhaps those of the house of Judah will listen to all the calamity that I am thinking of doing to them, to the end that they may return, each one from his bad way, and that I may actually forgive their error and their sin."

4 And Jeremiah proceeded to call Bar'uch the son of Ne ri'ah that Bar'uch might write at the mouth of Jeremiah all the words of Jehovah that He had spoken to him. on the roll of the book. 5 Then Jeremiah commanded Bar'uch, saving: "I am shut up. I am unable to enter into the house of Jehovah. 6 And you yourself must enter in and read aloud from the roll that you have written at my mouth the words of Jehovah in the ears of the people at the house of Jehovah in the day of fast; and also in the ears of all Judah who are coming in from their cities you should read them aloud. 7 Perhaps their request for favor will fall before Jehovah and they will return, each one from his bad way, for great is the anger and the rage that Jehovah has spoken against this people."

8 And Bar'uch the son of Ne ri'ah proceeded to do according to all that Jeremiah the prophet had commanded him, to read aloud us please. How did you write all

forefather and continue keeping from the book the words of Jehovah

9 Now it came about in the fifth manded you, 19 therefore this is year of Je-hoi'a-kim the son of what Jehovah of armies, the God Jo-si'ah, the king of Judah, in the of Israel, has said: "There will not ninth month, that all the people be cut off from Jon'a dab the son in Jerusalem and all the people of Re'chab a man to stand before that were coming in from the cities of Judah into Jerusalem proclaimed a fast before Jehovah, 10 And Bar'uch began to read aloud from the book the words of Jeremiah at the house of Jehovah, in the dining room of Gem·a·ri'ah the son of Sha'phan the copyist, in the upper courtvard, at the entrance of the new gate of the house of Jehovah. in the ears of all the people.

11 And Mi-cai'ah the son of Gem·a·ri'ah the son of Sha'phan got to hear all the words of Jehovah from out of the book. 12 At that he went down to the house of the king, to the dining room of the secretary, and, look! there is where all the princes were sitting, E-lish'a·ma the secretary and De·la'iah the son of She-mai'ah and Elna'than the son of Ach'bor and Gem·a·ri'ah the son of Sha'phan and Zed e ki'ah the son of Han ani'ah and all the other princes. 13 And Mi-cai'ah proceeded to tell them all the words that he had heard when Bar'uch read aloud from the book in the ears of the people.

14 Then all the princes sent out to Bar'uch Je-hu'di the son of Neth-a-ni'ah the son of Shel-emi'ah the son of Cush'i, saving: "The roll from which you read aloud in the ears of the peopletake it in your hand and come." Accordingly Bar'uch the son of Neri'ah took the roll in his hand and came in to them. 15 Then they said to him: "Sit down, please, and read it aloud in our ears." So Bar'uch read aloud in their ears.

16 Now it came about that as soon as they heard all the words, they looked at one another in dread: and they proceeded to say to Bar'uch: "We shall without fail tell the king all these words." 17 And Bar'uch they asked, saving: "Tell

18 Then Bar'uch said to them: "Out of his mouth he kept declaring to me all these words, and I was writing in the book with ink." 19 Finally the princes said to Bar'uch: "Go, conceal yourself, you and Jeremiah, so that no one at all will know where you men are."

20 Then they came in to the king, to the courtyard, and the roll beast to cease from it"?" 30 Therethey entrusted to the dining room of E·lish'a·ma the secretary; and against Je·hoi'a·kim the king of they began to tell all the words in Judah, 'He will come to have no

the ears of the king.

21 So the king sent Je hu'di out to get the roll. Accordingly he got it out of the dining room of E·lish'a·ma the secretary. And Jehu'di began to read it aloud in the ears of the king and in the ears his offspring and against his servof all the princes standing by the king. 22 And the king was sitting in the winter house, in the ninth month, with a brazier burning before him. 23 Then it came about that as soon as Je hu'di had read three or four page-columns, he proceeded to tear it apart with the secretary's knife, pitching [it] also into the fire that was in the brazier until all the roll ended up in the fire that was in the brazier. 24 And they felt no dread: neither did the king and all his servants. who were listening to all these words, rip their garments apart. 25 And even El na'than and Dela'iah and Gem·a·ri'ah themselves pleaded with the king not to burn the roll, but he did not listen to them. 26 Further, the king commanded Je-rah'me-el the son of the king and Se-rai'ah the son of himself and his servants and the Az'ri·el and Shel·e·mi'ah the son of Ab'de el to get Bar'uch the secretary and Jeremiah the prophet. But Jehovah kept them concealed.

27 And the word of Jehovah oc-

these words from his mouth?" hoi'a-kim the king of Judah burned up. 29 And against Je-hoi'a-kim the king of Judah you should say. 'This is what Jehovah has said: "You yourself have burned up this roll, saying, 'Why is it that you have written on it, saving: "The king of Babylon will come without fail and will certainly bring this land to ruin and cause man and fore this is what Jehovah has said one sitting upon the throne of David, and his own dead body will become something thrown out to the heat by day and to the frost by night, 31 And I will call to account against him and against ants their error, and I will bring upon them and upon the inhabitants of Jerusalem and upon the men of Judah all the calamity that I have spoken against them, and they did not listen."""

32 And Jeremiah himself took another roll and then gave it to Bar'uch the son of Ne ri'ah the secretary, who proceeded to write upon it at the mouth of Jeremiah all the words of the book that Jehoi'a kim the king of Judah had burned in the fire; and there were added to them many more words

like those.

And King Zed e ki'ah the son of Jo-si'ah began to reign in place of Co-ni'ah the son of Jehoi'a kim, whom Neb · u · chad · rez'zar the king of Babylon made king in the land of Judah. 2 And he people of the land did not listen to the words of Jehovah that he spoke by means of Jeremiah the prophet.

3 And King Zed e ki'ah proceeded to send Je-hu'cal the son curred further to Jeremiah after of Shel·e·mi'ah and Zeph·a·ni'ah the king had burned up the roll the son of Ma a sei'ah the priest with the words that Bar'uch had to Jeremiah the prophet, saying: written at the mouth of Jeremiah, "Pray, please, in our behalf to Jesaving: 28 "Take again for your- hovah our God." 4 And Jeremiah self a roll, another one, and write was coming in and going out into on it all the first words that proved the midst of the people as they to be on the first roll, which Je- had not put him in the house of miah the prophet, saying: 7 "This there many days. is what Jehovah the God of Israel has said, 'This is what you men should say to the king of Judah, the one sending you to me to inquire of me: "Look! The military forth to you people for the purpose of assistance will have to go back to their land, Egypt. 8 And the Chal·de'ans will certainly come of Babylon you will be given!" back and fight against this city and capture it and burn it with Zed e ki'ah: "In what way have I fire." 9 This is what Jehovah has said: "Do not deceive your souls, saying, 'The Chal·de'ans will without fail go away from against us," because they will not go away. 10 For if you men had struck down all the military force of the Chalde'ans who are fighting you and there remained over among them men pierced through, they would each one in his tent rise up and actually burn this city with fire."'"

11 And it occurred when the military force of the Chal·de'ans had withdrawn themselves from against Jerusalem because of the military force of Phar'aoh, 12 that Jeremiah began to go forth from Jerusalem to go to the land of Benjamin and to get [his] portion from there in the midst of the people. 13 So it came about when he was in the gate of Benjamin that the officer holding the oversight, whose name was I-ri'jah the QQ And Sheph-a-ti'ah the son of son of Shel·e·mi'ah the son of Han a ni'ah, was there. At once he son of Pash'hur and Ju'cal the son took hold of Jeremiah the prophet, saving: "It is to the Chal-de'ans son of Mal-chi'jah got to hear the that you are falling away!" 14 But words that Jeremiah was speaking Jeremiah said: "It is false! I am not falling away to the Chal·de'- is what Jehovah has said, 'The one ans." But he did not listen to him. continuing to dwell in this city is So I-ri'jah kept hold of Jeremiah the one that will die by the sword, and brought him in to the princes. by the famine and by the pestiindignant at Jeremiah, and they Chal de'ans is the one that will

detention, 5 And there was a struck him and put him into the military force of Phar'aoh that house of fetters, in the house of came out of Egypt; and the Chal- Je hon'a than the secretary, for de'ans that were laying siege to this was what they had made the Jerusalem got to hear the report house of detention. 16 When Jereabout them. So they withdrew from miah came into the house of the against Jerusalem. 6 Then the cistern and into the vaulted rooms, word of Jehovah occurred to Jere- then Jeremiah continued dwelling

17 And King Zed e ki'ah proceeded to send and take him, and the king began asking him questions in his house in a place of concealment. And he went on to force of Phar'aoh that is coming say: "Does there exist a word from Jehovah?" To this Jeremiah said: "There does exist!" And he said further: "Into the hand of the king

> 18 Then Jeremiah said to King sinned against you and against your servants and against this people, so that you men have put me into the house of detention? 19 Where, now, are your prophets who prophesied to you, saying, 'The king of Babylon will not come against you men and against this land'? 20 And now listen, please, O my lord the king. May my request for favor, please, fall before you, and do not send me back to the house of Je-hon'a-than the secretary, that I may not die there." 21 Accordingly King Zed·e·ki'ah commanded, and they then put Jeremiah in custody in the Courtyard of the Guard; and there was a giving of a round loaf of bread to him daily from the street of the bakers, until all the bread was exhausted from the city. And Jeremiah continued dwelling in the Courtyard of the Guard.

Mat'tan and Ged a · li'ah the of Shel·e·mi'ah and Pash'hur the to all the people, saying: 2 "This 15 And the princes began to get lence. But the one going out to the

tary force of the king of Babylon. and he will certainly capture it."

city and the hands of all the people. by speaking to them according to people but for calamity." 5 So King Zed-e-ki'ah said: "Look! He is in your hands. For there is nothing at all in which the king himself can prevail against you."

cistern of Mal·chi'jah the son of the king, which was in the Courtbegan to sink down into the mire.

7 And E'bed-me'lech the E-thiand who was in the house of the king, got to hear that they had of Benjamin. 8 So E'bed-me'lech went out of the house of the king and spoke to the king, saying: 9 "O my lord the king, these men tainly keep living and this city it-have done bad in all that they self will not be burned with fire, have done to Jeremiah the prophet. whom they have thrown into the hold will certainly keep living. cistern, so that he will die where he is because of the famine. For there is no bread any more in the this city must also be given into city."

10 Then the king commanded E'bed-me'lech the E-thi-o'pi-an. saving: "Take in your charge from this place thirty men, and you must get Jeremiah the prophet up out of the cistern before he dies." 11 Accordingly E'bed-me'lech took the men in his charge and went into the house of the king to beneath the treasury and took from there they might actually deal abusively

keep living and that will certainly of cloth and let them down to come to have his soul as a spoil Jeremiah into the cistern by means and alive.' 3 This is what Jehovah of the ropes. 12 Then E'bedhas said, 'Without fail this city will me'lech the E-thi-o'pi an said to be given into the hand of the mili- Jeremiah: "Put, please, the wornout rags and the pieces of cloth and he will certainly capture it." under your armpits beneath the 4 And the princes began to say to ropes." Jeremiah now did so. the king: "Let this man, please, be 13 Finally they drew out Jeremiah put to death, for that is how he is by means of the ropes and brought weakening the hands of the men of him up out of the cistern. And war who are left remaining in this Jeremiah continued to dwell in the Courtyard of the Guard.

14 And King Zed e ki'ah prothese words. For this man is one ceeded to send and take Jeremiah seeking not for the peace of this the prophet to him to the third entryway, which is in the house of Jehovah, and then the king said to Jeremiah: "I am asking something of you. Do not hide from me anything." 15 At this Jeremiah 6 And they proceeded to take said to Zed e ki'ah: "In case I Jeremiah and throw him into the should tell you, will you not without fail put me to death? And in case I advise you, you will not listen yard of the Guard. So they let to me." 16 At that King Zed-e-Jeremiah down by means of ropes, ki'ah swore to Jeremiah in the Now in the cistern there was no place of concealment, saying: "As water, but mire; and Jeremiah Jehovah is alive, who has made for us this soul, I will not put you to death, and I will not give you into o'pi-an, a man who was a eunuch the hand of these men who are seeking for your soul."

17 Jeremiah now said to Zed-eput Jeremiah into the cistern; and ki'ah: "This is what Jehovah, the the king was sitting in the gate God of armies, the God of Israel, has said, 'If you will without fail go out to the princes of the king of Babylon, your soul will also cerand you yourself and your house-18 But if you will not go out to the princes of the king of Babylon, the hand of the Chal-de'ans, and they will actually burn it with fire, and you yourself will not escape out of their hand."

19 Then King Zed·e·ki'ah said to Jeremiah: "I am in fright of the Jews that have fallen away to the Chal·de'ans, for fear that they might give me into their hand and worn-out rags and worn-out pieces with me." 20 But Jeremiah said:

"They will do no such giving. Obey, 39 In the ninth year of Zed enlease, the voice of Jehovah in 199 ki'ah the king of Judah, in the please, the voice of Jehovah in what I am speaking to you, and it tenth month, Neb-u-chad-rez'zar will go well with you, and your soul will continue to live. 21 But if you are refusing to go out, this is the thing that Jehovah has caused me to see: 22 And, look! all the women that have been left remaining in the house of the king of Judah are being brought out to the princes of the king of Babylon, and they are saying,

'The men at peace with you have allured you and prevailed over you.

They have caused your foot to sink down into the very ooze; they have retreated in the opposite direction.'

23 And all your wives and your sons they are bringing out to the Chal·de'ans, and you yourself will not escape out of their hand, but by the hand of the king of Babylon you will be seized, and because of you this city will be burned with fire."

24 And Zed e ki'ah proceeded to say to Jeremiah: "May no man at all get to know about these things, so that you do not die. 25 And in case the princes hear that I have spoken with you and they actually come in to you and say to you, 'Do tell us, please, What did you speak about to the king? Do not hide anything from us, and we shall not put you to death. And what did the king speak about to you?' 26 you must also say to them, 'I was letting my request for favor fall before the king, that he should not send me back to the house of Je-hon'a than to die there."

27 In time all the princes came in to Jeremiah and began questioning him. In turn, he told them according to all these words that the king had commanded. So they became silent before him, for the matter was not heard. 28 And Jeremiah continued to dwell in the Courtvard of the Guard until the day that Jerusalem was captured. And it occurred just when Jerusalem was captured.

the king of Babylon and all his military force came to Jerusalem and began to lay siege to it.

2 In the eleventh year of Zed eki'ah, in the fourth month, on the ninth day of the month, the city was broken through. 3 And all the princes of the king of Babylon proceeded to come in and sit down in the Middle Gate, [namely,] Ner'galshare'zer, Sam'gar-ne'bo, Sar'sechim. Rab'sa ris. Ner'gal-sha re'zer the Rab'mag and all the rest of the princes of the king of Babylon,

4 Now it came about that as soon as Zed·e·ki'ah the king of Judah and all the men of war saw them, they began to run away and to go out by night from the city by the way of the garden of the king, by the gate between the double wall; and they kept going out by the way of the Ar'a bah. 5 And a military force of the Chal·de'ans went chasing after them, and they got to overtake Zed e ki'ah in the desert plains of Jer'i-cho. Then they took him and brought him up to Neb·u·chadrez'zar the king of Babylon at Rib'lah in the land of Ha'math that he might pronounce upon him judicial decisions. 6 And the king of Babylon proceeded to slaughter the sons of Zed e ki'ah in Rib'lah before his eyes, and all the nobles of Judah the king of Babylon slaughtered. 7 And the eyes of Zed:eki'ah he blinded, after which he bound him with copper fetters, in order to bring him to Babylon.

8 And the house of the king and the houses of the people the Chalde'ans burned with fire, and the walls of Jerusalem they pulled down. 9 And the rest of the people who were left remaining in the city, and the deserters that had fallen away to him, and the rest of the people who were left remaining Neb·u'zar·ad'an the chief of the bodyguard took into exile to Babylon.

10 And some of the people, the lowly ones who had nothing at all,

Neb·u'zar·ad'an the chief of the bound with handcuffs in the midst bodyguard let remain in the land of of all the exiles of Jerusalem and Judah; and he went on to give of Judah, who were being taken them vineyards and compulsory into exile in Babylon. 2 Then the services on that day.

rez'zar the king of Babylon gave your God himself spoke this cacommand concerning Jeremiah lamity against this place, 3 that by means of Neb-u'zar-ad'an the Jehovah might bring [it] true and chief of the bodyguard, saying: do just as he has spoken, because 12 "Take him and keep your own you people have sinned against eves set upon him, and do not do Jehovah and have not obeyed his just as he may speak to you, so do pened to you. 4 And now, look! with him."

the chief of the bodyguard and hands. If it is good in your eyes to Neb·u·shaz'ban the Rab'sa·ris, and Ner'gal-sha·re'zer the Rab'mag and all the principal men of the king But if it is bad in your eyes to come of Babylon sent; 14 they even with me to Babylon, refrain, See! proceeded to send and take Jere- The entire land is before you. To miah out of the Courtyard of the Guard and give him over to Geda·li'ah the son of A·hi'kam the son of Sha'phan, in order to bring him forth to [his] house, that he ad'an said]: "Do return to Ged-amight dwell in the midst of the li'ah the son of A-hi'kam the son people.

of Jehovah occurred while he happened to be shut up in the Courtvard of the Guard, saving: 16 "Go, and you must say to E'bed-me'lech to go, go." the E.thi.o'pi.an. 'This is what Jehovah of armies, the God of Israel, has said: "Here I am bringing true my words upon this city for will certainly happen before you in that day."'

17 "'And I will deliver you in that day,' is the utterance of Jehovah, 'and you will not be given into the hand of the men of whom you yourself are scared.'

18 "'For I shall without fail furnish you an escape, and by the sword you will not fall; and you will certainly come to have your soul as a spoil, because you have trusted in me,' is the utterance of Jehovah."

chief of the bodyguard took Jere-11 Furthermore, Neb-u-chad- miah and said to him: "Jehovah to him anything bad at all. But voice. And this thing has hap-I have let you loose today from the 13 Accordingly Neb-u'zar-ad'an handcuffs that were upon your come with me to Babylon, come, and I shall keep my eye upon you. wherever it is good and right in your eyes to go, go there."

5 And he was yet not one that would return, when INeb·u'zarof Sha'phan, whom the king of 15 And to Jeremiah the word Babylon has commissioned over the cities of Judah, and dwell with him in the midst of the people: or to wherever it is right in your eyes

And the chief of the bodyguard then gave him a food allowance and a present and let him go. 6 Accordingly Jeremiah came to Ged acalamity and not for good, and they li'ah the son of A-hi'kam at Miz'pah and took up dwelling with him in the midst of the people who were left remaining in the land.

7 In time all the chiefs of the military forces who were in the field, they and their men, got to hear that the king of Babylon had commissioned Ged-a-li'ah the son of A hi'kam over the land and that he had commissioned him [over] the men and women and little children and some of the lowly people of the land, who had not been taken into exile in Babylon. The word that occurred to 8 So they came to Ged a li'ah at Jeremiah from Jehovah after Miz'pah, even Ish'ma el the son of Neb·u'zar ad'an the chief of the Neth-a ni'ah and Jo ha'nan and bodyguard sent him from Ra'mah. Jon'a than, the sons of Ka re'ah. when he took him while he was and Se rai'ah the son of Tan hu'-

meth and the sons of E'phai the Ged·a·li'ah the son of A·hi'kam son of A·hi'kam the son of Sha'- ing concerning Ish'ma·el." phan proceeded to swear to them and to their men, saying: "Do not be afraid of serving the Chal·de'ans. Continue dwelling in the land and serve the king of Babylon, and it will go well with you. 10 And as for me, here I am dwelling in Miz'pah, in order to stand before the Chal-de'ans who will come to us. And as for you yourselves, gather wine and summer fruits and oil and put [them] in your vessels and dwell in your cities that you have seized."

11 And all the Jews that were in Mo'ab and among the sons of Am'mon and in E'dom and those who were in all the [other] lands, they also heard that the king of Babylon had given a remnant to Judah and that he had commissioned over them Ged a · li'ah the son of A · hi'kam the son of Sha'phan. 12 And all the Jews began to return from all the places to which they had ing into the land of Judah to Ged a li'ah at Miz'pah. And they went gathering wine and summer fruits in very great quantity.

13 As for Jo ha'nan the son of Miz'pah. 14 And they proceeded did not believe them.

15 And Jo ha'nan the son of Kathe soul, and why must all those of him. Judah who are being collected together to you be scattered and the were found among them who im-

Ne toph'a thite and Jez a ni'ah the said to Jo ha'nan the son of Kason of the Ma.ac'a.thite, they and re'ah: "Do not do this thing, for it their men. 9 And Ged a li'ah the is a falsehood that you are speak-

> So it came about in the seventh month that Ish'ma el the son of Neth-a-ni'ah the son of E·lish'a·ma of the royal offspring and [of the] principal men of the king and ten other men with him came to Ged a · li'ah the son of A.hi'kam at Miz'pah. And there they began to eat bread together in Miz'pah. 2 Then Ish'ma el the son of Neth-a-ni'ah and the ten men that happened to be with him rose up and struck down Ged ali'ah the son of A hi'kam the son of Sha'phan with the sword. So he put to death the one whom the king of Babylon had commissioned over the land, 3 And all the Jews who happened to be with him, that is, with Ged a · li'ah, in Miz'pah, and the Chal·de'ans who were found there, that is, the men of war. Ish'ma el struck down.

4 And it came about on the second day of the putting of Ged abeen dispersed, and they kept com- li'ah to death, when there was no one at all that knew [it]. 5 then there came men from She'chem. from Shi'loh and from Sa·mar'i·a. eighty men with their beards shaved off and with their garments ripped Ka re'ah and all the chiefs of the apart and with cuts made upon military forces who were in the themselves, and there were grain field, they came to Ged-a-li'ah at offering and frankincense in their hand to bring to the house of Jeto say to him: "Do you not at all hovah. 6 So Ish'ma el the son of know that Ba'a lis, the king of the Neth a ni'ah went out from Miz'sons of Am'mon, himself has sent pah to meet them, weeping while Ish'ma el the son of Neth a ni ah he was walking along. And it came to strike you to the soul?" But about that as soon as he encoun-Ged a li'ah the son of A hi'kam tered them he proceeded to say to them: "Come to Ged a li'ah the son of A.hi'kam." 7 But it ocre'ah himself said to Ged a li'ah, curred that as soon as they came in a place of concealment in Miz'- into the midst of the city, Ish'ma el pah: "I want to go, now, and the son of Neth-a-ni'ah went strike down Ish'ma el the son of slaughtering them [and throwing Neth-a-ni'ah, as no one at all will them] into the midst of the cistern, know. Why should he strike you to he and the men that were with

8 But there were ten men that remnant of Judah perish?" 16 But mediately said to Ish'ma el: "Do

not put us to death, for there exist pah, after he had struck down in our possession hidden treasures in Ged a li'ah the son of A hi'kam. the field wheat and barley and oil able-bodied men, men of war, and and honey." So he refrained, and the wives and the little children he did not put them to death in and the court officials, whom he the midst of their brothers. 9 Now brought back from Gib'e on. 17 So the cistern into which Ish'ma el they went and took up dwelling in threw all the carcasses of the men that he had struck down was a great cistern, the one that King A'sa had made because of Ba'a sha the king of Israel. It was the one they had become afraid because of that Ish'ma el the son of Neth ani'ah filled with those slain.

10 Then Ish'ma el took captive all the remnant of the people who were in Miz'pah, the daughters of the king and all the people who were remaining over in Miz'pah. whom Neb·u'zar·ad'an the chief of the bodyguard had put in the custody of Ged a · li'ah the son of A.hi'kam. So Ish'ma el the son of Neth-a-ni'ah took them captive and went off to cross over to the sons of Am'mon.

11 In time Jo ha'nan the son of Ka·re'ah and all the chiefs of the military forces who were with him got to hear all the bad that Ish'ma el the son of Neth a ni'ah had done. 12 Consequently they took all the men and went off to fight against Ish'ma el the son of Netha·ni'ah and found him by the abundant waters that were in Gib'e on.

13 Then it came about that as soon as all the people that were with Ish'ma el saw Jo ha'nan the that Jehovah gives in answer to son of Ka re'ah and all the chiefs you I shall tell you. I shall not of the military forces who were hold back from you a word." with him, they began to rejoice. 14 And all the people whom Ish'ma el had led captive from Miz'pah proceeded to turn around and against us if it is not according to return and go to Jo ha'nan the son every word with which Jehovah of Ka·re'ah. 15 And as for Ish'ma el the son of Neth a ni'ah, he shall exactly do. 6 Whether good escaped with eight men from before Jo ha'nan, that he might go to our God to whom we are sending the sons of Am'mon.

and all the chiefs of the military because we obey the voice of Jeforces who were with him now took hovah our God." all the remnant of the people whom they brought back from Ish'ma el of ten days that the word of Jethe son of Neth-a ni'ah, from Miz'- hovah proceeded to occur to Jere-

the lodging place of Chim'ham that was beside Beth'le-hem, in order to go on and enter into Egypt, 18 because of the Chal-de'ans: for them, since Ish'ma el the son of Neth-a-ni'ah had struck down Ged-a-li'ah the son of A-hi'kam, whom the king of Babylon had commissioned over the land.

Then all the chiefs of the military forces and Jo-ha'nan the son of Ka·re'ah and Jez·a·ni'ah the son of Ho-shai'ah and all the people, from the smallest one even to the greatest one, approached 2 and said to Jeremiah the prophet: "May our request for favor, please, fall before you, and do you pray in our behalf to Jehovah your God, in behalf of all this remnant, for we have been left remaining, a few out of many, just as your eyes are seeing us. 3 And may Jehovah your God tell us the way in which we should walk and the thing that we should do."

4 At that Jeremiah the prophet said to them: "I have heard. Here I am praying to Jehovah your God according to your words; and it will certainly occur that every word

5 And they, for their part, said to Jeremiah: "May Jehovah prove to be a true and faithful witness your God sends you to us that we or bad, it is the voice of Jehovah you that we shall obey, to the in-16 Jo ha'nan the son of Ka re'ah tent that it may go well with us

7 Now it came about at the end

miah. 8 So he called for Jo ha'- come to have a survivor or an esall the chiefs of the military forces I am bringing in upon them." who were with him and for all 18 "For this is what Jehovah of the people, from the smallest one armies, the God of Israel, has even to the greatest one; 9 and he said, 'Just as my anger and my went on to say to them: "This is rage have been poured out upon what Jehovah the God of Israel, to the inhabitants of Jerusalem, so whom you sent me to cause your my rage will be poured out upon request for favor to fall before him, has said, 10 'If you will without Egypt, and you will certainly befail keep dwelling in this land, I will also build you up and I shall tonishment and a malediction and not tear [you] down, and I will a reproach, and you will no more plant you and I shall not uproot [you]: for I shall certainly feel regret over the calamity that I have you, O remnant of Judah. Do not caused to you. 11 Do not be afraid because of the king of Babvlon, of whom you are in fear.'

him.' is the utterance of Jehovah. 'for I am with you, in order to save hand. 12 And I shall give to you mercies, and he will certainly have mercy upon you and return you to

YOUR own soil.

13 "'But if you are saying: "No: we are not going to dwell in this land!" in order to disobey the voice of Jehovah your God. 14 saving: "No, but into the land of Egypt we shall enter, where we shall see no war and the sound of the horn we shall not hear and for bread we shall not go hungry; and there is where we shall dwell"; 15 even now therefore hear the word of Jehovah. O remnant of Judah. This is what Jehovah of armies, the God of Israel, has said: "If you which Jehovah their God had sent yourselves positively set your faces him to them, even all these words, to enter into Egypt and you actually enter in to reside there as and Jo ha'nan the son of Ka re'ah aliens, 16 it must also occur that and all the presumptuous men prothe very sword of which you are ceeded to say to Jeremiah: "It is afraid will there catch up with you a falsehood that you are speaking. in the land of Egypt, and the very Jehovah our God has not sent you, famine at which you are in a fright saying, 'Do not enter into Egypt to will there closely follow after you reside there as aliens.' 3 But Bar'to Egypt; and there is where you uch the son of Ne ri'ah is instigatwill die. 17 And it will come about ing you against us for the purpose that all the men that have set their of giving us into the hand of the faces to enter into Egypt to reside Chal-de'ans, to put us to death or there as aliens will be the ones to to take us into exile in Babylon," die by the sword, by the famine and 4 And Jo ha'nan the son of Kaby the pestilence; and they will not re'ah and all the chiefs of the mili-

nan the son of Ka re'ah and for capee, because of the calamity that

you because of your entering into come a curse and an object of assee this place.' and the month

19 "Jehovah has spoken against enter into Egypt. You should positively know that I have borne witness against you today, 20 that "'Do not be afraid because of you have committed error against your souls; for you yourselves have sent me to Jehovah your God, sayyou and to deliver you out of his ing, 'Pray in our behalf to Jehovah our God; and according to everything that Jehovah our God says tell us that way, and we shall certainly do.' 21 And I tell you today, but you will certainly not obey the voice of Jehovah your God or anything with which he has sent me to you. 22 And now you should positively know that by the sword, by the famine and by the pestilence you will die in the place into which you do delight to enter to reside as aliens."

> 43 Now it came about that as soon as Jeremiah finished speaking to all the people all the words of Jehovah their God with 2 Az·a·ri'ah the son of Ho·shai'ah

not obey the voice of Jehovah, to will burn with fire."'" keep on dwelling in the land of Judah. 5 So Jo ha'nan the son of 44 Ka·re'ah and all the chiefs of the military forces took all the remnant the ones dwelling in Mig'dol and of Judah that had returned from in Tah'pan hes and in Noph and all the nations to which they had been dispersed, in order to reside for a while in the land of Judah, 6 even the able-bodied men and the wives and the little children and the daughters of the king and every soul that Neb·u'zar·ad'an the chief of the bodyguard had let stay with Ged a li'ah the son of A hi'kam them there is no inhabitant. 3 It the son of Sha'phan, and Jeremiah the prophet and Bar'uch the son of Ne·ri'ah. 7 And they finally came into the land of Egypt, for they did not obey the voice of Jehovah; and they came gradually

as far as Tah'pan hes.

8 Then the word of Jehovah occurred to Jeremiah in Tah'pan hes. saying: 9 "Take in your hand great stones, and you must hide them in the mortar in the terrace 5 But they did not listen, nor did of bricks that is at the entrance of they incline their ear to turn back the house of Phar'aoh in Tah'pan- from their badness by not making hes before the eyes of the Jewish sacrificial smoke to other gods. men. 10 And you must say to 6 So my rage, and my anger, was them, 'This is what Jehovah of poured out and it burned in the armies, the God of Israel, has said: cities of Judah and in the streets "Here I am sending and I will take of Jerusalem; and they came to be Neb·u·chad·rez'zar the king of Babylon, my servant, and I will place as at this day.' his throne right above these stones that I have hidden, and he will certainly extend his state tent over Israel, has said, 'Why are you them. 11 And he must come in causing a great calamity to your and strike the land of Egypt. Whoever is [due] for deadly plague will selves man and woman, child and be for deadly plague, and whoever suckling, out of the midst of Juis [due] for captivity will be for captivity, and whoever is [due] for the sword will be for the sword. 12 And I will set a fire ablaze in the houses of the gods of Egypt; and he will certainly burn them and lead them captive and wrap himself up in the land of Egypt, just as a shepherd wraps himself up in his garment, and he will actually go out from there in peace. 13 And he will certainly break to pieces the pillars of Beth-she'mesh, bad deeds of your forefathers and

tary forces and all the people did | the houses of the gods of Egypt he

The word that occurred to Jeremiah for all the Jews that were dwelling in the land of Egypt, in the land of Path'ros, saying: 2 "This is what Jehovah of armies, the God of Israel, has said, 'You yourselves have seen all the calamity that I have brought in upon Jerusalem and upon all the cities of Judah, and here they are a devastated place this day, and in is because of their badness that they did in order to offend me by going and making sacrificial smoke and rendering service to other gods whom they themselves had not known, neither you nor your forefathers. 4 And I kept sending to you all my servants the prophets. rising up early and sending, saving: "Do not do, please, this detestable sort of thing that I have hated." a devastated place, a desolate waste.

vah, the God of armies, the God of souls, in order to cut off from yourdah, so that you do not leave over for yourselves a remnant; 8 by offending me with the works of Your hands by making sacrificial smoke to other gods in the land of Egypt, into which you are entering to reside as aliens; for the purpose of causing a cutting off of yourselves and for the purpose of Your

7 "And now this is what Jeho-

becoming a malediction and a reproach among all the nations of the earth? 9 Have you forgotten the

which is in the land of Egypt; and the bad deeds of the kings of Judah

and the had deeds of their wives make sacrificial smoke to the 'queen and in the streets of Jerusalem? become afraid, nor did they walk in my law and in my statutes that forefathers.'

11 "Therefore this is what Jehovah of armies, the God of Israel, pour out drink offerings to her we has said, 'Here I am setting my face have lacked everything, and by against you for calamity and for the sword and by the famine we cutting off all Judah. 12 And I have come to our finish. will take the remnant of Judah who set their faces to enter into sacrificial smoke to the 'queen of the land of Egypt to reside there the heavens' and [were disposed] as aliens, and they will all cer- to pour out drink offerings to her. tainly come to their finish in the did we without asking our husbands land of Egypt. They will fall by make for her sacrificial cakes, in the sword; [and] by the famine order to make an image of her. they will come to their finish, from and to pour out drink offerings to the smallest one even to the greatest one: by the sword and by the famine they will die. And they must the people, to the able-bodied men become a curse, an object of astonishment and a malediction and ple, who were answering him with a reproach. 13 And I will hold an a word, saying: 21 "As for the accounting against those dwelling sacrificial smoke that you made in in the land of Egypt, just as I held the cities of Judah and in the an accounting against Jerusalem, streets of Jerusalem, you and your with the sword, with the famine forefathers, your kings and your and with the pestilence. 14 And princes and the people of the land. there will come to be no escapee or was it not this that Jehovah resurvivor for the remnant of Judah membered and that proceeded to who are entering in to reside there come up into his heart? 22 Fias aliens, in the land of Egypt, nally Jehovah was no longer able even to return to the land of Judah to put up with it because of the to which they are lifting up their badness of your dealings, because soul[ful desire] to return in order of the detestable things that you to dwell; for they will not return, had done, and so your land came except some escaped ones."

knowing that their wives had been ediction, without an inhabitant, as making sacrificial smoke to other at this day. 23 Because of the gods, and all the wives who were fact that you made sacrificial standing as a great congregation, and all the people who were dwell- Jehovah and did not obey the voice ing in the land of Egypt, in Path'- of Jehovah and in his law and in ros, proceeded to answer Jeremiah, his statutes and in his reminders saying: 16 "As regards the word you did not walk, that is why there that you have spoken to us in the has befallen you this calamity as name of Jehovah, we are not listen- at this day." ing to you; 17 but we shall posi- 24 And Jeremiah continued on tively do every word that has gone to say to all the people and to all

and your own bad deeds and the of the heavens' and to pour out to bad deeds of your wives, that they her drink offerings, just as we ourhave done in the land of Judah selves and our forefathers, our kings and our princes did in the cities of 10 And down to this day they did Judah and in the streets of Jerunot feel crushed, and they did not salem, when we used to be satisfied with bread and to be well off, and we did not see any calamity at all. I put before you and before your 18 And from the time that we ceased to make sacrificial smoke to the 'queen of the heavens' and

19 "Also, when we were making

her?" 20 In turn Jeremiah said to all and to the wives and to all the peoto be a devastated place and an 15 And all the men who were object of astonishment and a malsmoke and that you sinned against

forth from our mouth, in order to the women: "Hear the word of Je-

hovah, all Judah who are in the 45 The word that Jeremiah the land of Egypt. 25 This is what land of Egypt. 25 This is what Jehovah of armies, the God of Is- son of Ne ri'ah when he wrote in rael, has said, 'As for you men and a book these words from the mouth Your wives, you women also speak of Jeremiah in the fourth year of with your mouths, (and with your Je-hoi'a-kim the son of Jo-si'ah, hands you people have made a the king of Judah, saying: fulfillment,) saying: "We shall 2 "This is what Jehovah the God without fail perform our yows that of Israel has said concerning you. we have vowed, to make sacrificial smoke to the 'queen of the heavens' and to pour out drink offerings to her." You women will without fail grown weary because of my sighcarry out your vows, and you will ing, and no resting place have I without fail perform your vows.'

26 "Therefore hear the word of Jehovah, all Judah who are dwelling in the land of Egypt, "Here I myself have sworn by my great name," Jehovah has said, "that my name will no more prove to be something called out by the mouth of any man of Judah, saying, 'As the Lord Jehovah is alive!' in all the land of Egypt. 27 Here I am keeping alert toward them for calamity and not for good; and all the men of Judah that are in the land of Egypt will certainly come to their finish by the sword and by the famine, until they cease to be. 28 And as for the ones escaping from the sword, they will return from the land of Egypt to the land of Judah, few in number: and all those of the remnant of by the river Eu phra'tes at Car'-Judah, who are coming into the che-mish, whom Neb-u-chad-rez'zar land of Egypt to reside there as aliens, will certainly know whose word comes true, that from me or son of Jo si'ah, the king of Judah: that from them."'"

29 "'And this is the sign for you,' is the utterance of Jehovah. 'that I am turning my attention upon you in this place, in order that you may know that my words will without fail come true upon you for calamity: 30 This is what Jehovah has said: "Here I am giving Phar'aoh Hoph'ra, the king of Egypt, into the hand of his enemies and into the hand of those seeking for his soul, just as I have given Zed·e·ki'ah the king of Judah into the hand of Neb·u·chad·rez'zar the king of Babylon, his enemy

prophet spoke to Bar'uch the

O Bar'uch, 3 'You have said: "Woe, now, to me, for Jehovah has added grief to my pain! I have found."'

4 "This is what you should say to him. 'This is what Jehovah has said: "Look! What I have built up I am tearing down, and what I have planted I am uprooting, even all the land itself. 5 But as for you, you keep seeking great things for yourself. Do not keep on seek-

ing.";
"For here I am bringing in a utterance of Jehovah, 'and I will give you your soul as a spoil in all the places to which you may go."

46 This is what occurred as the word of Jehovah to Jeremiah the prophet concerning the nations: 2 For Egypt, concerning the military force of Phar'aoh Ne'cho the king of Egypt, who happened to be the king of Babylon defeated in the fourth year of Je-hoi'a-kim the 3 "Set in array, O men, buckler and large shield, and approach to battle. 4 Harness the horses, and mount, O you horsemen, and station yourselves with the helmet. Polish the lances. Clothe yourselves with coats of mail.

5 "'Why is it that I have seen them terror-stricken? They are turning back, and their mighty men themselves are crushed to pieces; and they have positively fled, and they have not turned around. There is fright all around,' is the utterance of Jehovah. 6 'Let not the swift one try to flee, and let not the mighty man try to and the one seeking for his soul." " escape. Up north by the bank of the river Eu-phra'tes they have stumbled and fallen.'

7 "Who is this one that comes up just like the Nile River, like the rivers the waters of which toss rivers the waters toss themselves. And it says, 'I shall go up. I shall cover the earth. I shall readily destroy the city and those inhabiting it.' 9 Go up, O you horses; and drive madly, O you chariots! And let the mighty men go forth, Cush and Put, who are handling the shield, and the Lu'dim, who are handling [and] treading the bow.

10 "And that day belongs to the Sovereign Lord, Jehovah of armies. the day of vengeance for avenging himself upon his adversaries. And the sword will certainly devour and satisfy itself and take its fill of Jehovah of armies, has a sacrifice

river Eu phra'tes.

11 "Go up to Gil'e-ad and get some balsam. O virgin daughter of Egypt. In vain you have multiplied the means of healing. There is no have heard your dishonor, and your own outcry has filled the land. For they have stumbled, mighty man against mighty man. Together they have fallen down, both of them."

13 The word that Jehovah spoke the coming of Neb·u·chad·rez'zar the king of Babylon to strike down the land of Egypt: 14 "Tell [it] in the people of the north." Egypt. O men, and publish [it] in and in Tah'pan hes. Say, 'Station certainly devour all around you. 15 Why is it that your powerful and upon all those trusting in him.' ones have been washed away? They have made no stand, for Jehovah the hand of those seeking for their himself has pushed them away. 16 In great numbers they are stumbling. They also actually fall. And they keep saying one to the other: "Do rise up, and do let us return to our people and to the land of our relatives because of ance of Jehovah.

the maltreating sword," ' 17 There they have proclaimed. 'Phar'aoh the king of Egypt is a mere noise. He has let the festal time pass by.'

18 "'As I am alive.' is the utterthemselves? 8 Egypt itself comes ance of the King, whose name is up just like the Nile River, and like Jehovah of armies. 'like Ta'bor among the mountains and like Car'mel by the sea he will come in. 19 Make for yourself mere baggage for exile, O inhabitress, the daughter of Egypt. For Noph itself will become a mere object of astonishment and will actually be set afire. so as to be without an inhabitant. 20 Egypt is as a very pretty heifer. From the north a mosquito itself will certainly come against her. 21 Furthermore, her hired [soldiers in the midst of her are like fattened calves. But they themselves also have given way; they have fled together. They have not made their blood, for the Sovereign Lord, a stand. For the very day of their disaster has come in upon them, in the land of the north by the the time of their being given attention.

22 "'Her voice is like that of a serpent that goes along; for with vital energy men will go, and with axes they will actually come in to mending for you. 12 The nations her, like those who are gathering pieces of wood. 23 They will certainly cut down her forest,' is the utterance of Jehovah, 'for it could not be penetrated. For they have become more numerous than the locust, and they are without numto Jeremiah the prophet as regards ber. 24 The daughter of Egypt will certainly feel shame. She will actually be given into the hand of

25 "Jehovah of armies, the God Mig'dol, and publish [it] in Noph of Israel, has said, 'Here I am turning my attention upon A'mon yourself, making preparation also from No and upon Phar'aoh and for yourself, for a sword will upon Egypt and upon her gods and upon her kings, even upon Phar'aoh

> 26 "'And I will give them into soul and into the hand of Neb-uchad rez'zar the king of Babylon and into the hand of his servants; and afterward she will be resided in as in the days of old,' is the utter-

27 "And as for you do not be mand to it? It is for Ash'ke lon afraid. O my servant Jacob, and do and for the coast of the sea. There not be terror-stricken. O Israel. For is where he has designated it to be." here I am saving you from far away here I am saving you from far away and your offspring from the land 48 For Mo'ab this is what Jehoof their captivity. And Jacob will certainly return and have no disturbance and be at ease and without anyone causing trembling. 28 As for you, do not be afraid. O my servant Jacob,' is the utterance of Jehovah, 'for I am with you. For I shall make an extermination among all the nations to which I have dispersed you, but with you I shall make no extermination. Yet I shall have to chastise you to the proper degree, and I shall absolutely not leave you unpunished."

This is what proved to be the word of Jehovah to Jeremiah the prophet concerning the little ones have caused a cry to be Phi-lis'tines before Phar'aoh pro- heard, 5 For on the way up to ceeded to strike down Ga'za. 2 This Lu'hith it is with weeping that one is what Jehovah has said:

from the north and have become a flooding torrent. And they will flood the land and what fills it. heard. the city and those inhabiting it. And the men will certainly cry out, and everyone dwelling in the come like a juniper tree in the land must howl. 3 At the sound wilderness. 7 Because your trust of the stamping of the hoofs of his is in your works and in your treasstallions, at the rattling of his ures, you yourself will also be war chariots, the turmoil of his captured. And Che'mosh will cerwheels, the fathers will actually not turn around to the sons, be- and his princes at the same time. cause of the dropping down of 8 And the despoiler will come in the day that is coming to despoil city that can make its escape. And all the Phi-lis'tines, to cut off from the low plain will certainly perish Tyre and from Si'don every survi- and the level land be annihilated. vor that was helping. For Jehovah a thing that Jehovah has said. is despoiling the Phi-lis'tines, who are the remaining ones from the you people, for at the falling in island of Caph'tor. 5 Baldness ruins she will go forth; and her must come to Ga'za. Ash'ke lon very cities will become a mere obhas been put to silence. O remnant | ject of astonishment, with no one of their low plain, how long will dwelling in them, you keep making cuts upon yourself?

6 "Aha, the sword of Jehovah! How long will you not stay quiet? Be shoved into your sheath, Take blood! your repose and keep silent.

Israel, has said: "Woe to Ne'bo, for she has been despoiled! Kir i atha'im has been put to shame, has been captured. The secure height has been put to shame and been put in terror. 2 No more is there any praise of Mo'ab In Hesh'bon they have thought out against her a calamity: 'Come, men, and let us cut her off from being a nation.'

"You, too, O Mad'men, should keep silent. After you there walks a sword. 3 There is the sound of an outcry from Hor.o.na'im, a despoiling and great breaking down, 4 Mo'ab has been broken down. Her goes up-there is a weeping. For "Look! Waters are coming up on the way down from Hor.o.na'im there is a distressing outcry over the breakdown that people have

6 "Take to flight; provide escape for your souls, and you should betainly go forth into exile, his priests [their] hands, 4 on account of on every city, and there will be no

9 "Give a road mark to Mo'ab,

10 "Cursed be the one that is carrying out the mission of Jehovah neglectfully; and cursed be the one that is holding back his sword from

11 "The Mo'ab ites have been at 7 "How can it stay guiet, when ease since their youth, and they are Jehovah himself has given a com- keeping undisturbed on their dregs. And they have not been emptied against Beth-ga'mul and against scent has not been changed.

days coming,' is the utterance of cut down, and his own arm has Jehovah, 'and I will send to them been broken,' is the utterance of [vessel] tilters, and they will cer- Jehovah. 26 'Make him drunk, O tainly tilt them; and their vessels men, for he has put on great airs they will empty out, and their large against Jehovah himself; and Mo'ab 13 And the Mo'ab ites will have to and he has become an object of be ashamed of Che'mosh, just as ridicule, even he himself. those of the house of Israel have 27 "'And did not Israel become become ashamed of Beth'el their a mere object of ridicule to you? confidence. 14 How dare you peo- Or was he found among outright ple say: "We are mighty men and thieves? For you would shake yourmen of vital energy for the war"?'

15 "'Mo'ab has been despoiled, against him. and one has gone up against her ance of the King, whose name is of the mouth of the hollow."

Jehovah of armies.

calamity is actually hurrying up his haughtiness and of the loftiness very much. 17 All those round of his heart." about them will have to sympathize with them, even all those knowing their name. Say, you people, 'O broken, the staff of beauty!'

daughter of Di'bon; for the despoiler of Mo'ab has come up against men of Kir-he'res one shall moan. you. He will actually bring your

fortified places to ruin.

the way itself, O inhabitress of A ro'er, Ask him that is fleeing and sea. To the sea-[to] Ja'zer—they her that is making her escape, Say, 'What has been brought about?' 20 Mo'ab has been put to shame, ering the despoiler himself has for she has been struck with terror. fallen. 33 And rejoicing and joy-Howl and cry out. Tell in Ar'non, fulness have been taken away from O men, that Mo'ab has been de- the orchard and from the land of spoiled. 21 And judgment itself Mo'ab. And from the wine presses has come to the land of level I have caused the wine itself to country, to Ho'lon and to Ja'haz cease. No one will be doing the and against Meph'a ath, 22 and treading with shouting. The shoutagainst Di'bon and against Ne'bo ing will be no shouting." and against Beth-dib·la·tha'im, 23 and against Kir-i-a-tha'im and clear to E-le-a'leh, clear to Ja'haz

from one vessel into another vessel. Beth-me'on 24 and against Ke'and into exile they have not gone, ri-oth and against Boz'rah and That is why their taste has stood against all the cities of the land of still within them, and their very Mo'ab, those far away and those near.

12 "Therefore, look! there are 25 "The horn of Mo'ab has been jars they will dash to pieces, has slapped around in his vomit.

self just as often as you spoke

28 "'Leave the cities and reside own cities. And their choicest young on the crag, you inhabitants of men themselves have gone down Mo'ab, and become like the dove to the slaughtering,' is the utter- that makes its nest in the regions

29 "We have heard of the pride 16 "The disaster on the Mo'ab- of Mo'ab-he is very haughty-of ites is near to come, and their very his highness and of his pride and of

30 "'I myself have known his fury,' is the utterance of Jehovah. 'and that is not the way it will be; how the rod of strength has been his empty talk-they will not actually do in just that way. 31 That 18 "Get down from glory, and sit is why it is over Mo'ab that I down in thirst, O inhabitress of the shall howl, and for Mo'ab in his entirety I shall cry out. For the

32 "'With more than the weeping for Ja'zer I shall weep for you. 19 "Stand still and look out for O vine of Sib'mah. Your own flourishing shoots have crossed over the have reached. Upon your summer fruitage and upon your grape gath-

34 "'From the cry in Hesh'bon

waters of Nim'rim themselves will I will cause to cease from Mo'ab.' one bringing up an offering upon the high place and the one making sacrificial smoke to his god. why the very abundance that he has produced will certainly perish. the judgment upon Mo'ab.' 37 For upon every head there is baldness, and every beard is clipped. Upon all hands there are cuts, and upon the hips there is sackcloth!"

38 "'On all the roofs of Mo'ab and in her public squares-all of it—there is wailing; for I have broken Mo'ab just like a vessel in which there is no delight,' is the utterance of Jehovah. 39 'O how she has become terrified! Howl. you people! O how Mo'ab has turned the back! He has become ashamed. And Mo'ab has become an object of ridicule and something terrifying to all those round

about him."

40 "For this is what Jehovah has said, 'Look! Just like an eagle that pounces, someone must also spread his wings over Mo'ab. 41 The towns will actually be captured, and her own strong places will certainly be seized. And the heart of the ent towns of Rab'bah. Gird sackmighty men of Mo'ab must become cloth on yourselves. Wail, and rove in that day like the heart of a wife having childbirth distress."

42 "'And Mo'ab will certainly be annihilated from being a people. for it is against Jehovah that he about the low plains, your flowing has put on great airs. 43 Dread and the hollow and the trap are upon you. O inhabitant of Mo'ab.' is the utterance of Jehovah. me?" "" 44 'Anyone fleeing because of the dread will fall into the hollow; and anyone coming up out of the hollow will be caught in the trap.'

they have given forth their voice, of Jehovah. 45 'In the shadow of from Zo'ar clear to Hor.o.na'im, to Hesh'bon those fleeing have stood Eg'lath-she·li'shi·yah; for even the still without power. For a very fire will certainly go forth out of Hesh'become mere desolations. 35 And bon, and a flame from the midst of Si'hon; and it will devour the is the utterance of Jehovah, 'the temples of Mo'ab and the crown of the head of the sons of uproar.'

46 "'Woe to you. O Mo'ab! The people of Che'mosh have perished. 36 That is why my own heart will For your sons have been taken as be boisterous for Mo'ab himself, captives and your daughters as just like flutes; and for the men captives. 47 And I will gather the of Kir-he'res my very heart will be captive ones of Mo'ab in the final boisterous, just like flutes, That is part of the days,' is the utterance of Jehovah, 'Down to this point is

49 For the sons of Am'mon this is what Jehovah has said: "Are there no sons that Israel has, or is there no inheritor that he has? Why is it that Mal'cham has taken possession of Gad, and his own people have taken up dwelling in [Israel's] very cities?"

2 "'Therefore, look! there are days coming,' is the utterance of Jehovah, 'and I will cause the alarm signal of war to be heard even against Rab'bah of the sons of Am'mon; and she will certainly become a mound of a desolate waste. and her dependent towns themselves will be set aflame in the very fire.'

"'And Israel will actually take possession of those in possession of

him.' Jehovah has said.

3 "'Howl, O Hesh'bon, for A'i has been despoiled! Cry out, O dependabout among the stone pens, for Mal'cham himself will go even into exile. his priests and his princes, all together. 4 Why do you brag low plain, O daughter unfaithful. you the one trusting in her treasures, [saving: 1 "Who will come to

5 "'Here I am bringing in upon you a dreadful thing,' is the utterance of the Sovereign Lord, Jehovah of armies, 'from all those "'For I shall bring upon her, round about you. And you people upon Mo'ab, the year of their being | will certainly be dispersed, each one given attention,' is the utterance in his own direction, and there will

running away."

hovah."

7 For E'dom this is what Jehoselves actually came in to you, alien. would they not let some gleanings remain? If thieves [came in] by night, they would certainly cause only as much ruin as they wanted. 10 But as for me, I will strip E'sau concealment, and one will not be fatherless boys, I myself shall prewidows will trust even in me."

12 For this is what Jehovah has without fail."

time indefinite."

14 There is a report that I have childbirth." heard from Jehovah, and there is an envoy that is sent among the Ar'pad have become ashamed, for nations, [saying:] "Collect your- it is a bad report that they have selves together, and come against heard. They have disintegrated. her, and rise up to battle."

small indeed among the nations, 24 Damascus has lost courage. She

be no one collecting together those | shuddering you caused has deceived you, the presumptuousness of your 6 "'But afterward I shall gather | heart, O you who are residing in the the captive ones of the sons of retreats of the crag, holding the Am'mon,' is the utterance of Je- height of the hill. Although you build your nest high up just like an eagle, down from there I shall bring vah of armies has said: "Is there you," is the utterance of Jehovah. no longer any wisdom in Te'man? 17 "And E'dom must become an Has counsel perished from those object of astonishment. Everyone having understanding? Has their passing along by her will stare in wisdom gone to putrefying? 8 Flee! astonishment and whistle on ac-Let yourselves give way! Go down count of all her plagues. 18 Just deep in order to dwell, O inhabit- as in the overthrow of Sod'om ants of De'dan! For the disaster of and Go-mor'rah and her neighbor E'sau I will bring in upon him, the [towns]," Jehovah has said, "no time that I must turn my attention man will dwell there, and no son to him. 9 If grape gatherers them- of mankind will reside in her as an

19 "Look! Someone will come up just like a lion from the proud [thickets] along the Jordan to the durable abiding place, but in a moment I will make him run away bare. I will uncover his places of from her. And the one who is chosen I shall appoint over her. able to hide oneself. His offspring For who is like me, and who will and his brothers and his neighbors challenge me, and who, now, is the will certainly be despoiled, and he shepherd that can stand before me? will not be. 11 Do leave your 20 Therefore hear. O men, the counsel of Jehovah that he has serve [them] alive, and your own formulated against E'dom, and his thoughts that he has thought out against the inhabitants of Te'man: said: "Look! Although it is not Surely the little ones of the flock their custom to drink the cup, they will be dragged about. Surely on will drink without fail. And you account of them he will make their yourself, will you be absolutely left dwelling place become desolate. unpunished? You will not be left 21 At the sound of their falling the unpunished, for you will drink earth has begun to rock. There is an outcry! The sound of it has 13 "For by my own self I have been heard even at the Red Sea. sworn." is the utterance of Jehovah. 22 Look! Just like an eagle someone "that nothing but an object of will ascend and pounce down, and astonishment, a reproach, a devas- he will spread out his wings over tation and a malediction will Boz'- Boz'rah; and the heart of the rah become; and all her own cities mighty men of E'dom will actually will become devastated places to become in that day like the heart of the wife having distress in

23 For Damascus: "Ha'math and In the sea there is anxious care: 15 "For. look! I have made you it is not able to keep undisturbed. despised among mankind. 16 The has turned to flee, and sheer panic has seized her. Distress and birth | beginning of the kingship of Zed-epangs themselves have taken hold ki'ah the king of Judah, saving: of her, as with a woman that is 35 "This is what Jehovah of armies giving birth. 25 How is it that has said. 'Here I am breaking the the city of praise has not been bow of E'lam, the beginning of their abandoned, the town of exultation? mightiness. 36 And I will bring

26 "Therefore her young men will fall in her public squares, and all the men of war themselves will be brought to silence in that day." armies. 27 "And I will set a fire ones of E'lam will not come." ablaze on the wall of Damascus. and it will certainly devour the dwelling towers of Ben-ha'dad."

28 For Ke'dar and the kingdoms of Ha'zor, which Neb·u·chad·rez'zar the king of Babylon struck down, this is what Jehovah has said: "Rise up, go up to Ke'dar, exterminated them." O men, and despoil the sons of the East. 29 Their own tents and their own flocks will be taken, their tent cloths and all their articles. And their own camels will be carried off from them. And they will certainly cry out to them. 'Fright is all around!"

30 "Flee, take flight far away; go down deep in order to dwell. utterance of Jehovah, "For Neb·uagainst you a thought."

the nation that is at ease, dwelling dach has become terrified. Her in security!" is the utterance of images have been put to shame. Jehovah.

have. Solitary they reside. 32 And has come up from the north. It is their camels must become a plunder, the one that makes her land an and the multitude of their livestock object of astonishment, so that a spoil. And I will scatter them to there proves to be no one dwelling every wind, those who have their in her. Both man and domestic hair clipped at the temples; and animal have taken flight. They have from all regions near it I shall gone away." bring in their disaster," is the utterance of Jehovah. 33 "And Ha'zor time." is the utterance of Jehovah. must become the lair of jackals, a "the sons of Israel, they and the desolate waste to time indefinite, sons of Judah together, will come. No man will dwell there, and in her They will walk, weeping as they no son of mankind will reside as an walk, and for Jehovah their God alien."

in upon E'lam the four winds from the four extremities of the heavens. And I will scatter them to all these winds, and there will prove to be is the utterance of Jehovah of no nation to which the dispersed

37 "And I will shatter the E'lamites before their enemies and before those seeking for their soul: and I will bring upon them a calamity. my burning anger." is the utterance of Jehovah, "And I will send after them the sword until I shall have

38 "And I will set my throne in E'lam, and I will destroy out of there the king and the princes," is the utterance of Jehovah.

39 "And it will certainly occur in the final part of the days that I shall gather the captive ones of E'lam." is the utterance of Jehovah.

50 The word that Jehovah spoke concerning Babylon, concerning concerning Babylon, concern-O inhabitants of Ha'zor," is the ing the land of the Chal de'ans. by means of Jeremiah the prophet: chad rez'zar the king of Babylon 2 "Tell [it] among the nations and has formulated a counsel even publish [it]. And lift up a signal: against you and has thought out publish [it]. Hide nothing, O men. Say, 'Babylon has been captured. 31 "Rise up, O men, go up against Bel has been put to shame, Mer'o-Her dungy idols have become terri-"No doors and no bar does it fied,' 3 For against her a nation

4 "In those days and at that they will seek. 5 To Zion they will 34 This is what occurred as the keep asking the way, with their word of Jehovah to Jeremiah the faces in that direction, [saying,] prophet concerning E'lam in the 'Come and let us join ourselves to Jehovah in an indefinitely lasting | Jehovah that she has sinned. covenant that will not be forgotten.' 15 Shout a war cry against her 6 A flock of perishing creatures on every side. She has given her my people has become. Their own hand. Her pillars have fallen. Her shepherds have caused them to walls have been torn down. For it mountain to hill they have gone. has done, do to her. 16 Cut off have eaten them up, and their own of harvest. Because of the maladversaries have said, 'We shall not treating sword they will turn each become guilty, due to the fact that one to his own people, and they they have sinned against Jehovah the abiding place of righteousness Jehovah.'"

8 "Take your flight out of the even out of the land of the Chalman causing bereavement of children, who does not come back withspoil of her will satisfy themselves. is the utterance of Jehovah.

11 "For you men kept rejoicing, for you men kept exulting when pillaging my own inheritance. For neighing like stallions. 12 The those whom I let remain." mother of you men has become very much ashamed. She that gave tha'im-come up against her and you birth has been disappointed. Look! She is the least important Let there be a massacre and a of the nations, a waterless wilderness and a desert plain. 13 Because of the indignation of Jehovah she will not be inhabited, and she must become a desolate waste in her entirety. As for anyone passing along by Babylon, he will stare in forge hammer of all the earth has astonishment and whistle on ac- been cut down and gets broken! count of all her plagues.

14 "Array yourselves against Babylon on every side, all you who are nations! 24 I have laid a snare for treading the bow. Shoot at her, you and you have also been caught, Spare no arrow, for it is against O Babylon, and you yourself did not

wander about. On the mountains is the vengeance of Jehovah. Take they have led them away. From your vengeance on her, Just as she They have forgotten their resting the sower from Babylon, and the place. 7 All those finding them one handling the sickle in the time will flee each one to his own land.

17 "Israel is a scattered sheep. and the hope of their forefathers, Lions themselves have done the dispersing. In the first instance the king of As·syr'i·a has devoured midst of Babylon, and go forth him, and in this latter instance Neb·u·chad·rez'zar the king of de'ans, and become like the leading | Babylon has gnawed on his bones. animals before the flock. 9 For 18 Therefore this is what Jehovah here I am arousing and bringing of armies, the God of Israel, has up against Babylon a congregation said. Here I am turning my attenof great nations from the land of tion upon the king of Babylon and the north, and they will certainly upon his land in the same way array themselves against her. From that I turned my attention upon there she will be captured. One's the king of As-syr'i-a. 19 And I arrows are like those of a mighty will bring Israel back to his pasture ground, and he will certainly graze on Car'mel and on Ba'shan; out results. 10 And Chal de'a must and in the mountainous region of become a spoil. All those making E'phra im and of Gil'e ad his soul will be satisfied."

20 "And in those days and at that time," is the utterance of Jehovah, "the error of Israel will be searched for, but it will not be: you kept pawing like a heifer in and the sins of Judah, and they the tender grass, and you kept will not be found, for I shall forgive

> 21 "Against the land of Mer-aagainst the inhabitants of Pe'kod. devoting to destruction close upon them." is the utterance of Jehovah. "and do according to all that I have commanded you. 22 There is the sound of war in the land, and a great breakdown. 23 O how the O how Babylon has become a mere object of astonishment among the

know [it]. You were found and also | their legal case, in order that he

25 "Jehovah has opened his store- habitants of Babylon." house, and he brings forth the weapons of his denunciation. For there is a work that the Sovereign Lord, Jehovah of armies, has in the ants of Babylon and against her land of the Chal-de'ans. 26 Come in to her from the farthest part. Open up her granaries. Bank her up, just like those making heaps, and devote her to destruction. May she not come to have any remaining ones. 27 Massacre all her young bulls. May they go down to the slaughter. Woe to them, for their day has come, the time for their being given attention!

fleeing and those escaping from her treasures, and they will actually the land of Babylon to tell out in be plundered. 38 There is a devas-Zion the vengeance of Jehovah our tation upon her waters, and they God, the vengeance for his temple.

29 "Summon against Babylon archers, all who are treading the [their] frightful visions they keep bow. Encamp against her all around. May there prove to be no escapees. Pay back to her according to her activity. According to all that she has done, do to her. For it is against Jehovah that she has acted presumptuously, against the Holy One of Israel. 30 Therefore her young men will fall in her public squares. and even all her men of war will be brought to silence in that day." is the utterance of Jehovah.

31 "Look! I am against you. O Presumptuousness," is the utterance of the Sovereign Lord, Jehovah of armies, "for your day must come, the time that I must give you attention. 32 And Presumptuousness will certainly stumble and fall, and it will have no one to cause it to rise up. And I will set a fire ablaze in its cities, and it must devour all its surroundings."

33 This is what Jehovah of armies has said: "The sons of Israel and the sons of Judah are being oppressed together, and all those taking them captive have laid hold on them. They have refused to let them go. 34 Their Repurchaser is strong, Jehovah of armies being his name. Without fail he will conduct an giving birth.

taken hold of, for it was against may actually give repose to the Jehovah that you excited yourself. land and cause agitation to the in-

35 "There is a sword against the Chal·de'ans," is the utterance of Jehovah, "and against the inhabitprinces and against her wise ones. 36 There is a sword against the empty talkers, and they will certainly act foolishly. There is a sword against her mighty men, and they will actually become terrified. 37 There is a sword against their horses and against their war chariots and against all the mixed company that are in the midst of her. and they will certainly become 28 "There is the sound of those women. There is a sword against must be dried up. For it is a land of graven images, and because of acting crazy. 39 Therefore the haunters of waterless regions will dwell with the howling animals. and in her the ostriches must dwell: and she will nevermore be dwelt in. nor will she reside for generation after generation."

40 "Just as with God's overthrow of Sod'om and of Go mor'rah and of her neighbor [towns]," is the utterance of Jehovah, "no man will dwell there, nor will the son of mankind reside in her as an alien.

41 "Look! A people is coming in from the north; and a great nation and grand kings themselves will be roused up from the remotest parts of the earth. 42 Bow and javelin they handle. They are cruel and will show no mercy. The sound of them is like the sea that is boisterous, and upon horses they will ride; set in array as one man for war against you. O daughter of Babylon.

43 "The king of Babylon has heard the report about them, and his hands have dropped down. There is distress! Severe pains have seized hold of him, just like a wom-

just like a lion from the proud why the nations keep acting crazed. durable abiding place, but in a that she is broken, Howl over her, moment I shall make them run you people. Take balsam for her away from her. And the one who is pain. Perhaps she may be healed." chosen I shall appoint over her. For who is like me, and who will vlon, but she has not been healed, challenge me, and who, now, is the Leave her, you people, and let us shepherd that can stand before me? go each one to his own land. For 45 Therefore hear, O men, the councilear to the heavens her judgment sel of Jehovah that he has formulated against Babylon and his up to the cloudy skies. 10 Jehovah thoughts that he has thought out has brought forth deeds of rightagainst the land of the Chal-de'ans. Surely the little ones of the flock us recount in Zion the work of will be dragged about. Surely on Jehovah our God." account of them he will cause their abiding place to be desolated. 46 At circular shields. O men. Jehovah the sound [when] Babylon has been has aroused the spirit of the kings seized, the earth will certainly be of the Medes, because it is against

This is what Jehovah has said: "Here I am rousing up inhabitants of Leb-ka'mai a ruinous wind; 2 and I will send to Babylon winnowers who will ceractually prove to be against her on against the inhabitants of Babylon." all sides in the day of calamity.

an outcry itself be heard."

do no treading. And let no one raise himself up in his coat of mail.

"And do not you men show any compassion for her young men. Devote to destruction all her army. through in her streets.

5 "For Israel and Judah are not

Israel. 6 "FLEE out of the midst of Bab-

44 "Look! Someone will come up | the nations have drunk. That is thickets along the Jordan to the 8 Suddenly Babylon has fallen, so

9 "We would have healed Babhas reached, and it has been lifted eousness for us. Come and do let

11 "Polish the arrows. Fill the set rocking, and among the nations Babylon that his idea is, in order to bring her to ruin. For it is the vengeance of Jehovah, the vengeance for his temple. 12 Against against Babylon and against the the walls of Babylon lift up a signal, Make strong the watch, Post the watchmen. Make ready those lying in ambush. For Jehovah both tainly winnow her and who will has formed the idea and will cermake her land empty; for they will tainly do what he has spoken

13 "O woman residing on abound-3 "Let the one treading his bow ing waters, abundant in treasures. your end has come, the measure of your profit making. 14 Jehovah of armies has sworn by his own soul, 'I will fill you with men, like the locusts, and they will certainly 4 And they must fall slain in the sing forth over you a shout.' 15 He land of the Chal-de'ans and pierced is the Maker of the earth by his power, the One firmly establishing the productive land by his wisdom, widowed from their God, from and the One who by his under-Jehovah of armies. For the land of standing stretched out the heavens. those has been full of guilt from 16 At [his] voice there is a giving the standpoint of the Holy One of by him of a turmoil of waters in the heavens, and he causes vapors to ascend from the extremity of vlon, and provide escape each one the earth. He has made even sluices for his own soul. Do not be rendered for the rain, and he brings forth inanimate through her error. For the wind from his storehouses. it is the time of vengeance belong- 17 Every man has behaved so uning to Jehovah. There is treatment reasoningly as not to know. Every that he is paying back to her, metalworker will feel ashamed be-7 Babylon has been a golden cup cause of the carved image; for his in the hand of Jehovah, she making molten image is a falsehood, and all the earth drunk. From her wine there is no spirit in them. 18 They are vanity, a work of mockery. In | vere pain, for against Babylon the the time of their being given atten- thoughts of Jehovah have risen tion they will perish.

like these things, for he is the inhabitant. Former of everything, even the staff of his inheritance. Jehovah of have ceased to fight. They have

armies is his name.

weapons of war, and by you I shall have become women. Her residences certainly dash nations to pieces, have been set on fire. Her bars and by you I will bring kingdoms have been broken. to ruin. 21 And by you I will dash the horse and his rider to pieces. and by you I will dash the war meet another reporter, to report to chariot and its rider to pieces. 22 And by you I will dash man and woman to pieces, and by you I will dash old man and boy to pieces. and by you I will dash young man boats they have burned with fire, and virgin to pieces. 23 And by and the men of war themselves you I will dash shepherd and his have become disturbed," drove to pieces, and by you I will dash farmer and his span [of animals] to pieces, and by you I will dash governors and deputy rulers to pieces. 24 And I will pay back to tread her down solid. Yet a little Babylon and to all the inhabitants while and the time of the harvest of Chal·de'a all their badness that they have committed in Zion before the eyes of you people," is the utterance of Jehovah.

25 "Here I am against you, O ruinous mountain," is the utterance of Jehovah, "you ruiner of the whole earth; and I will stretch out my hand against you and roll you away from the crags and make you a burnt-out mountain."

26 "And people will not take from you a stone for a corner or a stone inhabitants of Chal-de'a!' Jerusafor foundations, because desolate lem will say." wastes to time indefinite are what

of Jehovah.

27 "Lift up a signal in the land. O men. Blow a horn among the And I will dry up her sea, and I nations. Sanctify against her the will make her wells dry. 37 And nations. Summon against her the Babylon must become piles of stones. kingdoms of Ar'a rat, Min'ni and the lair of jackals, an object of Ash'ke naz. Commission against her a recruiting officer. Make the horses come up like bristly locusts. 28 Sanctify against her the nations. the kings of Me'di.a. its governors and all its deputy rulers and all the land of each one's dominion, 29 And

up to make the land of Babylon an 19 "The Share of Jacob is not object of astonishment, without an

30 "The mighty men of Babylon kept sitting in the strong places. 20 "You are a club for me, as Their mightiness has run dry. They

> 31 "One runner runs to meet another runner, and one reporter to the king of Babylon that his city has been captured at every end, 32 and that the fords themselves have been seized, and the papyrus

> 33 For this is what Jehovah of armies, the God of Israel, has said: "The daughter of Babylon is like a threshing floor. It is the time to

must come for her."

34 "Neb·u·chad·rez'zar the king of Babylon has eaten me up: he has thrown me into confusion. He has set me as an empty vessel. He has swallowed me down like a big snake: he has filled his abdomen with my pleasant things. He has rinsed me away, 35 'The violence done to me and [to] my organism be upon Babylon!' the inhabitress of Zion will say. 'And my blood be upon the

36 Therefore this is what Jehovou will become," is the utterance vah has said: "Here I am conducting your legal case, and I shall certainly execute vengeance for you. astonishment and something to whistle at, without an inhabitant. 38 All together they will roar just like maned young lions. They will certainly growl like the whelps of lions."

39 "When they are heated I shall let the earth rock and be in se-set their banquets and I will make may exult; and they must sleep your heart." an indefinitely lasting sleep, from which they will not wake up," is the utterance of Jehovah. 40 "I shall bring them down like male sheep to the slaughtering, like rams along with the he-goats."

41 "O how She'shach has been captured, and how the Praise of the whole earth gets to be seized! How Babylon has become a mere object of astonishment among the nations! 42 The sea has come up even over Babylon. By the multitude of its waves she has been covered. 43 Her cities have become an object of astonishment, a waterless land and a desert plain. As a land, in them no man will dwell, and through them no son of mankind will pass. 44 And I will turn my attention upon Bel in Babylon, and I will bring forth out of his mouth what he has swallowed. And to him nations will stream no more. Also, the wall itself of Babylon must fall.

45 "Get out of the midst of her. O my people, and provide each one his soul with escape from the burning anger of Jehovah. 46 Or otherwise your heart will be timid, and you will become afraid because of the report that is to be heard in the land. And in one year the report will actually come, and after it in another year there will be the report and violence in the earth and ruler against ruler. 47 Therefore, look! there are days coming, and I will turn my attention upon the graven images of Babylon; and all her own land will become ashamed, and all her own slain ones will fall in the midst of her.

48 "And over Babylon the heavens and the earth and all that is in them will certainly cry out joyfully, for out of the north there will come to her the despoilers," is the utterance of Jehovah. 49 "Not only was Babylon the cause for the slain ones of Israel to fall but also at Babylon the slain ones of all the earth have fallen.

50 "You escapees from the sword. keep going. Do not stand still. From son of Ne-ri'ah the son of Mahfar away remember Jehovah, and sel'ah when he went with Zed-e-

them drunk, in order that they | may Jerusalem herself come up into

51 "We have been put to shame. for we have heard reproach. Humiliation has covered our faces, for strangers have come against the holy places of the house of Jehovah."

52 "Therefore, look! there are days coming," is the utterance of Jehovah, "and I will turn my attention upon her graven images, and throughout all her land the pierced one will groan."

53 "Even if Babylon should ascend to the heavens and even if she should make the height of her strength unapproachable, from me the despoilers will come to her," is the utterance of Jehovah.

54 "Listen! There is an outcry from Babylon, and a great crash from the land of the Chal-de'ans. 55 for Jehovah is despoiling Babvlon, and he will certainly destroy out of her the great voice, and their waves will actually be boisterous like many waters. The noise of their voice will certainly be given out. 56 For there must come upon her, upon Babylon, the despoiler, and her mighty men will certainly be captured. Their bows must be shattered, for Jehovah is a God of recompenses. Without fail he will repay, 57 And I will make her princes and her wise ones, her governors and her deputy rulers and her mighty men drunk, and they must sleep an indefinitely lasting sleep, from which they will not wake up," is the utterance of the King, whose name is Jehovah of armies.

58 This is what Jehovah of armies has said: "The wall of Babylon, although broad, will without fail be demolished; and her gates, although high, will be set aflame with fire. And the peoples will have to toil for simply nothing, and national groups simply for the fire; and they will just tire themselves out."

59 The word that Jeremiah the prophet commanded Se-rai'ah the

ki'ah the king of Judah to Babylon | 6 In the fourth month, on the also read aloud all these words. inhabitant, either man or even domestic animal, but that she may occur that when you will have comit into the midst of the Eu phra'tes. 64 And you must say, 'This is how Babylon will sink down and never that I am bringing in upon her: and they will certainly tire them-selves out."

of Jeremiah.

52 Zed·e·ki'ah was twenty-one years old when he began to reign, and for eleven years he reigned in Jerusalem. And the name of his mother was Ha mu'tal the daughter of Jeremiah of Lib'nah. 2 And he continued to do what was bad in the eyes of Jehovah, according to all that Je hoi'a kim had of the bodyguard, who was standing done. 3 For on account of the anger of Jehovah it occurred in Jerusalem and Judah, until he had ceeded to burn the house of Jehocast them out from before his face. And Zed e ki'ah proceeded to rebel all the houses of Jerusalem; and against the king of Babylon. 4 Finally it came about in the ninth fire. 14 And all the walls of Jeruyear of his being king, in the tenth salem, round about, all the military month, on the tenth day of the forces of the Chal·de'ans that were month, that Neb·u·chad·rez'zar the with the chief of the bodyguard king of Babylon came, he and all pulled down. his military force, against Jerusalem, and they began to camp the people and the rest of the peo-against her and to build against ple that were left remaining in the her a siege wall all around. 5 So city and the deserters that had the city came under siege until the fallen away to the king of Babylon

in the fourth year of his being ninth day of the month, the famine king: and Se-rai'ah was the also got to be severe in the city and quartermaster. 60 And Jeremiah there proved to be no bread for the proceeded to write in one book all people of the land. 7 Finally the the calamity that would come upon city was broken through; and as Babylon, even all these words writ- regards all the men of war, they ten against Babylon. 61 Further- began to run away and go forth more. Jeremiah said to Se rai'ah: from the city by night by the way "As soon as you come to Babylon of the gate between the double wall and actually see [her], you must that is by the king's garden, while the Chal·de'ans were all around 62 And you must say, 'O Jehovah, against the city: and they kept you yourself have spoken against going by the way of the Ar'a bah. this place, in order to cut it off so 8 And a military force of the Chalthat there may come to be in it no de'ans went chasing after the king, and they got to overtake Zed · e · ki'ah in the desert plains of Jer'i cho: become mere desolate wastes to and all his own military force was time indefinite.' 63 And it must scattered from his side. 9 Then they seized the king and brought pleted reading this book, you will him up to the king of Babylon at tie to it a stone, and you must pitch Rib'lah in the land of Ha'math, that he might pronounce upon him judicial decisions. 10 And the king of Babylon proceeded to slaughter rise up because of the calamity the sons of Zed e ki'ah before his eyes, and also all the princes of Judah he slaughtered in Rib'lah. 11 And the eyes of Zed e ki'ah he Down to this point are the words blinded, after which the king of Babylon bound him with copper fetters and brought him to Babylon and put him in the house of custody until the day of his death.

12 And in the fifth month, on the tenth day of the month, that is, find the nineteenth year of King Neb·u·chad·rez'zar, the king of Babylon, Neb·u'zar·ad'an the chief before the king of Babylon, came into Jerusalem. 13 And he provah and the house of the king and every great house he burned with

15 And some of the lowly ones of eleventh year of King Zed e ki'ah, and the rest of the master workmen some of the lowly ones of the land Neb·u'zar·ad'an the chief of the bodyguard let remain as vinedressers and as compulsory laborers.

17 And the copper pillars that belonged to the house of Jehovah and the carriages and the copper sea that was in the house of Jehovah the Chal·de'ans broke to pieces and went carrying all the copper of them to Babylon. 18 And the cans and the shovels and the extinguishers and the bowls and the cups and all the copper utensils with which they used to minister they took. 19 And the basins and the fire holders and the bowls and the cans and the lampstands and the cups and the bowls that were of genuine gold, and those that were of genuine silver, the chief of the bodyguard took. 20 And the two pillars, the one sea, and the twelve copper bulls that were under [the sea], the carriages, that King Sol'o-mon had made for the house of Jehovah. There happened to be no weight [taken] of the copper of them-all these articles.

21 And as regards the pillars. eighteen cubits in height was each pillar, and a thread of twelve cubits itself would go around it; and its thickness was four fingerbreadths, it being hollow. 22 And the capital upon it was of copper, and the height of the one capital was five cubits; and as regards the network and the pomegranates upon the capital, all around, the whole was of copper; and the second pillar had just the same as these, also the pomegranates. 23 And the pomegranates came to be ninety-six, on the sides, all the pomegranates being one hundred upon the network round about.

24 Furthermore, the chief of the bodyguard took Se rai'ah the chief priest and Zeph·a·ni'ah the second allowance given him from the king priest and the three doorkeepers, of Babylon, daily as due, until the court official that happened to be his life.

Neb·u'zar·ad'an the chief of the commissioner over the men of war. bodyguard took into exile. 16 And and seven men of those having access to the king, who were found in the city, and the secretary of the chief of the army, the one mustering the people of the land, and sixty men of the people of the land, who were found in the midst of the city. 26 So these Neb·u'zarad'an the chief of the bodyguard took and conducted them to the king of Babylon at Rib'lah. 27 And these the king of Babylon proceeded to strike down and to put them to death in Rib'lah in the land of Ha'math. Thus Judah went into exile from off its soil.

28 These are the people whom Neb·u·chad·rez'zar took into exile: in the seventh year, three thousand and twenty-three Jews.

29 In the eighteenth year of Neb·u·chad·rez'zar, from Jerusalem there were eight hundred and thirty-two souls.

30 In the twenty-third year of Neb·u·chad·rez'zar, Neb·u'zarad'an the chief of the bodyguard took Jews into exile, seven hundred and forty-five souls.

All the souls were four thousand and six hundred.

31 At length it came about in the thirty-seventh year of the exile of Je hoi'a chin the king of Judah, in the twelfth month, on the twentyfifth day of the month, that E'vilme·ro'dach the king of Babylon, in the year of his becoming king, raised up the head of Je-hoi'a-chin the king of Judah and proceeded to bring him forth from the prison house. 32 And he began to speak with him good things and to put his throne higher than the thrones of the [other] kings that were with him in Babylon. 33 And he took off his prison garments, and he ate bread before him constantly all the days of his life. 34 And as for his allowance, there was a constant 25 and from the city he took one day of his death, all the days of

# LAMENTATIONS

& [Aleph]

O how she has come to sit solitary, the city that was abundant with people!

How she has become like a widow, she that was populous among the nations!

How she that was a princess among the jurisdictional districts has come to be for forced labor!

### 1 [Beth]

2 Profusely she weeps during the night, and her tears are upon her cheeks.

She has no one to comfort her from among all her lovers.

All her very own companions have dealt treacherously with her. They have become enemies to her.

### [Gimel]

3 Judah has gone into exile because of the affliction and because of the abundance of servitude.

She herself has had to dwell among the nations. No resting place has she found.

All those who were persecuting her have overtaken her among distressing circumstances.

### 7 [Daleth]

4 The ways of Zion are mourning. because there are none coming to the festival.

All her gates are laid desolate; her priests are sighing. Her virgins are grief-stricken, and she herself has bitter-

ness.

il [He]

5 Her adversaries have become the head. Those who are her enemies are unconcerned. Because Jehovah himself has count of the abundance of her transgressions,

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Her own children have walked captive before the adversary.

#### 1 [Waw]

6 And from the daughter of Zion there goes out all her splendor.

Her princes have proved to be like stags that have found no pasturage;

And they keep walking without power before the pursuer.

#### [Zayin]

7 Jerusalem has remembered [in] the days of her affliction and of her homeless people All her desirable things that

happened to be from days of long ago.

When her people fell into the hand of the adversary and she had no helper.

The adversaries saw her. They laughed over her collapse.

### TI [Heth]

8 Jerusalem has committed outright sin. That is why she has become a mere abhorrent thing.

> All who were honoring her have treated her as something cheap, for they have seen her nakedness.

> She herself is also sighing and turns her back.

## D [Teth]

9 Her uncleanness is in her skirts. She did not remember the future for her.

And down she goes in a wondrous manner. No comforter does she have.

O Jehovah, see my affliction, for the enemy has put on great airs.

## ' [Yod]

brought grief to her on ac- 10 The adversary has spread out his own hand against all her desirable things.

tuary.

to you.

Sorrows over captive Zion

He has called against me a meeting, in order to break

my young men to pieces. Jehovah has trodden the very wine press belonging to the virgin daughter of Judah.

### □ [Kaph]

11 All her people are sighing: they are looking for bread.

They have given their desirable things for something to eat, in order to refresh the soul.

For she has seen nations that

Whom you commanded that

have come into her sanc-

they should not come into

the congregation belonging

See, O Jehovah, and do look, for I have become as a valueless woman.

### 5 [Lamed]

12 Is it nothing to all you who are passing along the way? Look and see.

Does there exist any pain like my pain that has been severely dealt out to me,

With which Jehovah has caused grief in the day of his burning anger?

### [Mem]

13 From the height he has sent fire into my bones, and he subdues each one.

He has spread out a net for my feet. He has turned me backward.

He has made me a woman laid desolate. All the day I am ill.

### J [Nun]

14 He has kept himself alert against my transgressions. In his hand they intertwine one another.

> They have come up upon my neck. My power has stumbled.

Jehovah has given me into the hand of those against whom I am unable to 20 See, O Jehovah, for I am in rise up.

## D [Samekh]

15 All my powerful ones Jehovah has tossed aside from the midst of me.

### y [Auin]

16 Over these things I am weeping as a woman. My eye, my eye is running down with waters.

For a comforter has become far away from me, someone to refresh my soul.

My sons have become those laid desolate, for the enemy has put on great airs.

#### D [Pe]

17 Zion has spread out her hands. No comforter does she have. Jehovah has given a command concerning Jacob to all who are around him as

> his adversaries. Jerusalem has become an ab-

horrent thing in among them.

### Y [Tsade]

18 Jehovah is righteous, for it is against his mouth that I have rebelled.

Listen, now, all you peoples, and see my pain.

My own virgins and my own young men have gone into captivity.

### D [Qoph]

19 I have called to those intensely loving me. They themselves have tricked me.

In the city my own priests and my own old men have expired.

While they had to look for something to eat for themselves that they might refresh their soul.

## 7 [Resh]

sore straits. My very intestines are in a ferment. My heart has been overturned in the midst of me. for I have been absolutely rebellious.

### 909 Jehovah has become like an enemy

Outside the sword caused bereavement of children. Within the house it is the same as death.

### W [Shin]

21 People have heard how I myself am sighing as a woman. There is no comforter for

All my enemies themselves have heard of my calamity. They have exulted, because you yourself have done [it].

You will certainly bring the day that you have proclaimed, that they may become like me.

### I [Taw]

22 May all their badness come before you, and deal severely with them.

Just as you have dealt severely with me on account of all my transgressions.

For my sighs are many, and my heart is ill.

### N [Aleph]

2 O how Jehovah in his anger beclouds the daughter of Zion!

He has thrown down from heaven to earth the beauty of Israel.

And he has not remembered his footstool in the day of his anger.

### □ [Beth]

2 Jehovah has swallowed up, he has shown no compassion upon any abiding places of Jacob.

In his fury he has torn down the fortified places of the daughter of Judah.

He has brought into contact with the earth, he has profaned the kingdom and her princes.

## 1 [Gimel]

3 In the heat of anger he has cut down every horn of Israel.

He has turned his right hand back from before the enemy:

## LAMENTATIONS 1:21-2:8

And in Jacob he keeps burning like a flaming fire that has devoured all around.

### 7 [Daleth]

4 He has trodden his bow like an enemy. His right hand has taken its position

Like an adversary, and he kept killing all those desirable to the eyes.

Into the tent of the daughter of Zion he has poured out his rage, just like fire.

### il [He]

5 Jehovah has become like an enemy. He has swallowed down Israel.

He has swallowed down all her dwelling towers; he has brought his fortified places to ruin.

And in the daughter of Judah he makes mourning and lamentation abound.

## 1 [Waw]

6 And he treats his booth violently like that in a garden. He has brought his festival to ruin.

Jehovah has caused to be forgotten in Zion festival and sabbath.

And in his angry denunciation he shows no respect for king and priest.

## ? [Zayin]

7 Jehovah has cast off his altar. He has spurned his sanctuary.

Into the hand of the enemy he has surrendered the walls of her dwelling towers.

In the house of Jehovah they have let out [their] own voice, as in the day of a festival.

## I [Heth]

8 Jehovah has thought of bringing the wall of the daughter of Zion to ruin.

He has stretched out the measuring line. He has not turned back his hand from swallowing up.

And he causes rampart and wall to go mourning. Together they have faded away.

### D [Teth]

9 Her gates have sunk down into the very earth. He has destroyed and broken her bars in pieces.

> Her king and her princes are among the nations. There

is no law.

Her own prophets also have found no vision from Jehovah.

### 7 [Yod]

10 The older men of the daughter of Zion sit down on the earth, [where] they keep silence.

They have brought up dust upon their head. They have girded on sackcloth.

The virgins of Jerusalem have brought their head down to the very earth.

## > [Kaph]

11 My eyes have come to their end in sheer tears. My intestines are in a ferment.

My liver has been poured out to the very earth, on account of the crash of the daughter of my people.

Because of the fainting away of child and suckling in the public squares of the town.

## [Lamed]

12 To their mothers they kept saying: "Where are grain and wine?"

Because of their fainting away like someone slain in the public squares of the city.

> Because of their soul being poured out into the bosom of their mothers.

## D [Mem]

13 Of what shall I use you as a witness? What shall I liken to you. O daughter of Jerusalem?

What shall I make equal to you, that I may comfort you. O virgin daughter of Zion?

For your breakdown is just as great as the sea. Who can bring healing to you?

#### 1 [Nun]

14 Your own prophets have visioned for you worthless and unsatisfying things.

> And they have not uncovered your error in order to turn back your captivity.

But they kept visioning for you worthless and misleading pronouncements.

### D [Samekh]

15 At you all those passing along on the road have clapped their hands.

They have whistled and kept wagging their head at the daughter of Jerusalem, [saying:]

"Is this the city of which they used to say, 'It is the perfection of prettiness, an exultation for all the earth'?"

### D [Pe]

16 At you all your enemies have opened their mouth.

They have whistled and kept grinding the teeth. They have said: "We will swallow [her] down.

This indeed is the day that we have hoped for. We have found! We have seen!"

## y [Ayin]

17 Jehovah has done what he had in mind. He has accomplished his saving.

What he had commanded from the days of long ago. He has torn down and shown no compassion.

> And over you he causes the enemy to rejoice. He has made the horn of your adversaries high.

## Y [Tsade]

18 Their heart has cried out to

### 911 Afflicted ones blocked, disarranged LAMENTATIONS 2: 19-3: 15

Jehovah, O wall of the daughter of Zion.

Cause tears to descend just like a torrent day and night. Give no numbness to yourself. May the pupil of your eye not keep quiet.

### P [Qoph]

19 Rise up! Whine during the night at the start of the morning watches.

Pour out your heart before the face of Jehovah just like water.

Raise to him your palms on account of the soul of your children.

Who are fainting away because of famine at the head of all the streets.

# 7 [Resh]

20 See, O Jehovah, and do look to the one to whom you have dealt severely in this man-

Should the women keep eating their own fruitage, the children born fully formed. Or in the sanctuary of Je-

hovah should priest and prophet be killed?

### W [Shin]

21 Boy and old man have lain down on the earth of the 10 As a bear lying in wait he is streets.

My virgins and my young men themselves have fallen by 11 My ways he has disarranged. the sword.

You have killed in the day of your anger. You have slaughtered: you have had 12 He has trodden his bow, and no compassion.

### n [Taw]

22 As in the day of a festival you proceeded to call out my places of alien residence all around.

> And in the day of the wrath of Jehovah there proved to be no escapee or survivor;

fully formed and reared, my enemy himself exterminated them.

### N [Aleph]

3 I am the able-bodied man that has seen affliction because of the staff of his fury.

2 It is I whom he has led and makes to walk in darkness and not in light.

3 Indeed, it is against me that he repeatedly turns his hand all day long.

### 1 [Beth]

4 He has caused my flesh and my skin to wear away. He has broken my bones.

5 He has built against me, that he may encircle [me] with poisonous plant and hardship.

6 In dark places he has made me sit like men dead for a long time.

## 1 [Gimel]

7 He has blocked me up as with a stone wall, that I may not go forth. He has made my copper fetters heavy.

8 Also, when I call for aid and cry for help, he actually

hampers my prayer.

9 He has blocked up my ways with hewn stone. My roadways he has twisted.

## 7 [Daleth]

to me, as a lion in places of concealment.

and he makes me lie fallow. He has made me one laid desolate.

he sets me up as the target for the arrow.

## I [He]

13 He has brought into my kidneys the sons of his quiver.

14 I have become an object of laughter to all people against me, the theme of their song all day long.

Those whom I brought forth 15 He has given me a sufficiency of bitter things. He has saturated me with wormwood.

#### 1 [Wann]

16 And with gravel he makes my teeth get broken. He has made me cower in the ashes.

17 You also do a casting off so that there is no peace for my soul. I have lost memory of what good is.

18 And I keep saying: "My excellency has perished, and my expectation from Jehovah."

#### [ [Zavin]

19 Remember my affliction and my homeless state, the wormwood and the poisonous plant.

20 Without fail your soul will remember and bow low over

21 This is what I shall bring back to my heart. That is why I shall show a waiting attitude.

### [Heth]

22 It is the acts of loving-kindness of Jehovah that we have not come to our finish. because his mercies will certainly not come to an end.

23 They are new each morning. Your faithfulness is abundant.

24 "Jehovah is my share," my soul has said, "that is why I shall show a waiting attitude for him."

### D [Teth]

25 Good is Jehovah to the one hoping in him, to the soul that keeps seeking for him.

26 Good it is that one should wait, even silently, for the salvation of Jehovah.

27 Good it is for an able-bodied man that he should carry

### Y [Yod]

28 Let him sit solitary and keep silent, because he has laid [something] upon him.

very dust. Perhaps there exists a hope.

30 Let him give [his] cheek to the very one striking him. Let him have his sufficiency of reproach.

### □ [Kaph]

31 For not to time indefinite will Jehovah keep on casting off.

32 For although he has caused grief, he will also certainly show mercy according to the abundance of his lovingkindness.

33 For not out of his own heart has he afflicted or does he grieve the sons of men.

#### 5 [Lamed]

34 For crushing beneath one's feet all the prisoners of the earth.

35 For turning aside the judgment of an able-bodied man before the face of the Most High.

36 For making a man crooked in his legal case, Jehovah himself has had no countenance.

## D [Mem]

37 Who, now, has said that something should occur [when] Jehovah himself has not commanded?

38 From the mouth of the Most High bad things and what is good do not go forth.

39 How can a living man indulge in complaints, an ablebodied man on account of his sin?

### J [Nun]

40 Do let us search out our ways and explore them, and do let us return clear to Jehovah.

41 Let us raise our heart along with fourl palms to God in the heavens:

the yoke during his youth. 42 "We ourselves have transgressed. and we have behaved rebelliously. You yourself have not forgiven.

### D [Samekh]

29 Let him put his mouth in the 43 You have blocked approach with anger, and you keep pursuing us. You have killed;

passion.

913 Prayer blocked. Enemies' oppression LAMENTATIONS 3: 44-4: 4

44 You have blocked approach to yourself with a cloud pass through.

45 You make us mere offscouring and refuse in the midst of the peoples."

#### D [Pe]

46 Against us all our enemies have opened their mouth.

47 Dread and the hollow themselves have become ours. desolateness and breakdown.

48 With streams of water my eve keeps running down on account of the breakdown of the daughter of my people.

## y [Ayin]

49 My very eye has been poured forth and will not keep still, so that there are no pauses.

50 Until Jehovah looks down and sees from heaven.

51 My own eye has dealt severely with my soul, because of all the daughters of my city.

#### Y [Tsade]

52 My enemies have positively hunted for me just as for a bird, for no cause,

53 They have silenced my life in the pit itself, and they kept hurling stones at me.

54 Waters have flowed over my head. I have said: "I shall certainly be cut off!"

### P [Qoph]

55 I have called out your name, O Jehovah, from a pit of the lowest sort.

56 My voice you must hear. Do not hide your ear to my relief, to my cry for help.

57 You have drawn near in the day that I kept calling you. You said: "Do not be afraid."

### 7 [Resh]

58 You have taken up, O Jehovah, the contests of my soul. You have repurchased my life.

you have shown no com- | 59 You have seen. O Jehovah. the wrong done to me. O do conduct the judgment for

mass, that prayer may not 60 You have seen all their vengeance, all their thoughts against me

## W [Shin]

61 You have heard their reproach. O Jehovah, all their thoughts against me.

62 The lips of those rising up against me and their whispering against me all day long.

63 Do look at their very sitting down and their rising up. I am the subject of their song.

## I Tawl

64 You will give back to them a treatment. O Jehovah. according to the work of their hands.

65 You will give to them the insolence of heart, your curse

to them.

66 You will pursue in anger and annihilate them from under the heavens of Jehovah.

## N [Aleph]

A O how the gold that shines becomes dim, the good gold! O how the holy stones are poured out at the head of all the streets!

## ☐ [Beth]

2 As for the precious sons of Zion, those who were weighed against refined gold.

O how they have been reckoned as large jars of earthenware, the work of the hands of a potter!

## 1 [Gimel]

3 Even jackals themselves have presented the udder. They have suckled their cubs. The daughter of my people

becomes cruel. like ostriches in the wilderness.

## 7 [Daleth]

4 The tongue of the suckling has

Extent of distress in Zion's siege 914

cleaved to its palate because of thirst.

Children themselves have asked for bread. There is no one dealing [it] out to them.

#### ii [He]

5 The very ones that were eating pleasant things have been struck with astonishment in the streets.

The very ones that were being reared in scarlet have had to embrace ash heaps.

#### [Waw]

6 The [punishment for the] error of the daughter of my people also becomes greater than the [punishment for thel sin of Sod'om.

Which was overthrown as in a moment, and to which no hands turned [helpfully].

### [Zayin]

7 Her Naz'i-rites were purer than snow: they were whiter than milk.

They were in fact more ruddy than corals; their polish was as the sapphire.

#### I [Heth]

8 Their aspect has become darker than blackness itself. They have not been recognized in the streets.

Their skin has shriveled upon their bones. It has become just as dry as a tree.

### D [Teth]

9 Better have those slain with the sword proved to be than those slain by famine,

Because these pine away, pierced through for lack of the produce of the open field.

## Y [Yod]

10 The very hands of compassionate women have boiled their own children.

They have become as bread ing the breakdown of the daughter of my people.

### J [Kaph]

11 Jehovah has accomplished his rage. He has poured out his burning anger.

And he sets a fire ablaze in Zion, which eats up her foundations.

### [Lamed]

12 The kings of the earth and all the inhabitants of the productive land had not believed

That the adversary and the enemy would come into the gates of Jerusalem.

### D [Mem]

13 Because of the sins of her prophets, the errors of her priests.

There were in the midst of her those pouring out the blood of righteous ones.

### 1 [Nun]

14 They have wandered about as blind in the streets. They have become polluted with blood.

So that none are able to touch their garments.

#### D [Samekh]

15 "Get out of the way! Unclean!" they have called out to them. "Get out of the way! Get out of the way! Do not touch!"

For they have gone homeless. They have also wandered about. People have said among the nations: "They will not reside again as aliens

#### D [Pe]

16 The face of Jehovah has divided them up. He will not look upon them again.

Men will certainly show no consideration even for the priests. They will certainly show no favor even to the old men."

## y [Ayin]

of consolation to one dur- 17 While we yet are, our eyes keen pining away in vain for assistance to us.

915 Miseries of the captivity bewailed LAMENTATIONS 4: 18-5: 19

During our looking about we have looked out to a nation that can bring no salvation.

### Y [Tsade]

18 They have hunted our steps so that there is no walking in our public squares.

Our end has drawn near. Our days have come to their full. for our end has come.

## D [Qoph]

19 Swifter than the eagles of the heavens our pursuers have proved to be.

Upon the mountains they have hotly pursued us. In the wilderness they have lain in wait for us.

### 7 [Resh]

20 The very breath of our nostrils. the anointed one of Jehovah, has been captured in their large pit,

The one of whom we have said: "In his shade we shall live among the nations."

### W [Sin]

21 Exult and rejoice, O daughter of E'dom, dwelling as you do in the land of Uz.

To you also the cup will pass along. You will become drunk and show yourself in nakedness.

## I [Taw]

22 Your error, O daughter of Zion, has come to its finish. He will not carry you off into exile again.

He has turned his attention to your error, O daughter of E'dom. He has uncovered your sins.

Remember, O Jehovah, what has happened to us. Do look and see our reproach.

2 Our own hereditary possession has been turned over to strangers, our houses to foreigners.

3 We have become mere orphans ers are like widows.

4 For money we have had to drink our own water. For a price our own wood comes in.

5 Close onto our neck we have been pursued. We have grown weary. No rest has been left for us.

6 To Egypt we have given the hand: to As syr'i a, in order to get satisfaction with bread.

7 Our forefathers are the ones that have sinned. They are no more. As for us, it is their errors that we have had to bear.

8 Mere servants have ruled over us. There is no one tearing us away from their hand.

9 At the risk of our soul we bring in our bread, because of the sword of the wilderness.

10 Our very skin has grown hot just like a furnace, because of the pangs of hunger.

11 The wives in Zion they have humbled, the virgins in the cities of Judah,

12 Princes themselves have been hanged by just their hand. The faces of even old men have not been honored.

13 Even young men have lifted up a hand mill itself, and under the wood mere boys have stumbled.

14 Old men themselves have ceased even out of the gate, young men from their instrumental music.

15 The exultation of our heart has ceased. Our dancing has been changed into mere mourning.

16 The crown of our head has fallen. Woe, now, to us, because we have sinned!

17 On this account our heart has become ill. On account of these things our eyes have grown dim.

18 On account of Zion's mountain that is desolated; foxes themselves have walked on

without a father. Our moth- 19 As for you, O Jehovah, to time indefinite you will sit. Your

throne is for generation after generation.

20 Why is it that forever you forfor the length of days? 21 Bring us back, O Jehovah, to yourself, and we shall readily come back. Bring new days for us as in the long ago.

get us, that you leave us 22 However, you have positively rejected us. You have been indignant toward us very much.

# EZEKIEL

■ thirtieth year, in the fourth their faces, the four of them had a [month], on the fifth [day] of the man's face with a lion's face to month, while I was in the midst the right, and the four of them of the exiled people by the river had a bull's face on the left; the Che'bar, that the heavens were four of them also had an eagle's opened and I began to see visions face. 11 That is the way their of God. 2 On the fifth [day] of faces were. And their wings were the month, that is, [in] the fifth spreading out upward. Each one year of the exile of King Je hoi'- had two joining to each other, and a chin, 3 the word of Jehovah occurred specifically to Ezekiel the 12 And they would go each son of Buzi the priest in the land straight forward. To wherever the of the Chal·de'ans by the river spirit would incline to go, they Che'bar, and upon him in that would go. They would not turn as place the hand of Jehovah came to they went. 13 And as for the like-

there was a tempestuous wind com- of fire. Something like the appearing from the north, a great cloud ance of torches was moving back mass and quivering fire, and it and forth between the living creahad a brightness all around, and tures, and the fire was bright, and out of the midst of it there was out of the fire there was lightning something like the look of electrum, out of the midst of the fire. 5 And of the living creatures there was a out of the midst of it there was going forth and a returning as with the likeness of four living creatures, and this was how they looked: they had the likeness of earthling creatures, why, look! there was one man, 6 And [each] one had four faces, and [each] one of them four creatures, by the four faces of each. wings. 7 And their feet were 16 As for the appearance of the straight feet, and the sole of their wheels and their structure, it was feet was like the sole of the foot like the glow of chrysolite; and the of a calf; and they were gleaming four of them had one likeness. And as with the glow of burnished their appearance and their struccopper. 8 And there were the ture were just as when a wheel hands of a man under their wings proved to be in the midst of a on their four sides, and the four of them had their faces and their wings. 9 Their wings were joining one to the other. They would not turn when they went; they would go each one straight forward.

Now it came about in the | 10 And as for the likeness of

12 And they would go each one ness of the living creatures, their 4 And I began to see, and, look! appearance was like burning coals going forth. 14 And on the part

the appearance of the lightning. 15 As I kept seeing the living wheel on the earth beside the living wheel. 17 When they went they would go on their four respective sides. They would not turn another way when they went. 18 And as for their rims, they had such height that they caused fearfulness; and

their rims were full of eyes all around. 28 There was something around the four of them. 19 And like the appearance of the bow when the living creatures went, the that occurs in a cloud mass on the wheels would go beside them, and day of a pouring rain. That is how when the living creatures were the appearance was of the brightlifted up from the earth, the wheels ness round about. It was the apwould be lifted up. 20 Wherever pearance of the likeness of the the spirit inclined to go, they would go, the spirit [inclining] to go [it], then I fell upon my face, and there; and the wheels themselves I began to hear the voice of one would be lifted up close alongside speaking. them, for the spirit of the living creature was in the wheels. 21 When they went, these would go; and when they stood still, these would stand still; and when they were lifted up from the earth, the wheels would be lifted up close alongside them, for the spirit of the living creature was in the wheels.

22 And over the heads of the living creatures there was the likeness of an expanse like the sparkle of awesome ice, stretched out over their heads up above, 23 And under the expanse their wings were straight, one to the other. Each one had two wings covering on this side and each one had two covering on that side their bodies. 24 And I got to hear the sound of their wings, a sound like that of vast waters, like the sound of the Almighty One, when they went, the sound of a tumult, like the sound of an encampment. When they stood still, they would let their

wings down.

25 And there came to be a voice above the expanse that was over their head. (When they stood still, they would let their wings down.) 26 And above the expanse that was over their head there was something in appearance like sapphire stone, the likeness of a throne, struck with terror, for they are a And upon the likeness of the throne rebellious house. 7 And you must there was a likeness of someone in appearance like an earthling man of whether they hear or they reupon it, up above. 27 And I got frain, for they are a case of reto see something like the glow of electrum, like the appearance of fire all around inside thereof, from the appearance of his hips and upward; and from the appearance house. Open your mouth and eat of his hips and downward I saw what I am giving you." something like the appearance of

glory of Jehovah. When I got to see

2 And he proceeded to say to me: "Son of man, stand up upon your feet that I may speak with you." 2 And spirit began to come into me as soon as he spoke to me. and it finally made me stand up upon my feet that I might hear the

One speaking to me.

3 And he went on to say to me: "Son of man, I am sending you to the sons of Israel, to rebellious nations that have rebelled against me. They themselves and their forefathers have transgressed against me down to this selfsame day. 4 And the sons insolent of face and hard of heart-I am sending you to them, and you must say to them, "This is what the Lord Jehovah has said.' 5 And as for them, whether they will hear or will refrain-for they are a rebellious house—they will certainly know also that a prophet himself happened to be in the midst of them.

6 "And you, O son of man, do not be afraid of them; and of their words do not be afraid, because there are obstinate ones and things pricking you and it is among scorpions that you are dwelling. Of their words do not you be afraid, and at their faces do not you be speak my words to them, regardless

bellion.

8 "And you, O son of man, hear what I am speaking to you. Do not become rebellious like the rebellious

9 And I began to see, and, look! fire, and he had a brightness all there was a hand thrust out to me, and, look! in it there was the roll regardless of whether they hear or of a book. 10 And he gradually they refrain." spread it out before me, and it was | 12 And a spirit proceeded to bear written upon in front and on the me along and I began to hear back; and there were written in it behind me the sound of a great dirges and moaning and wailing.

2 And he proceeded to say to me: "Son of man, what you find, eat. Eat this roll, and go, speak to of the living creatures that were

the house of Israel."

2 So I opened my mouth, and he gradually made me eat this roll. 3 And he went on to say to me: "Son of man, you should cause your own belly to eat, that you may fill your very intestines with this roll that I am giving you." And I began to eat it, and it came to be in my mouth like honey for sweetness.

4 And he continued saying to me: "Son of man, go, enter in among the house of Israel, and you must speak with my words to them. 5 For it is not to a people | 16 And it came about at the end being sent—to the house of Israel, 6 not to numerous peoples unintelligible in language or heavy in tongue, whose words you cannot you must not be struck with terror at their faces, for they are a rebellious house."

"Son of man, all my words that I does injustice and I must put a shall speak to you, take into your stumbling block before him, he heart and hear with your own ears, himself will die because you did 11 And go, enter in among the not warn him. For his sin he will exiled people, among the sons of die, and his righteous acts that he your people, and you must speak to did will not be remembered, but them and say to them. This is his blood I shall ask back from

rushing: "Blessed be the glory of Jehovah from his place," 13 And there was the sound of the wings closely touching each other, and the sound of the wheels close beside them, and the sound of a great rushing. 14 And [the] spirit bore me along and proceeded to take me, so that I went bitterly in the rage of my spirit, and the hand of Jehovah upon me was strong. 15 So I entered in among the exiled people at Tel-a'bib, who were dwelling by the river Che'bar, and I began to dwell where they were dwelling; and I kept dwelling there for seven days, stunned in the midst of them.

who are unintelligible in language of seven days that the word of or heavy of tongue that you are Jehovah proceeded to occur to me, saying:

17 "Son of man, a watchman is what I have made you to the house of Israel, and you must hear from hear [understandingly]. If it was to my mouth speech and you must them that I had sent you, those warn them from me. 18 When I very ones would listen to you say to someone wicked, 'You will 7 But as for the house of Israel, positively die, and you do not they will not want to listen to you, actually warn him and speak in for they are not wanting to listen order to warn the wicked one from to me; because all those of the his wicked way to preserve him house of Israel are hardheaded and alive, he being wicked, in his error hardhearted. 8 Look! I have made he will die, but his blood I shall your face exactly as hard as their ask back from your own hand. faces and your forehead exactly as 19 But as for you, in case you have hard as their foreheads. 9 Like warned someone wicked and he a diamond, harder than flint, I does not actually turn back from have made your forehead. You his wickedness and from his wicked must not be afraid of them, and way, he himself for his error will die; but as for you, you will have delivered your own soul. 20 And when someone righteous turns back 10 And he went on to say to me: from his righteousness and actually what the Lord Jehovah has said,' your own hand, 21 And as for

you, in case you have warned some- and you must besiege it. It is a one righteous that the righteous sign to the house of Israel. one should not sin, and he himself does not actually sin, he will with- left side, and you must lay the out fail keep on living because error of the house of Israel upon it. he had been warned, and you For the number of the days that yourself will have delivered your you will lie upon it you will carry own soul."

22 And the hand of Jehovah came to be upon me there and he proceeded to say to me: "Get up. go forth to the valley plain, and carry the error of the house of there I shall speak with you." 23 So I got up and went forth to the valley plain, and, look! the glory of Jehovah was standing there, like the glory that I had seen by the river Che'bar, and I went falling upon my face. 24 Then spirit entered into me and made me stand up on my feet, and he began to speak with me and say to me:

"Come, be shut up inside your house. 25 And you, O son of man, look! they will certainly put cords upon you and bind you with them so that you cannot go forth into the midst of them. 26 And your very tongue I will make stick to the roof of your mouth, and you will certainly become mute, and you will not become to them a man administering reproof, because they are a rebellious house. 27 And when I speak with you I shall open your mouth, and you must say to them, 'This is what the Lord Jehovah has said.' Let the one hearing hear, and let the one refraining refrain, because they are a rebellious house.

"And you, O son of man, take 4 for yourself a brick, and you must put it before you and engrave upon it a city, even Jerusalem. 2 And you must lay siege against it and build a siege wall against it and throw up a siege rampart against it and set encampments against it and put battering rams all around against it. 3 And as for you, take to yourself an iron griddle, and you must put it as an iron wall between you and the city, and you must fix your face against [already] dead nor a torn animal

4 "And as for you, lie upon your their error. 5 And I myself must give to you the years of their error to the number of three hundred and ninety days, and you must Israel. 6 And you must complete them.

"And you must lie upon your right side in the second case, and you must carry the error of the house of Judah forty days. A day for a year, a day for a year, is what I have given you. 7 And to the siege of Jerusalem you will fix your face, with your arm bared, and you must prophesy against it.

8 "And, look! I will put cords upon you that you may not turn yourself from your one side to your other side, until you will have completed the days of your siege.

9 "And as for you, take for yourself wheat and barley and broad beans and lentils and millet and spelt, and you must put them in one utensil and make them into bread for you, for the number of the days that you are lying upon your side; three hundred and ninety days you will eat it. 10 And your food that you will eat will be by weight-twenty shekels a day. From time to time you will eat it.

11 "And water you will drink merely by measure, the sixth part of a hin. From time to time you will drink.

12 "And as a round cake of barley you will eat it; and as for it, upon dung cakes of the excrement of mankind you will bake it before their eyes." 13 And Jehovah went on to say: "Just like this the sons of Israel will eat their bread unclean among the nations to which I shall disperse them."

14 And I proceeded to say: "Alas, O Lord Jehovah! Look! My soul is not a defiled one; neither a body it, and it must get to be in a siege, have I eaten from my youth up,

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even until now, and into my mouth there has come no foul flesh."

15 Accordingly he said to me: "See, I have given you cattle manure instead of the dung cakes of mankind, and you must make your bread upon it." 16 And he continued saving to me: "Son of man. here I am breaking the rods around which ring-shaped loaves are suspended, in Jerusalem, and they will have to eat bread by weight and in anxious care, and it will be by measure and in horror that they will drink water itself. 17 to the intent that they may be lacking bread and water and they may look astonished at one another and rot away in their error.

"And as for you, O son of man, take for yourself a sharp sword. As a barbers' razor you will take it for yourself, and you must make it pass along upon your head and upon your beard, and you must take for yourself weighing scales and divide [the hair] in portions. 2 A third you will burn in the very fire in the midst of the city as soon as the days of the siege have come to the full. And you must take another third. You will strike [it] with the sword all around her, and the [last] third you will scatter to the wind, and I shall draw out a sword itself after them.

3 "And you must take therefrom a few in number and wrap them up in your skirts. 4 And others of them you will take and you must pitch them into the midst of the fire and incinerate them in the fire, From one a fire will go forth to all the house of Israel.

5 "This is what the Lord Jehovah has said, 'This is Jerusalem. rebelliously against my judicial decisions in wickedness more than the nations, and against my stat- rage to its finish upon them. utes more than the lands that are all around her, for my judicial devastated place and a reproach decisions they rejected and, as for my statutes, they did not walk in them.'

7 "Therefore this is what the Lord Jehovah has said, 'For the reason that you people were more turbulent than the nations that are all around you, in my statutes you did not walk and my judicial decisions you did not perform; but according to the judicial decisions of the nations that are all around you, you performed, did you not? 8 therefore this is what the Lord Jehovah has said: "Here I am against you, [O city,] even I, and I will execute in the midst of you judicial decisions in the eyes of the nations. 9 And I will do in you that which I have not done and the like of which I shall not do any more by reason of all your detestable things.

10 "'"Therefore fathers themselves will eat sons in the midst of you, and sons themselves will eat their fathers, and I will execute in you acts of judgment and scatter all the remainder of you to every

wind"

11 "'Therefore as I am alive,' is the utterance of the Lord Jehovah. 'surely for the reason that it was my sanctuary that you defiled with all your disgusting things and with all your detestable things, I myself also am the One that will diminish [you] and my eye will not feel sorry and I myself also will not show compassion. 12 A third of you-by the pestilence they will die, and by famine they will come to their end in the midst of you. And another third-by the sword they will fall all around you. And the [last] third I shall scatter even to every wind, and a sword is what I shall draw out after them. 13 And my anger will certainly come to its finish and I will In the midst of the nations I have appease my rage on them and comset her, with lands all around her, fort myself; and they will have to 6 And she proceeded to behave know that I myself, Jehovah, have spoken in my insistence on exclusive devotion, when I bring my

> 14 "'And I shall make you a among the nations that are all around you before the eyes of every passer-by. 15 And you must be

come a reproach and an object of reviling words, a warning example let you have as a remnant the ones and a horror to the nations that escaping from the sword among the are all around you, when I do in nations, when you get scattered you acts of judgment in anger and among the lands. 9 And your esin rage and in raging reproofs. I caped ones will certainly remember myself, Jehovah, have spoken.

arrows of the famine upon them, because I have been broken up at which must prove to be for ruination, which [arrows] I shall send to bring you people to ruin, even famine I shall increase upon you people and I will break your rods around which ring-shaped loaves are suspended. 17 And I will send upon you people famine and injurious wild beasts, and they must bereave you of children, and pestilence and blood themselves will pass along through you, and a sword I shall bring in upon you. I myself. Jehovah. have spoken."

And the word of Jehovah continued to occur to me, saying: 2 "Son of man, set your face toward the mountains of Israel and prophesy to them, 3 And you must say, 'O mountains of Israel, hear the word of the Lord Jehovah: This is what the Lord Jehovah has said to the mountains and to the hills, to the stream beds and to the valleys: "Here I am! I am bringing upon you a sword, and I shall certainly destroy your high places.
4 And your altars must be made desolate and your incense stands must be broken, and I will cause Your slain ones to fall before your dungy idols. 5 And I will put the carcasses of the sons of Israel before their dungy idols, and I will scatter your bones all around your altars. 6 In all your dwelling places the very cities will become devastated and the high places themselves will become desolated. in order that they may lie devastated and your altars may lie desolated and be actually broken and your dungy idols may be actually made to cease and your incense stands cut down and your works wiped out. 7 And the slain one will certainly fall in the midst of 2 "And as for you, O son of man, you, and you will have to know this is what the Lord Jehovah has that I am Jehovah.

8 "" "And when it occurs I will me among the nations to which 16 "'When I send the injurious they will have been taken captive, their fornicating heart that has turned aside from me and at their eyes that are going in fornication after their dungy idols; and they will certainly feel a loathing in their faces at the bad things that they have done in all their detestable things. 10 And they will have to know that I am Jehovah; not in vain did I speak about doing to them this calamitous thing."'

> 11 "This is what the Lord Jehovah has said, 'Clap your hands and stamp with your foot, and say: "Alas!" on account of all the bad detestable things of the house of Israel, because by the sword, by the famine and by the pestilence they will fall. 12 As for the one far away, by the pestilence he will die: and as for the one that is nearby, by the sword he will fall; and as for the one that has been left remaining and that has been safeguarded, by the famine he will die, and I will bring to its finish my rage against them. 13 And you people will have to know that I am Jehovah, when their slain ones come to be in the midst of their dungy idols, all around their altars, upon every high hill, on all the tops of the mountains and under every luxuriant tree and under every branchy big tree, the place where they have offered a restful odor to all their dungy idols. 14 And I will stretch out my hand against them and make the land a desolate waste, even a desolation worse than the wilderness toward Dib'lah, in all their dwelling places. And they will have to know that I am Jehovah."

> 7 And the word of Jehovah continued to occur to me, saying: said to the soil of Israel, 'An end,

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the end, has come upon the four | will return, and they will not posextremities of the land. 3 Now the end is upon you, and I must own life by his own error. send my anger against you, and I detestable things. 4 And my eye will not feel sorry for you, neither you I shall bring your own ways, and in the midst of you your own detestable things will come to be; that I am Jehovah.'

5 "This is what the Lord Jehovah has said, 'A calamity, a unique calamity, look! it is coming. 6 An end itself must come. The end must come: it must awaken for you. Look! It is coming. 7 The garland must come to you. O inhabiter of the land, the time must come, the day is near. There is confusion, and not the shouting of the mountains.

8 "'Now shortly I shall pour out my rage upon you, and I will bring my anger against you to its finish, and I will judge you accordyou all your detestable things. 9 Neither will my eye feel sorry nor to your ways shall I do the bringing upon you yourself, and your own detestable things will come to be right in the midst of you: and I. Jehovah, am doing the striking.

coming. The garland has gone forth. The rod has blossomed. Presumptuousness has sprouted. 11 Violence itself has risen up into a rod of wickedness. It is not from them, nor is it from their wealth; and it is not from their own selves, nor is there any eminency in them. 12 The time must come, the day must arrive. As regards the buyer, away my face from them, and they let him not rejoice; and as regards the seller, let him not go into place, and into it robbers will really mourning, for there is hot feeling come and profane it. against all its crowd. 13 For to what was sold the seller himself land itself has become full of bloodwill not return, while their life is stained judgment and the city ityet among the living ones; for the self has become full of violence. vision is for all its crowd. No one 24 And I will bring in the worst

sess themselves each one of his

14 "They have blown the trumwill judge you according to your pet and there has been a preparing ways and bring upon you all your of everybody, but there is no one going to the battle, because my hot feeling is against all its crowd. will I feel compassion, for upon 15 The sword is outside, and the pestilence and the famine are inside. Whoever is in the field, by the sword he will die, and whoever are and you people will have to know in the city, famine and pestilence themselves will devour them. 16 And their escapees will certainly make their escape and become on the mountains like the doves of the valleys, all of which are moaning, each one in his own error. 17 As for all the hands, they keep dropping down; and as for all knees, they keep dripping with water. 18 And they have girded on sackcloth, and shuddering has covered them; and on all faces there is shame and on all their heads there is baldness.

19 "'Into the streets they will throw their very silver, and an abing to your ways and bring upon horrent thing their own gold will become. Neither their silver nor their gold will be able to deliver shall I feel compassion. According them in the day of Jehovah's fury. Their souls they will not satisfy, and their intestines they will not fill, for it has become a stumbling block causing their error. 20 And you people will have to know that the decoration of one's ornament -one has set it as reason for 10 "'Look! The day! Look! It is pride; and their detestable images. their disgusting things, they have made with it. That is why I will make it to them an abhorrent thing. 21 And I will give it into the hand of the strangers for plunder and to the wicked ones of the earth for spoil, and they will certainly profane it.

22 "'And I shall have to turn will actually profane my concealed

23 "'Make the chain, for the

ones of the nations, and they will was this symbol of jealousy in the certainly take possession of their houses, and I will cause the pride to say to me: "Son of man, are you of the strong ones to cease, and seeing what great detestable things their sanctuaries must be profaned. 25 There will come anguish, and house of Israel are doing here [for they will certainly seek peace but there will be none. 26 There will come adversity upon adversity, and there will occur report upon report, and people will actually seek a vision from a prophet, and the law itself will perish from a priest and counsel from elderly men. 27 The king himself will go into mourning; even a chieftain will clothe himself with desolation, and the very hands of the people of the trance. 9 And he further said to land will get disturbed. According to their way I shall act toward them, and with their judgments I shall judge them; and they will to see, and, look! there was every have to know that I am Jehovah."

year, in the sixth [month], on the fifth day of the month, that I was sitting in my house and the all round about. 11 And seventy older men of Judah were sitting men of the elderly ones of the before me, when the hand of the house of Israel, with Ja-az-a-ni'ah Lord Jehovah fell upon me there. 2 And I began to see, and, look! a likeness similar to the appearance of fire; from the appearance ser in his hand, and the perfume of his hips even downward there of the cloud of the incense was was fire, and from his hips even upward there was something like the appearance of a shining, like the glow of electrum. 3 Then he thrust out the representation of a hand and took me by a tuft of hair of my head, and a spirit carried me between the earth and the heavens and brought me to Jerusalem in the visions of God, to the entrance of the inner gate that is facing northward, where the dwelling place is of the symbol of are doing." 14 So he brought me jealousy that is inciting to jealousy. 4 And, look! the glory of the God of Israel was there, like the appearance that I had seen in the valley plain.

5 And he proceeded to say to me: "Son of man, please, raise your eyes in the direction of the north." So I raised my eyes in the direction | detestable things worse than these." of the north, and, look! to the 16 So he brought me to the inner

entranceway. 6 And he went on they are doing, the things that the me] to become far off from my sanctuary? And yet you will see again great detestable things."

7 Accordingly he brought me to the entrance of the courtyard, and I began to see, and, look! a certain hole in the wall, 8 He now said to me: "Son of man, bore, please, through the wall." And I gradually bored through the wall, and, look! there was a certain enme: "Go in and see the bad detestable things that they are doing here." 10 So I went in and began 8 And it came about in the sixth and loathsome beasts, and all the representation of creeping things the carving being upon the wall the son of Sha'phan standing in among them, were standing before them, each one with his cenascending. 12 And he proceeded to say to me: "Have you seen, O son of man, what the elderly ones of the house of Israel are doing in the darkness, each one in the inner rooms of his showpiece? For they are saying, 'Jehovah is not seeing us. Jehovah has left the land."

13 And he continued on to say to me: "You will yet see again great detestable things that they to the entrance of the gate of the house of Jehovah, which is toward the north, and, look! there the women were sitting, weeping over

the [god] Tam'muz.

15 And he further said to me: "Have you seen [this]. O son of man? You will yet see again great north of the gate of the altar there | courtyard of the house of Jehovah.

about twenty-five men with their and their faces to the east, and east, to the sun.

17 And he went on to say to me: man? Is it such a light thing to the house of Judah to do the dehere, that they have to fill the land with violence and that they should 18 And I myself also shall act in rage. My eye will not feel sorry, And they will certainly call out in my ears with a loud voice, but I shall not hear them."

And he proceeded to call out in my ears with a loud voice, saying: "Have those giving their attention to the city come near, each for bringing ruin!"

2 And, look! there were six men coming from the direction of the upper gate that faces to the north. each one with his weapon for smashing in his hand; and there was one man in among them clothed with linen, with a recorder's inkhorn at his hips, and they proceeded to come in and stand

beside the copper altar. 3 And as regards the glory of the God of Israel, it was taken up it happened to be to the threshold of the house, and he began calling out to the man that was clothed Jehovah went on to say to him: city, through the midst of Jerusalem, and you must put a mark on the foreheads of the men that are sighing and groaning over all tered in before my eyes. the detestable things that are being done in the midst of it."

in my ears: "Pass through the city filling the inner courtyard. 4 And

and, look! at the entrance of the eye feel sorry, and do not feel any temple of Jehovah, between the compassion, 6 Old man, young porch and the altar, there were man and virgin and little child and women you should kill off-to a backs to the temple of Jehovah ruination. But to any man upon whom there is the mark do not go they were bowing down to the near, and from my sanctuary you should start." So they started with the old men that were before the "Have you seen [this], O son of house. 7 And he said further to them: "Defile the house and fill the courtyards with the slain ones. testable things that they have done Go forth!" And they went forth and struck in the city.

8 And it came about that, while offend me again, and here they are they were striking and I was left thrusting out the shoot to my nose? remaining, I proceeded to fall upon my face and cry out and say: "Alas, O Lord Jehovah! Are you neither shall I feel compassion, bringing to ruin all the remaining ones of Israel while you are pouring out your rage upon Jerusalem?"

9 So he said to me: "The error of the house of Israel and Judah is very, very great, and the land is filled with bloodshed and the city is full of crookedness: for they have one with his weapon in his hand said, 'Jehovah has left the land. and Jehovah is not seeing.' 10 And as for me also, my eye will not feel sorry, neither shall I show compassion. Their way I shall certainly bring upon their own head."

11 And, look! the man clothed with the linen, at whose hips there was the inkhorn, was bringing back word, saying: "I have done just as you have commanded me."

10 And I continued to see, and, look! upon the expanse that was over the head of the cherubs from over the cherubs over which there was something like sapphire stone, like the appearance of the likeness of a throne, appearing above them. 2 And he proceeded with the linen, at whose hips there to say to the man clothed with the was the recorder's inkhorn. 4 And linen, even to say: "Enter in between the wheelwork, in under the "Pass through the midst of the cherubs, and fill the hollows of both your hands with coals of fire from between the cherubs and toss [them] over the city." So he en-

3 And the cherubs were standing to the right of the house when 5 And to these [others] he said the man entered, and the cloud was after him and strike. Let not your the glory of Jehovah began to rise old of the house, and the house eagle. gradually became filled with the cloud, and the courtyard itself was full of the brightness of the glory of Jehovah. 5 And the very sound of the wings of the cherubs made itself heard to the outer courtyard, like the sound of God Almighty when he speaks.

6 And it came about, when he commanded the man clothed with the linen, saying: "Take fire from between the wheelwork, from between the cherubs," that he proceeded to enter and stand beside the wheel. 7 Then the cherub thrust his hand out from between the cherubs to the fire that was between the cherubs and carried and put [it] into the hollows of the hands of the one clothed with the linen, who now took [it] and went out. 8 And there was seen belonging to the cherubs the representation of a hand of earthling man under their wings.

9 And I continued to see, and, look! there were four wheels beside the cherubs, one wheel beside the one cherub and one wheel beside the other cherub, and the appearance of the wheels was like the glow of a chrysolite stone. 10 And as for their appearance, the four of them had one likeness, just as when a wheel proves to be in the midst of a wheel. 11 When they would go, to their four sides they would go. They would not change direction when they went, because the place to which the head would face, after it they would go. They would not change direction when they went. 12 And all their flesh and their backs and their hands and their wings and the wheels were full of eyes all around. The four of them had their wheels. 13 As regards the wheels, to them it was called out in my ears, "O wheelwork!"

14 And [each] one had four faces. The first face was the face of the cherub, and the second face was the face of earthling man, and

up from the cherubs by the thresh-| and the fourth was the face of an

15 And the cherubs would rise -it was the [same] living creature that I had seen at the river Che'bar- 16 and when the cherubs went, the wheels would go alongside them; and when the cherubs lifted up their wings to be high above the earth, the wheels would not change direction, even they themselves, from alongside them. 17 When these stood still, they would stand still; and when these rose, they would rise with them, for the spirit of the living creature was in them.

18 And the glory of Jehovah proceeded to go forth from over the threshold of the house and to stand still over the cherubs. 19 And the cherubs now lifted up their wings and rose from the earth before my eyes. When they went forth, the wheels also were close alongside them; and they began standing at the eastern entrance of the gate of the house of Jehovah, and the glory of the God of Israel was over them.

from above. 20 This is the living creature that I had seen under the God of Israel at the river Che'bar, so that I came to know that they were cherubs. 21 As for the four, [each] one had four faces and [each] one had four wings, and the likeness of the hands of earthling man was under their wings. 22 And as for the likeness of their faces, they were the faces the appearance of which I had seen by the river Che'bar, the very ones, They would go each one straight forward.

And a spirit proceeded to lift me up and bring me to the eastern gate of the house of Jehovah that is facing eastward, and, look! in the entrance of the gate there were twenty-five men, and I got to see in the midst of them Ja·az·a·ni'ah the son of Az'zur and Pel·a·ti'ah the son of Be nai'ah, princes of the people. 2 Then he said to me: "Son of man, these are the men that are the third was the face of a lion, scheming hurtfulness and advising we are the flesh.'

bad counsel against this city; executing with the remaining ones 3 that are saying, 'Is not the building of houses close at hand? She is the widemouthed cooking pot, and

4 "Therefore prophesy against them. Prophesy, O son of man."

5 Then the spirit of Jehovah fell upon me, and he went on to say to me: "Say, "This is what Jehovah has said: "You people said the right thing, O house of Israel; and as regards the things that come up in your spirit, I myself have known it. 6 You have caused your slain ones in this city to be many, and you have filled her streets with the slain [ones].""" 7 "Therefore this is what the Lord Jehovah has said, 'As regards your slain ones whom you people have put in the midst of her, they are the flesh, and she is the widemouthed cooking pot; and there will be a bringing forth of you yourselves out of the midst of her.'

8 "'A sword you have feared. and a sword I shall bring upon you,' is the utterance of the Lord Jehovah. 9 'And I shall certainly bring you forth out of the midst of her and give you into the hand of strangers and execute upon you you will fall. On the territory of Israel I shall judge you people: and you will have to know that I am Jehovah. 11 She herself will not prove to be for you a widemouthed cooking pot, and you yourselves will not prove to be flesh in the midst of her. On the territory of Israel I shall judge you, 12 and you will have to know that I am heart is walking in their disgusting Jehovah, because in my regulations you did not walk and my judgments you did not do, but according to the judgments of the nations that are round about you. you have done."

13 And it came about that as an extermination that you are the east of the city. 24 And a

of Israel?"

14 And the word of Jehovah continued to occur to me, saying: 15 "Son of man, as regards your brothers, your brothers, the men concerned with your right to repurchase, and all the house of Israel, all of it, are the ones to whom the inhabitants of Jerusalem have said, 'Get far away from Jehovah. To us it belongs; the land has been given [us] as a thing to possess': 16 therefore say, 'This is what the Lord Jehovah has said: "Although I have put them far away among the nations, and although I have scattered them among the lands, yet I shall become to them a sanctuary for a little while among the lands to which they have come."

17 "Therefore say, 'This is what the Lord Jehovah has said: "I will also collect you from the peoples and gather you from the lands among which you have been scattered, and I will give you the soil of Israel. 18 And they will certainly come there and remove all its disgusting things and all its detestable things out of it. 19 And I will give them one heart, and a new spirit I shall put inside them: acts of judgment. 10 By the sword and I shall certainly remove the heart of stone from their flesh and give them a heart of flesh. 20 in order that they may walk in my own statutes and keep my own judicial decisions and actually carry them out; and they may really become my people and I myself may become their God."

21 ""But as for those whose things and their detestable things, upon their head I shall certainly bring their own way," is the utterance of the Lord Jehovah."

22 And the cherubs now lifted up their wings, and the wheels were close by them, and the glory of soon as I prophesied Pel·a·ti'ah the God of Israel was over them, the son of Be-nai'ah himself died, from above. 23 And the glory of and I proceeded to fall upon my Jehovah went ascending from over face and cry with a loud voice and the midst of the city and began to say: "Alas, O Lord Jehovah! Is it stand over the mountain that is to

spirit itself lifted me up and finally | hovah has said: "As regards the brought me to Chal de'a to the chieftain, there is this pronounceexiled people, in the vision by the ment against Jerusalem and all the spirit of God; and the vision that I house of Israel who are in the had seen went ascending from midst of them."' upon me. 25 And I began to speak to see.

12 And the word of sellowing: tinued to occur to me, saying: And the word of Jehovah con-2 "Son of man, in the midst of a rebellious house is where you are rying in the darkness and go dwelling, that have eyes to see but out; through the wall they will bore they actually do not see, that have in order to do the bringing forth ears to hear but they actually do through it. His face he will cover not hear, for they are a rebellious in order that he may not see with house. 3 As for you, O son of man, make up for yourself luggage for shall certainly spread my net over exile and go into exile in the daytime before their eyes, and you must go into exile from your place to another place before their eyes. Perhaps they will see, though they are a rebellious house. 4 And you must bring out your luggage like help, and all his military bands. I luggage for exile in the daytime before their eyes, and you yourself will go out in the evening before their eyes like those being brought forth for exile.

5 "Before their eyes, bore your way through the wall, and you must do the bringing out through it. 6 Before their eyes you will do the carrying on the shoulder itself. During the darkness you will do recount all their detestable things the bringing out. You will cover your very face that you may not see the earth, because a portent is what I have made you to the house of Israel."

way that I had been commanded. luggage for exile, in the daytime; through the wall by hand. During the darkness I did the bringing out. On my shoulder I did the carrying, before their eyes.

8 And the word of Jehovah continued to occur to me in the mornthem, "This is what the Lord Je- selves will be devastated, and the

11 "Say, 'I am a portent for to the exiled people all the things you. Just as I have done, that is of Jehovah that he had caused me the way it will be done to them. Into exile, into captivity they will go. 12 And as regards the chieftain who is in the midst of them, on the shoulder he will do carhis own eve the earth.' 13 And I him, and he must be caught in my hunting net; and I will bring him to Babylon, to the land of the Chal-de'ans, but it he will not see; and there he will die. 14 And all who are round about him as a shall scatter to every wind; and a sword I shall draw out after them. 15 And they will have to know that I am Jehovah when I disperse them among the nations and I actually scatter them among the lands. 16 And I will leave remaining from them a few men from the sword, from the famine and from the pestilence, in order that they may among the nations to whom they must come in; and they will have to know that I am Jehovah."

17 And the word of Jehovah continued to occur to me, saying: 7 And I proceeded to do just the 18 "Son of man, with quaking your bread you should eat, and with My luggage I brought out, just like agitation and with anxious care your water you should drink. and in the evening I bored my way 19 And you must say to the people of the land, 'This is what the Lord Jehovah has said to the inhabitants of Jerusalem upon the soil of Israel: "With anxious care their bread they will eat, and with horror their water they will drink, in order ing, saying: 9 "Son of man, did that its land may be laid desolate not those of the house of Israel, of its fullness because of the viothe rebellious house, say to you, lence of all those dwelling in it. 'What are you doing?' 10 Say to 20 And the inhabited cities themland itself will become a mere not go up into the gaps, neither desolate waste; and you will have will you build up a stone wall in

curred further to me, saying: day of Jehovah." 6 "They have 22 "Son of man, what is this pro- visioned what is untrue and a lying verbial saving that you people have divination, those who are saving, on the soil of Israel, saying, 'The 'The utterance of Jehovah is,' when days are prolonged, and every vision has perished'? 23 Therefore and they have waited to have a say to them, 'This is what the Lord word come true. 7 Is it not an Jehovah has said: "I shall certainly cause this proverbial saying visioned, and a lying divination to cease, and they will no more that you have said, when saying, say it as a proverb in Israel." 'But | 'The utterance of Jehovah is,' when speak to them, 'The days have I myself have spoken nothing?''' drawn near, and the matter of 8 "'Therefore this is what the every vision.' 24 For there will no Lord Jehovah has said: "'For the more prove to be any valueless reason that you men have spoken vision nor double-faced divination in the midst of the house of Israel. 25 '"For I myself, Jehovah, shall you,' is the utterance of the Lord speak what word I shall speak, and Jehovah." 9 And my hand has it will be done. There will be no come to be against the prophets postponement any more, for in that are visioning untruth and that Your days, O rebellious house, I shall speak a word and certainly do it," is the utterance of the Lord continue on, and in the register of Jehovah.'"

continued to occur to me, saying: as to any words of mine. What word I shall speak, it will even be done,' is the utterance of the Lord Jehovah.""

heart, 'Hear the word of Jehovah, plastering?' 3 This is what the Lord Jehovah has said: "Woe to the stupid proph- Lord Jehovah has said, 'I will also ets, who are walking after their cause a blast of windstorms to own spirit, when there is nothing burst forth in my rage, and in my in the devastated places are what downpour, and in rage there will your own prophets have become, O be hailstones for an extermina-

to know that I am Jehovah."" behalf of the house of Israel in 21 And the word of Jehovah oc- order to stand in the battle in the Jehovah himself has not sent them. untrue vision that you men have

8 "'Therefore this is what the untruth and you have visioned a lie, therefore here I am against are divining a lie. In the intimate group of my people they will not the house of Israel they will not be 26 And the word of Jehovah written, and to the soil of Israel they will not come; and you people 27 "Son of man, look! those of the will have to know that I am the house of Israel are saying, "The Lord Jehovah, 10 for the reason, vision that he is visioning is many yes, for the reason that they have days off, and respecting times far led my people astray, saying, "There off he is prophesying. 28 There-is peace!" when there is no peace, fore say to them, "This is what the and there is one that is building a Lord Jehovah has said: "There partition wall, but in vain there will be no postponement any more are those plastering it with whitewash.'

11 "Say to those plastering with whitewash that it will fall. A flooding downpour will certainly oc-13 And the word of Jehovah con- cur, and you, O hailstones, will tinued to occur to me saving: fall and a bleet of windstones the tinued to occur to me, saying: fall, and a blast of windstorms it-2 "Son of man, prophesy concern- self will cause a splitting. 12 And, ing the prophets of Israel who are look! the wall must fall. Will it not prophesying, and you must say to be said to you men, 'Where is the those prophesying out of their own coating with which you did the

13 "Therefore this is what the that they have seen! 4 Like foxes anger there will occur a flooding Israel. 5 You men will certainly tion. 14 And I will tear down the wall that you men have plastered ing the heart of a righteous one with whitewash and bring it into with falsehood, when I myself had contact with the earth, and its she will certainly fall, and you must come to an end in the midst of her; and you will have to know that I am Jehovah.'

15 "'And I will bring my rage to its finish upon the wall and upon will divine no longer; and I will those plastering it with whitewash. and I shall say to you men: "The hand, and you will have to know wall is no more, and those plaster- that I am Jehovah." ing it are no more. 16 the prophets of Israel that are prophesying to Jerusalem and that are visioning for her a vision of peace, when there is no peace," is the utterance of the Lord Jehovah.

17 "And as for you, O son of man, set your face against the daughters of your people who are bling block causing their error they acting as prophetesses out of their own heart, and prophesy against them. 18 And you must say, 'This them? 4 Therefore speak with is what the Lord Jehovah has them and you must say to them, said: "Woe to the women sewing bands together upon all elbows and making veils upon the head of house of Israel that brings up his every size in order to hunt souls! Are the souls that you women hunt down the ones belonging to my people, and the souls belonging to his face and that actually comes you the ones that you preserve to the prophet, I, Jehovah, I will alive? 19 And will you profane me let myself be brought to answer him toward my people for the handfuls in the matter according to the of barley and for the morsels of multitude of his dungy idols, 5 for bread, in order to put to death the purpose of catching the house the souls that ought not to die and in order to preserve alive the souls that ought not to live by your lie from me through their dungy to my people, the hearers of a lie?"'

20 "Therefore this is what the Lord Jehovah has said, 'Here I am Israel, 'This is what the Lord Jeagainst the bands of you women, hovah has said: "Come back and with which you are hunting down turn yourselves back from your flying things, and I will rip them back even from all your detestable from off your arms and let go the things: 7 for any man at all from souls that you are hunting down, the house of Israel or from the things. 21 And I will rip away in Israel, that withdraws himself YOUR veils and deliver my people from following me and that brings out of your hand, and they will no up his dungy idols upon his heart more prove to be in your hand and that sets the very stumbling something caught in the hunt; and block causing his error in front of you will have to know that I am his face and that actually comes

not caused him pain, and for makfoundation must be exposed. And ing the hands of a wicked one strong so that he would not turn back from his bad way in order to preserve him alive, 23 therefore untruth you women will not keep on visioning, and divination you deliver my people out of your

14 And men from the elderly ones of Israel proceeded to come to me and sit down before me. 2 Then the word of Jehovah occurred to me, saving: 3 "Son of man, as regards these men, they have brought up their dungy idols upon their heart, and the stumhave put in front of their faces. Shall I be inquired of at all by 'This is what the Lord Jehovah has said: "Any man at all of the dungy idols upon his heart and that places the very stumbling block causing his error in front of of Israel by their heart, because they have withdrawn themselves idols-all of them."'

6 "Therefore say to the house of the souls as though they were dungy idols and turn your faces souls as though they were flying alien residents that reside as aliens Jehovah. 22 By reason of deject- to the prophet to make inquiry for letting myself be brought to answer him by myself. 8 And I must place him for a sign and for proverbial savings, and I must cut him off from the midst of my people; and you people will have to know that I am Jehovah."'

9 "'And as for the prophet, in case he gets fooled and actually speaks a word, I myself, Jehovah, have fooled that prophet; and I will stretch out my hand against him and annihilate him from the midst of my people Israel. 10 And they will have to bear their error. The error of the inquirer will prove to be just the same as the error of the prophet, 11 in order that those of the house of Israel may no more go wandering off from following me and may no more go defiling themselves with all their transgressions. And they must become my people and I myself shall become their God,' is the utterance of the Lord Jehovah."

12 And the word of Jehovah continued to come to me, saving: 13 "Son of man, as regards a land, in case it commits sin against me in acting unfaithfully. I will also stretch out my hand against it and break for it the rods around which ring-shaped loaves are suspended, and I will send upon it famine and cut off from it earthling man and domestic animal." 14 "'And had these three men proved to be in the midst of it. Noah, Daniel and Job, they themselves because of their righteousness would deliver their soul,' is the utterance of the Lord Jehovah."

15 "'Or if I should make injurious wild beasts pass through the land and they actually bereaved it of children and it actually became a desolate waste without anybody passing through on account of the wild beasts, 16 were these three men in the midst of it. as I am alive,' is the utterance of Jehovah." the Lord Jehovah, 'neither sons nor daughters would they deliver; they,

himself by me, I, Jehovah, I am delivered and the land itself would become a desolate waste."

17 "'Or were it a sword that I set my face against that man and should bring upon that land, and should I actually say: "Let a sword itself pass through the land," and should I actually cut off from it earthling man and domestic animal. 18 even were these three men in the midst of it, as I am alive,' is the utterance of the Lord Jehovah, 'they would deliver neither sons nor daughters, but they, only they themselves, would be delivered.'"

19 "'Or were it pestilence that I should send upon that land and should I actually pour out my rage upon it with blood, in order to cut off from it earthling man and domestic animal. 20 even were Noah. Daniel and Job in the midst of it. as I am alive,' is the utterance of the Lord Jehovah, 'neither son nor daughter would they deliver; they themselves because of their righteousness would deliver their soul."

21 "For this is what the Lord Jehovah has said, 'So, too, [it will be] when there will be my four injurious acts of judgment-sword and famine and injurious wild beast and pestilence-that I shall actually send upon Jerusalem in order to cut off from it earthling man and domestic animal. 22 But. look! there will certainly be left remaining in it an escaped company, those being brought forth. Sons and daughters, here they are! They are going forth to you people. and you will have to see their way and their dealings. And you will certainly be comforted over the calamity that I shall have brought upon Jerusalem, even all that I shall have brought upon her."

23 "'And they will certainly comfort you people when you see their way and their dealings; and you will have to know that it was not without cause that I shall have done all that I must do against her.' is the utterance of the Lord

15 And the word of Jehovah continued to occur to me. only they themselves, would be saying: 2 "Son of man, in what

be different from every other tree, of your being born. the shoot, that has come to be among the trees of the forest? 3 Is there taken from it a pole with which to do some work? Or do people take from it a peg on which to hang any kind of utensil? 4 Look! Into the fire is where it must be put for fuel. Both ends of it the fire certainly devours, that you would grow big and beand the very middle of it does get scorched. Is it fit for any work? 5 Look! When it happens to be intact, it is not used for any work. How much less so, when fire itself has devoured it and it gets scorched, can it actually be used for any further work!"

Lord Jehovah has said, 'Just like expressions, So I proceeded to the vine tree among the trees of spread my skirt over you and to the forest, that I have given to the cover your nudeness and to make fire as fuel, so I have given the a sworn statement to you and inhabitants of Jerusalem. 7 And enter into a covenant with you, I have set my face against them. is the utterance of the Lord Jeho-Out of the fire they have gone forth, but the fire itself will devour 9 Furthermore, I washed you with them. And you people will have to know that I am Jehovah, when I direct my face against them."

8 "'And I will make the land a desolate waste, for the reason that they have acted unfaithfully,' is the utterance of the Lord Jehovah."

16 And the word of Jehovah came further to me, saying: 2 "Son of man, make known to Jerusalem her detestable things. 3 And you must say, 'This is what the Lord Jehovah has said to Jerusalem: "Your origin and your birth were from the land of the Ca'naan-ite. Your father was the Am'or ite, and your mother was a Hit'tite. 4 And as regards your birth, on the day of your being born your navel string had not been cut, and in water you had not been washed for cleansing, and with salt you had not at all been rubbed, and by no means had you been swaddled. 5 No eye felt sorry for you to do for you one of these things in compassion upon you, but you were thrown upon the surface that I placed upon you,' is the of the field because there was an utterance of the Lord Jehovah."

way does the vine tree happen to abhorring of your soul in the day

6 ""And I came passing along by you and got to see you kicking about in your blood, and I proceeded to say to you in your blood. 'Keep living!' yes, to say to you in your blood, 'Keep living!' 7 A very big multitude like the sprouting of the field is what I made you so come great and come in with the finest ornament. The two breasts themselves were firmly developed, and your own hair grew luxuriantly, when you had been naked and nude."

8 "'And I came passing along by you and got to see you, and, look! 6 "Therefore this is what the your time was the time for love's vah, 'and so you became mine. water and rinsed away your blood from off you and greased you with oil. 10 And I went on to clothe you with an embroidered garment and to shoe you with sealskin and to wrap you in fine linen and to cover you with costly material. 11 And I went on to deck you with ornaments and to put bracelets upon your hands and a necklace about your throat. 12 Furthermore. I put a nose ring in your nostril and earrings on your ears and a beautiful crown on your head. 13 And you kept decking yourself with gold and silver, and your attire was fine linen and costly material and an embroidered garment. Fine flour and honey and oil were what you ate, and you grew to be very, very pretty, and gradually you became fit for royal position."

14 "'And for you a name began to go forth among the nations because of your prettiness, for it was perfect because of my splendor

15 "But you began to trust in | making your prostitution abound ceeded to take some of your garplaces of varied colors and you would prostitute yourself on them as regards loose conduct. -such things are not coming in, you would take your beautiful artiof a male and prostitute yourself you eat-you also actually put it it continued to occur,' is the utterance of the Lord Jehovah."

20 "'And you would take your sons and your daughters whom you sacrifice these to them to be deby making them pass through [the firel you would give these to them. 22 And in all your detestable things your blood you happened to be. utterance of the Lord Jehovah) 24 that you went building for yourself a mound and making for yourself a height in every public square. 25 At every head of the way you the word of Jehovah. 36 This is built your height and you began to make your prettiness something detestable and sprawl out your feet ness has been poured out and your to every passer-by and multiply private parts are uncovered in your your acts of prostitution. 26 And acts of prostitution toward those you went prostituting yourself to passionately loving you and toward the sons of Egypt, your neighbors all your detestable dungy idols, even great of flesh, and you continued with the blood of your sons whom

your prettiness and become a pros- in order to offend me. 27 And, titute on account of your name look! I shall certainly stretch out and to pour out your acts of pros- my hand against you and I shall titution on every passer-by; his diminish your allowance and give it came to be. 16 And you pro- you to the soul[ful desire] of the women hating you, the daughters ments and make for yourself high of the Phi-lis'tines, the women humiliated on account of your way

28 "'And you went on to prosand it should not happen. 17 And titute yourself to the sons of Assyr'i a because there was no satiscles from my gold and from my fying of you, and you kept prostisilver that I had given to you and tuting yourself with them and also you would make for yourself images did not get satisfaction. 29 So you kept making your prostitution with them. 18 And you would abound toward the land of Ca'naan, take your embroidered garments toward the Chal-de'ans; and even and cover them; and my oil and in this you did not get satisfaction. my incense you would actually put 30 O how I am filled up with rage before them. 19 And my bread against you,' is the utterance of that I had given to you—fine flour the Lord Jehovah, by your doing and oil and honey that I had had all these things, the work of a woman, a domineering prostitute! before them as a restful odor, and 31 When you built your mound at the head of every way and you made your own height in every public square, yet you became unlike a prostitute in disdaining hire. had borne to me, and you would 32 In the case of the wife that commits adultery, she takes stranvoured-is that not enough of gers instead of her own husband. your acts of prostitution? 21 And 33 To all prostitutes they are acyou would slaughter my sons, and customed to give a present, but you -you have given your presents to all those passionately loving you. and you offer a bribe to them to and your acts of prostitution you come in to you from all around did not remember the days of your in your acts of prostitution. 34 And youth when you happened to be in your case the opposite thing naked and nude; kicking about in takes place from that of other women in your acts of prostitution, 23 So it came about after all your and after your style no prostitution badness ("woe, woe to you," is the has been committed, even in your giving hire when no hire has been given to you, and so it occurs in the opposite way.'

35 "Therefore, O prostitute, hear what the Lord Jehovah has said, 'For the reason that your lustful-

ward whom you were pleasurable Sa mar'i a herself with her dependand all those whom you loved ent towns, who is dwelling on your along with all those whom you left, and your sister younger than hated, and I will collect them to- you, who is dwelling on your right, gether against you from all around is Sod'om with her dependent towns. and uncover your private parts to 47 And it was not in their ways them, and they must see all your that you walked, nor according to private parts.

38 "'And I will judge you with the judgments of adulteresses and women shedding blood, and I will give you the blood of rage and jealousy. 39 And I will give you into their hand, and they will certainly tear down your mound and your heights will certainly be pulled down, and they must strip you of your garments and take your beautiful articles and leave you behind naked and nude. 40 And they must bring up against you a congregation and pelt you with stones and slaughter you with their swords. 41 And they must burn your houses with fire and execute in you acts of judgment before the eyes of many women: and I will cause you to cease from [being] a prostitute, and also no more hire will you give. 42 And I will bring my rage to its rest in you, and my jealousy must turn away from you: and I will stay quiet and I shall no more feel offended.'

43 "'For the reason that you did not remember the days of your youth and you would cause me agitation because of all these things. even here I also, for my part, will put your own way upon [your] very head,' is the utterance of the Lord Jehovah, 'and you will certainly not carry on any loose conduct alongside all your detestable things.

44 "'Look! Everyone using a proverb against you will use the proverb, saying: "Like mother is her daughter!" 45 You are the daughter of your mother, one abhorring her husband and her sons. And you are the sister of your sisters, who abhorred their husbands and their sons. The mother you comforted them. 55 And your

gave to them. 37 therefore of you women was a Hit'tite, and here I am collecting together all your father was an Am'or ite." those passionately loving you to- 46 "'And your older sister is

their detestable things that you did. In a very little while you even began to act more ruinously than they did in all your ways. 48 As I am alive,' is the utterance of the Lord Jehovah, 'Sod'om your sister, she with her dependent towns, has not done according to what you did. you and your dependent towns. 49 Look! This is what proved to be the error of Sod'om your sister: Pride, sufficiency of bread and the carefreeness of keeping undisturbed were what happened to belong to her and her dependent towns, and the hand of the afflicted one and the poor one she did not strengthen. 50 And they continued to be haughty and to carry on a detestable thing before me, and I finally removed them, just as I saw [fit].

51 "'And as for Sa mar'i a, she has not sinned even up to half of your sins, but you kept making your detestable things abound more than they did, so that you made your sisters appear righteous because of all your detestable things that you carried on. 52 You also, bear your humiliation when you must argue in favor of your sisters. Because of your sins in which you acted more detestably than they did, they are more righteous than you. And you also, be ashamed and bear your humiliation in that you make your sisters appear righteous.'

53 "'And I will gather their captive ones, the captive ones of Sod'om and of her dependent towns. and the captive ones of Sa mar'i a and of her dependent towns: I will also gather your captive ones in the midst of them, 54 in order that you may bear your humiliation; and you must feel humiliated owing to all that you have done, in that

own sisters, Sod'om and her depend-|color variety, came to Leb'a non ent towns, will return to their to their former state, and you yourprove to be anything worth hearing about from your mouth in the day badness got to be exposed, just as at the time of the reproach of the daughters of Syria and of all round Phi-lis'tines, those treating you with scorn on all sides. 58 Your loose conduct and your detestable things, you yourself must bear branches. them,' is the utterance of Jehovah."

with you just as you have done, because you despised the oath in covenant with you in the days of your youth, and I must establish for you an indefinitely lasting covenant. 61 And you will certainly remember your ways and feel humiliated when you receive your majestic vine." sisters, the ones older than you as well as the ones younger than you, and I shall certainly give them to your covenant.'

62 "'And I. I myself, will establish my covenant with you; and Jehovah, 63 in order that you may remember and actually be ashamed and you may no more come to have any reason to open [your] mouth because of your humiliation, when I make an atonement for you for all that you have done,' is the utterance of the Lord Jehovah."

And the word of Jehovah continued to occur to me, saying: pinions, full of plumage, which had royal seed and concluded a cove-

and proceeded to take the treetop former state, and Sa mar'i a and of the cedar, 4 He plucked off her dependent towns will return the very top of its young shoots and came bringing it to the land self and your own dependent towns of Ca'naan; in a city of traders will return to your former state. he placed it. 5 Furthermore, he 56 And Sod'om your sister did not took some of the seed of the land and put it in a field for seed. As a willow by vast waters, as a of your pride, 57 before your own willow tree he placed it. 6 And it began to sprout and gradually became a luxuriantly growing vine low in height, inclined to turn its about her, the daughters of the foliage inward; and as for its roots, they gradually came to be under it. And it finally became a vine and produced shoots and sent forth

7 ""And there came to be an-59 "For this is what the Lord other great eagle, having great Jehovah has said, 'I also must do wings, and having large pinions, and, look! this very vine stretched its roots hungrily toward him. And breaking [my] covenant. 60 And its foliage it thrust out to him in I, I myself, must remember my order [for him] to irrigate it, away from the garden beds where it was planted. 8 Into a good field, by vast waters, it was already transplanted, in order to produce boughs and to bear fruit, to become a

9 "Say, 'This is what the Lord Jehovah has said: "Will it have success? Will not someone tear out you as daughters, but not owing to its very roots and make its very fruit scaly? And must [not] all its freshly plucked sprouts become dry? It will become dry. Neither you will have to know that I am by a great arm nor by a multitudinous people will it have to be lifted up from its roots. 10 And. look! although transplanted, will it have success? Will it not dry up completely, even as when the east wind touches it? In the garden beds of its sprout it will dry up."'"

11 And the word of Jehovah continued to occur to me, saying: 12 "Say, please, to the rebellious house, 'Do you people actually not 2 "Son of man, propound a riddle know what these things mean?" and compose a proverbial saying Say, 'Look! The king of Babylon toward the house of Israel. 3 And came to Jerusalem and proceeded you must say, 'This is what the Lord to take its king and its princes and Jehovah has said: "The great eagle, bring them to himself at Babylon. having great wings, with long 13 Furthermore, he took one of the nant with him and brought him plant [it] upon a high and lofty into an oath: and the foremost men | mountain. 23 On the mountain of of the land he took away, 14 in the height of Israel I shall transcome low, unable to lift itself up, boughs and produce fruit and berebelled against him in sending his birds of every wing; in the shadow messengers to Egypt, [for it] to give of its foliage they will reside,

the place of the king who put in and have done [it]."" as king the one that despised his oath and that broke his covenant. with him in the midst of Babylon he will die. 17 And by a great you people that you are expressing military force and by a multitudinous congregation Phar'aoh will not make him effective in the war, by throwing up a siege rampart it is the teeth of the sons that get and by building a siege wall, in order to cut off many souls. 18 And he has despised an oath in breaking a covenant, and, look! he had no more continue to be yours to given his hand and has done even all these things. He will not make his escape."

19 "Therefore this is what the Lord Jehovah has said: "As I am alive, surely my oath that he has despised and my covenant that he has broken-I will even bring it upon his head. 20 And I will spread over him my net, and he will certainly be caught in my hunting net; and I will bring him to Babylon and put myself on judgment with him there respecting his unfaithfulness with which he acted against me. 21 And as regards all the fugitives of his in all his bands, by the sword they will fall, and the ones left remaining will be spread abroad even to every wind. And you people will have to know that I myself, Jehovah, have spoken [it]."'

22 "This is what the Lord Jetake and put some of the lofty tender one and I will myself trans- he kept walking and my judicial

order that the kingdom might be- plant it, and it will certainly bear that by keeping his covenant it come a majestic cedar. And under might stand. 15 But he finally it there will actually reside all the him horses and a multitudinous 24 And all the trees of the field people. Will he have success? Will will have to know that I myself, he escape, he who is doing these Jehovah, have abased the high tree, things, and who has broken a cove- have put on high the low tree. nant? And will he actually escape?' have dried up the still-moist tree 16 ""As I am alive," is the and have made the dry tree blosutterance of the Lord Jehovah, "in som, I myself, Jehovah, have spoken

> 18 And the word of Jehovah continued to occur to me, saying: 2 "What does it mean to this proverbial saying on the soil of Israel, saying, 'Fathers are the ones that eat unripe grapes, but set on edge'?

3 "'As I am alive,' is the utterance of the Lord Jehovah, 'it will express this proverbial saving in Israel, 4 Look! All the souls-to me they belong. As the soul of the father so likewise the soul of the son-to me they belong. The soul that is sinning—it itself will die,

5 "'And as regards a man, in case he happens to be righteous and he has executed justice and righteousness: 6 on the mountains he did not eat and his eyes he did not raise to the dungy idols of the house of Israel, and his companion's wife he did not defile and to a woman in her impurity he would not go near; 7 and no man would he maltreat; the pledge that he took for indebtedness, he would return: nothing would he wrest away in robbery; to the hungry one he would give his own bread and the naked one he would cover with a garment; 8 nothing would he give on interest and no usury hovah has said: "I myself will also would he take; from injustice he would draw back his hand; true treetop of the cedar; from the top justice he would execute between of its twigs I shall pluck off a man and man; 9 in my statutes

decisions he kept in order to exe-| cause of the error of the father?" ance of the Lord Jehovah.

father to a son who is a robber, positively keep living. 20 The soul a shedder of blood, who has done that is sinning-it itself will die. the like of one of these things A son himself will bear nothing 11 (but he himself has done none because of the error of the father, of these very things); in case he and a father himself will bear has eaten also upon the mountains, nothing because of the error of the and his companion's wife he has son. Upon his own self the very defiled; 12 the afflicted and poor righteousness of the righteous one one he has maltreated; things he will come to be, and upon his own has wrested away in robbery, a self the very wickedness of a wicked pledged thing he would not return; one will come to be. and to the dungy idols he lifted own blood will come to be.

all the sins of his father that he he will keep living.' has done, and he sees and does not do things like them. 15 On the mountains he has not eaten, and his eyes he has not lifted up to the dungy idols of the house of Israel: his companion's wife he has not defiled; 16 and no man has he maltreated, no pledge has he seized, and nothing has he taken in robbery; to the hungry one he has given his own bread, and the naked one he has covered with a garment: 17 from the afflicted one he has drawn back his hand: no usury and interest has he taken: my judicial decisions he has carried out; in my statutes he has walked; he himself will not die because of the error of his father. He will positively keep living. his peoples, look! then he must die right? for his error.

tainly say: "Why is it that the son and he actually does injustice and

cute truth, he is righteous. He will Now as regards the son, justice positively keep living,' is the utter- and righteousness he has executed. all the statutes of mine he has kept 10 "'And [if] one has become and he keeps doing them. He will

21 "'Now as regards someone up his eyes, a detestable thing is wicked, in case he should turn what he has done. 13 On usury back from all his sins that he has he has given, and interest he has committed and he should actually taken, and he positively will not keep all my statutes and execute keep living. All these detestable justice and righteousness, he will things he has done. He will posi- positively keep living. He will not tively be put to death. On him his die. 22 All his transgressions that he has committed-they will not 14 "'And, look! one has become be remembered against him. For father to a son, who keeps seeing his righteousness that he has done

23 "'Do I take any delight at all in the death of someone wicked,' is the utterance of the Lord Jehovah. '[and] not in that he should turn back from his ways and actually keep living?'

24 "'Now when someone righteous turns back from his righteousness and actually does injustice; according to all the detestable things that the wicked one has done he keeps doing and he is living, none of all his righteous acts that he has done will be remembered. For his unfaithfulness that he has committed and for his sin with which he has sinned, for them he will die.

25 "'And you people will cer-18 As for his father, because tainly say: "The way of Jehovah he committed outright defrauding, is not adjusted right." Hear, please. wrested something away in robbery O house of Israel. Is not my own of a brother, and whatever is not way adjusted right? Are not the good he has done in the midst of ways of you people not adjusted

26 "'When someone righteous 19 "'And you people will cer- turns back from his righteousness does not have to bear anything be- dies on account of them, for his

die.

living. He will not die.

certainly say: "The way of Jehovah jurisdictional districts began to set is not adjusted right." As for my ways, are they not adjusted right, him their net. In their pit he was

not adjusted right?' utterance of the Lord Jehovah. the mountains of Israel. 'Turn back, yes, cause a turning you die. O house of Israel?'

and keep living, O you people."

Israel, 2 and you must say, 'What now she is planted in the wilderwas your mother? A lioness among ness, in a waterless and thirsty lions. She lay down in among maned young lions. She reared her come forth from [her] rod. It decubs.

3 "'And gradually she brought up one of her cubs. A maned young lion is what he became, and ruling. he began to learn how to tear apart prev. He devoured even earthling man. 4 And nations kept hearing about in the about him. In their pit he was 20 seventh year, in the fifth caught, and they proceeded to bring of Egypt.

injustice that he has done he will other of her cubs. As a maned e. young lion she put him forth. 27 "'And when someone wicked 6 And he began to walk about in turns back from his wickedness the midst of lions. A maned young that he has committed and pro- lion is what he became, And he ceeds to execute justice and right-gradually learned how to tear apart eousness, he is the one that prey. He devoured even earthling will preserve his own soul alive, man. 7 And he got to know his 28 When he sees and he turns back dwelling towers, and he devastated from all his transgressions that he even their cities, so that the land has done, he will positively keep was laid desolate and he filled it with the sound of his roaring. 29 "And the house of Israel will 8 And nations all around from the against him and got to spread over O house of Israel? Are not the ways caught. 9 Finally they put him in of you people the ones that are the cage by means of hooks and brought him to the king of Babylon. 30 "Therefore each one accord- They got to bring him by means ing to his ways is how I shall of hunting nets, in order that his judge you. O house of Israel,' is the voice might no more be heard on

10 "'Your mother was like a vine back from all your transgressions, in your blood, planted by waters, and let nothing prove to be for A bearer of fruit and full of you people a stumbling block caus- branches she became because of ing error. 31 Throw off from your- abundant water. 11 And they came selves all your transgressions in to be for her strong rods, meant which you have transgressed and for the scepters of rulers. And its make for yourselves a new heart height gradually became tall up and a new spirit, for why should among branches, and it got to be visible because of its tallness, be-32 "'For I do not take any de- cause of the abundance of its folilight in the death of someone dy- age. 12 But she was finally uping,' is the utterance of the Lord rooted in fury. To the earth she Jehovah. 'So cause a turning back was thrown, and there was an east wind that dried up her fruit. Her 19 "And as for you, raise a dirge strong rod was torn off and became concerning the chieften of dry Fire itself decomed to concerning the chieftains of dry. Fire itself devoured it. 13 And land, 14 And fire proceeded to voured her very shoots, her very fruit, and there proved to be in her no strong rod, no scepter for

"That is a dirge, and it will become a dirge."

[month], on the tenth [day] of the him by means of hooks to the land month, [that] men from the elderly ones of Israel came in to inquire of 5 "When she got to see that Jehovah, and they proceeded to she had waited [and] her hope sit down before me. 2 Then the had perished, then she took an- word of Jehovah occurred to me,

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saving: 3 "Son of man, speak decisions I made known to them, with the elderly men of Israel, and in order that the man who keeps you must say to them, 'This is what doing them might also keep living the Lord Jehovah has said: "Is it by them. 12 And my sabbaths I in order to inquire of me that you also gave to them, to become a sign men are coming? 'As I am alive, I between me and them, in order will not be inquired of by you,' [for them] to know that I am is the utterance of the Lord Je- Jehovah who is sanctifying them. hovah."

judge [them], O son of man? Cause YOUR God.

8 ""And they began to rebel their heart was going. against me, and they did not consent to listen to me. The disgusting sorry for them [to keep me] from things of their eyes they did not bringing them to ruin, and I did individually throw away, and the not make an extermination of them dungy idols of Egypt they did not in the wilderness. 18 And I proout my rage upon them, in order wilderness, 'In the regulations of to bring my anger to its finish upon your forefathers do not you walk, them in the midst of the land of and their judgments do not you might not be profaned before the am Jehovah your God. Walk in eyes of the nations in among whom my own statutes, and keep my own they were, because I had made judicial decisions and do them. myself known to them before their 20 And sanctify my own sabbaths, eyes on bringing them forth from and they must serve as a sign them forth from the land of Egypt know that I am Jehovah your God.' and brought them into the wilderness.

them my statutes; and my judicial decisions they did not keep by doing

13 ""But they, the house of 4 "Will you judge them? Will you Israel, rebelled against me in the wilderness. In my statutes they did them to know the detestable things not walk, and my judicial decisions of their forefathers. 5 And you they rejected, which, should the must say to them, 'This is what the man keep doing, he will also keep Lord Jehovah has said: "In the living by them. And my sabbaths day of my choosing Israel, I also they profaned very much, so that proceeded to lift up my hand [in I promised to pour out my fury an oathl to the seed of the house upon them in the wilderness, in of Jacob and to make myself known order to exterminate them. 14 But to them in the land of Egypt. Yes. I acted for the sake of my own I proceeded to lift up my hand name that [it] might not be pro-[in an oath] to them, saying, 'I am | faned before the eyes of the nations, Jehovah your God.' 6 In that day before whose eyes I had brought I lifted up my hand [in an oath] them forth. 15 And I myself also to them to bring them forth from lifted up my hand [in an oath] to the land of Egypt to a land that them in the wilderness, not to I had spied out for them, one flow- | bring them into the land that I had ing with milk and honey. It was given, one flowing with milk and the decoration of all the lands. honey, (it is the decoration of all 7 And I went on to say to them, the lands, 16 for the reason that 'Throw away, each one of you, the they rejected my own judicial dedisgusting things of his eyes, and cisions; and as regards my statutes. with the dungy idols of Egypt do they did not walk in them, and my not defile yourselves, I am Jehovah sabbaths they profaned, because it was after their dungy idols that

17 ""And my eye began to feel leave, so that I promised to pour ceeded to say to their sons in the Egypt. 9 And I went acting for keep, and with their dungy idols the sake of my own name that [it] do not you defile yourselves. 19 I the land of Egypt. 10 So I brought between me and you, [for you] to

21 "' "And the sons began to rebel against me. In my statutes 11 "' "And I proceeded to give they did not walk, and my judicial

them, which, should the man keep | hovah has said: "In the way of doing, he will also keep living by your forefathers are you people them. My sabbaths they profaned. defiling yourselves, and after their So I promised to pour out my rage disgusting things are you going in upon them, in order to bring my immoral intercourse? 31 And in anger to its finish upon them in lifting up your gifts by making the wilderness. 22 And I drew your sons pass through the fire, back my hand and went acting for are you defiling yourselves for all the sake of my own name, that [it] your dungy idols down till today? should not be profaned before the At the same time shall I myself be 23 Also, I myself lifted up my hand [in an oath] to them in the wilderness, to scatter them among the be inquired of by you. 32 And nations and to disperse them among that which is coming up into your the lands, 24 for the reason that spirit will itself positively not hapthey did not carry out my own pen, in that you are saying: "Let judicial decisions and they rejected us become like the nations, like the my own statutes and they profaned families of the lands, in ministering my own sabbaths, and it was after to wood and stone." " the dungy idols of their forefathers that their eyes proved to be, ance of the Lord Jehovah, 'it will 25 And I myself also let them have be with a strong hand and with a regulations that were not good and judicial decisions by which poured rage that I will rule as king they could not keep living. 26 And over you people. 34 And I will I would let them become defiled by bring you forth from the peoples, their gifts when [they] made and I will collect you together out every child opening the womb pass of the lands to which you have through [the fire], in order that I been scattered with a strong hand might make them desolate, in order and with a stretched-out arm and that they might know that I am Jehovah."

of Israel, O son of man, and you must say to them, 'This is what the Lord Jehovah has said: "Yet in this respect, your forefathers spoke abusively of me, in their acting against me with unfaithfulness. 28 And I proceeded to bring them with you,' is the utterance of the into the land that I had lifted up Lord Jehovah. 37 'And I will my hand [in an oath] to give them. make you pass under the rod and When they got to see every exalted bring you into the bond of the hill and every branchy tree, then covenant. 38 And I will clean out they began sacrificing there their sacrifices and giving there their offensive offering, and presenting of their alien residence I shall there their restful odors and pour- bring them forth, but onto the soil ing out there their drink offerings, of Israel they will not come; and 29 So I said to them, 'What does you people will have to know that the high place mean to which you I am Jehovah.' are coming, that its name should be called a High Place down to this day?'"'

eyes of the nations, before whose inquired of by you people, O house eyes I had brought them out of Israel?", and has another them

"'As I am alive,' is the utterance of the Lord Jehovah, 'I will not

33 "'As I am alive,' is the utterstretched-out arm and with outwith outpoured rage, 35 And I will bring you into the wilderness 27 "Therefore speak to the house of the peoples and put myself on judgment with you there face to face.

36 "'Just as I put myself on judgment with your forefathers in the wilderness of the land of Egypt, so I shall put myself on judgment from you the revolters and the transgressors, for out of the land

39 "And you, O house of Israel, this is what the Lord Jehovah has said. 'Go serve each one of you 30 "Therefore say to the house of his own dungy idols. And after-Israel, 'This is what the Lord Je- ward if you are not listening to me, by your dungy idols.'

40 "'For in my holy mountain, in the mountain of the height of O Lord Jehovah! They are saving Israel, is the utterance of the respecting me, 'Is he not composing Lord Jehovah, 'there is where they, proverbial sayings?'" the whole house of Israel in its entirety, will serve me, in the land. and there I shall require YOUR contributions and the first fruits of your presentations in all your holy things, 41 Because of the restful odor I shall take pleasure in you, when I bring you forth from you together from the lands to which you have been scattered, and the eves of the nations.'

42 "'And you people will have hand [in an oath] to give to Your forefathers. 43 And you will cer- brought forth my sword from its tainly remember there your ways sheath. No more will it go back."' and all your dealings by which you will have to know that I am Jehoaccording to your bad ways or according to your corrupted dealings. O house of Israel.' is the utterance of the Lord Jehovah."

45 And the word of Jehovah 46 "Son of man, set your face in ance of the Lord Jehovah." the direction of the southern quarter and drip [words] to the south. every dry tree. The kindling flame polished."" will not be extinguished, and by it all faces must be scorched from all those of flesh must see that tree?

then my holy name you will no I myself. Jehovah, have set it more profane by your gifts and afire, so that it will not be extinguished.""

49 And I proceeded to say: "Alas.

And the word of Jefform tinued to occur to me, saying: There I shall take pleasure in them, 2 "Son of man, set your face toward Jerusalem and drip [words] toward the holy places, and prophesy against the soil of Israel. 3 And you must say to the soil of Israel, 'This is what Jehovah has said: "Here I am against you, and I will the peoples and I actually collect bring forth my sword out of its sheath and cut off from you righteous one and wicked one. 4 In I will be sanctified in you before order that I may actually cut off from you righteous one and wicked one, therefore my sword will go to know that I am Jehovah, when forth from its sheath against all I bring you onto the soil of Israel, flesh from south to north. 5 And into the land that I lifted up my all those of flesh will have to know that I myself, Jehovah, have

6 "And as for you, O son of man, defiled yourselves, and you will sigh with shaking hips. Even with actually feel a loathing at Your bitterness you should sigh before own faces because of all your bad their eyes. 7 And it must occur things that you did. 44 And you that, in case they say to you, 'On account of what are you sighing?' vah when I take action with you you must say, 'At a report.' For it for the sake of my name, not will certainly come, and every heart must melt and all hands must drop down and every spirit must become dejected and all knees themselves will drip with water. 'Look! It will certainly come and continued to occur to me, saying: be brought to occur,' is the utter-

8 And the word of Jehovah continued to occur to me, saving: and prophesy to the forest of the 9 "Son of man, prophesy, and you field of [the] south. 47 And you must say, 'This is what Jehovah must say to the forest of the south, has said: "Say, 'A sword, a sword! 'Hear the word of Jehovah, This It has been sharpened, and it is is what the Lord Jehovah has said: also polished. 10 For the purpose "Here I am setting a fire ablaze of organizing a slaughter it has against you, and it must devour been sharpened; for the purpose in you every still-moist tree and of its getting a glitter it has been

"Or shall we exult?"

"'Is it rejecting the scepter of [the] south to the north. 48 And my own son, as [it does] every polished, in order to wield [it] the teraphim; he has looked into with the hand. It-a sword has the liver, 22 In his right hand been sharpened, and it-it has been the divination proved to be for polished, in order to give it into Jerusalem, to set battering-rams. the hand of a killer.

of man, for it itself has come to be signal, to set battering-rams against against my people: it is against all gates, to throw up a siege rampart. the chieftains of Israel. The very to build a siege wall. 23 And it ones hurled to the sword have come has become to them like an unto be with my people. Therefore true divination in their eyesmake a slap on [the] thigh. 13 For those who are sworn with oaths to an extermination has been made, them; and he is calling error to and what [of it] if it is rejecting remembrance, in order [for them] also the scepter? This will not con- to be caught. tinue existing,' is the utterance of the Lord Jehovah.

prophesy, and strike palm against be remembered by your transgrespalm, and 'A sword!' should be sions being uncovered, in order that repeated for three times. The sword your sins may be seen according of the slain ones it is. It is the to all your dealings, by reason of sword of someone slain who is your being called to remembrance great, which is making an en- you people will be seized even by circlement of them. 15 In order the hand.' for the heart to melt and [in order] to multiply those who are overthrown at all their gates, I will make a slaughter by the sword. Alas, it is made for a glittering, polished for a slaughter! 16 Show vourself sharp; go to the right! Set your position; go to the left! To wherever your face is directed! 17 And I myself also shall strike my one palm against my other I shall make it. As for this also, palm, and I will bring my rage to its rest. I myself, Jehovah, have spoken."

18 And the word of Jehovah continued to occur to me, saying: 19 "And as for you, O son of man, set for yourself two ways for the sword of the king of Babylon to enter. From the one land both of them should go forth, and an [index1 hand should be cut out; at the head of the way to the city it should be cut out. 20 A way you should set for [the] sword to enter against Rab'bah of the sons of Am'mon, and fonel against Judah. against Jerusalem fortified. 21 For the king of Babylon stood still at the crossways, at the head of the two ways, in order to resort to

11 "'And one gives it to be rows. He has asked by means of to open one's mouth for a slaying, 12 "'Cry out and howl, O son to raise the sound in an alarm

24 "Therefore this is what the Lord Jehovah has said, 'By reason 14 "And you, O son of man- of your causing your error to

> 25 "And as for you. O deadly wounded, wicked chieftain of Israel, whose day has come in the time of the error of [the] end, 26 this is what the Lord Jehovah has said, 'Remove the turban, and lift off the crown. This will not be the same. Put on high even what is low, and bring low even the high one. 27 A ruin, a ruin, a ruin it will certainly become no [one's] until he comes who has the legal right, and I must give [it] to him.'

28 "And you. O son of man, prophesy, and you must say, 'This is what the Lord Jehovah has said concerning the sons of Am'mon and concerning the reproach from them.' And you must say, 'A sword, a sword drawn for a slaughter, polished to cause [it] to devour, in order to glitter, 29 because of [their] beholding for you an unreality, because of [their] divining for you a lie, in order to put you on the necks of the slain ones, the wicked men whose day has come in the time of the error of [the] end. 30 Return [it] to its sheath. divination. He has shaken the ar- In the place that you were created,

EZEKIEL 21: 31-22: 21 Israel as scummy dross to be liquified

in the land of your origin, I shall have humiliated in you, 11 And judge vou. 31 And I will pour out with the wife of his companion a upon you my denunciation. With man has done a detestable thing. the fire of my fury I shall blow and his own daughter-in-law a upon you, and I will give you into man has defiled with loose conthe hand of men who are unreason- duct: and his sister, the daughter ing, the craftsmen of ruination. 32 For the fire you will become humiliated in you. 12 A bribe they fuel. Your own blood will prove to have taken in you for the purbe in the midst of the land. You pose of shedding blood. Interest will not be remembered, for I myself, Jehovah, have spoken."

22 And the word of Jehovah continued to occur to me. saying: 2 "And as for you, O son utterance of the Lord Jehovah. of man, will you judge, will you 13 "'And look! I have struck judge the bloodguilty city and certainly cause her to know all her you have made, and over your acts detestable things? 3 And you must of bloodshed that have proved to say, 'This is what the Lord Jehovah has said: "O city that is shedding blood in her midst till her hands furnish strength in the days time comes, and that has made when I am taking action toward dungy idols within herself in order to become unclean, 4 by your and I will take action. 15 And I blood that you have shed you have will scatter you among the nations become guilty, and by your dungy idols that you have made you have become unclean. And you bring your out of you. 16 And you will cerdays near, and you will come to your tainly be profaned within yourself years. That is why I must make you an object of reproach to the nations and you will have to know that I and of jeering to all the lands, am Jehovah." 5 The [lands] nearby and those far away from you will jeer you, O you unclean in name, abounding in confusion. 6 Look! The chieftains of Israel have proved to be in you, each one [given over] to his arm for the purpose of shedding blood. 7 Father and mother they have treated with contempt in you. Toward the alien resident they have acted with defrauding in the midst of you. Fatherless boy and widow they have maltreated in you.","

8 "'My holy places you have despised, and my sabbaths you have profaned. 9 Outright slanderers have proved to be in you, for the purpose of shedding blood; and on the mountains they have eaten in you. Loose conduct they have carried on in the midst of you. 10 The nakedness of a father they have uncovered in you; a woman

of his own father, a man has and usury you have taken, and you violently keep making gain of your companions with defrauding, and me you have forgotten,' is the

my hand at your unjust gain that be in the midst of you. 14 Will your heart keep enduring or your you? I myself, Jehovah, have spoken and disperse you among the lands. and I will destroy your uncleanness before the eyes of [the] nations,

17 And the word of Jehovah continued to come to me, saying: 18 "Son of man, to me those of the house of Israel have become as scummy dross. All of them are copper and tin and iron and lead in the midst of a furnace. Much scummy dross, [that of] silver, they have become.

19 "Therefore this is what the Lord Jehovah has said, 'For the reason that all of you have become as much scummy dross, therefore here I am collecting you together into the midst of Jerusalem. 20 As in collecting silver and copper and iron and lead and tin into the midst of a furnace, in order to blow upon it with fire to cause a liquifying, so I shall collect [them] together in my anger and in my rage, and I will blow and cause you people to liquify. 21 And I unclean in [her] menstruation they will bring you together and blow upon you with the fire of my fury, exterminate them. Their way I will and you must be liquified in the midst of her. 22 As in the liquifying of silver in the midst of a furnace, so you people will be liquified in the midst of her: and you will have to know that I myself, Jehovah, have poured out my rage upon you.'"

23 And the word of Jehovah continued to come to me, saying: 24 "Son of man, say to her, 'You are a land not being cleansed, one not rained down upon in the day of denunciation, 25 There is a conspiracy of her prophets in the midst of her, like the roaring lion, tearing prev. A soul they actually devour. Treasure and precious things they keep taking. Her widows they have multiplied in the midst of her. 26 Her priests themselves have done violence to my law, and they keep profaning my holy places. Between the holy thing and the common they have made no distinction, and between the unclean thing and the clean they have made nothing known, and from my sabbaths they have hidden their eyes, and I am profaned in the midst of them. 27 Her princes in the midst of her are like wolves tearing prey in shedding blood, in destroying souls for the purpose of making unjust gain. 28 And her prophets have plastered for them with whitewash, visioning an unreality and divining for them a lie, saying: "This is what the Lord Jehovah has said," when Jehovah himself has not spoken. 29 The people of the land themselves have carried on a scheme of defrauding and have done a tearing away in robbery, and the afflicted one and the poor one they have maltreated, and the alien resident they have defrauded without justice.'

30 "'And I kept looking for a man from among them who would be repairing the stone wall and standing in the gap before me in behalf of the land, in order [for me] not to bring it to ruin; and I found no one. 31 So I shall pour out my denunciation upon them. With the fire of my fury I will more than the fornication of her

bring upon their own head,' is the utterance of the Lord Jehovah."

23 And the word of Jehovah proceeded to come to me, saying: 2 "Son of man, two women, the daughters of one mother, there happened to be. 3 And they began to prostitute themselves in Egypt. In their youth they committed prostitution. There their breasts were squeezed, and there they pressed the bosoms of their virginity. 4 And their names were O.ho'lah the older one and O.hol'i.bah her sister, and they came to be mine and began to give birth to sons and daughters. And as for their names, O.ho'lah is Sa·mar'i·a, and O·hol'i·bah is

Jerusalem.

5 "And O.ho'lah began to prostitute herself, while subject to me, and kept lusting after those passionately loving her, after the As syr'i ans, who were near, 6 governors clothed with blue material. and their deputy rulers-desirable young men all of them, cavalrymen riding horses. 7 And she continued giving forth her prostitutions upon them, the choicest sons of As-syr'i-a all of them: and with all those after whom she lusted-with their dungy idols-she defiled herself. 8 And her prostitutions [carried] from Egypt she did not leave, for with her they had lain down in her youth, and they were the ones that pressed the bosoms of her virginity and they kept pouring out their immoral intercourse upon her. 9 Therefore I gave her into the hand of those passionately loving her, into the hand of the sons of As syr'i a, toward whom she had lusted. 10 They were the ones that uncovered her nakedness. Her sons and her daughters they took, and her they killed even with sword. And she came to be infamy to women, and acts of judgment were what they executed upon her.

11 "When her sister O.hol'i.bah got to see [it], then she exercised her sensual desire more ruinously than she, and her prostitution

sister. 12 For the sons of As-syr'- | away in disgust, and I will bring i a she lusted, governors and deputy them in against you on all sides, rulers who were near, clothed with 23 the sons of Babylon and all the perfect taste, cavalrymen riding Chal-de'ans, Pe'kod and Sho'a and horses—desirable young men all of Ko'a, all the sons of As syr'i a with them. 13 And I got to see that, them, desirable young men, goverbecause she had defiled herself, nors and deputy rulers all of them. both of them had one way. 14 And warriors and summoned ones, ridshe kept adding to her acts of ing on horses, all of them. 24 And prostitution when she got to see they must come in against you the men in carvings upon the wall, with rattling of war chariots and images of Chal·de'ans carved in wheels, and with a congregation of vermilion, 15 girded with belts on peoples, with large shield and their hips, with pendant turbans on their heads, having the appearance of warriors, all of them, the and I will give judgment over to likeness of the sons of Babylon. Chal·de'ans as respects the land with their judgments. 25 And I of their birth. 16 And she began will express my ardor against you. to lust after them at the sight of and they must take action against her eyes and proceeded to send you in rage. Your nose and your messengers to them in Chal·de'a. 17 And the sons of Babylon kept mainder of you will fall even by coming in to her, to the bed of the sword. Your sons and your expressions of love, and defiling her with their immoral intercourse; and she continued getting defiled devoured by the fire. 26 And they by them, and her soul began to turn away disgusted from them.

18 "And she went on uncovering her acts of prostitution and uncovering her nakedness, so that my cease from you, and your prostitusoul turned away disgusted from company with her, just as my soul Egypt; and you will not raise your had turned away disgusted from company with her sister. 19 And remember no more.' she kept multiplying her acts of prostitution to the point of calling to mind the days of her youth, you into the hand of those whom when she prostituted herself in the you have hated, into the hand of land of Egypt. 20 And she kept those from whom your soul has lusting in the style of concubines turned away disgusted. 29 And belonging to those whose fleshly they must take action against you member is as the fleshly member of in hatred and take away all your male asses and whose genital organ | product of toil and leave you naked is as the genital organ of male and nude; and the nudeness of horses. 21 And you continued call- your acts of fornication and your ing attention to the loose conduct loose conduct and your acts of of your youth by the pressing of prostitution must be uncovered. your bosoms from Egypt onward, 30 There will be a doing of these for the sake of the breasts of your youth.

22 "Therefore, O O hol'i bah, this is what the Lord Jehovah has said, 'Here I am rousing up your from whom your soul has turned your hand.'

buckler and helmet. They will set themselves against you all around. them, and they must judge you ears they will remove, and the redaughters they themselves will take, and the remainder of you will be will certainly strip off you your garments and take away your beautiful articles. 27 And I shall actually cause your loose conduct to tion [carried] from the land of eyes to them, and Egypt you will

28 "For this is what the Lord Jehovah has said, 'Here I am giving things to you because of your going like a prostitute after [the] nations, on account of the fact that you defiled yourself with their dungy idols, 31 In the way of your sister you have walked: and passionate lovers against you, those I shall have to give her cup into

hovah has said. 'The cup of your wilderness, and they proceeded to sister you will drink, the deep and put bracelets on the hands of the wide one. You will become an object of laughter and derision, [the their heads. cup] containing much. 33 With drunkenness and grief you will be who was worn out with adultery, filled, with the cup of astonishment and of desolation, the cup of your sister Sa · mar'i · a. 34 And you 44 And they kept on coming in to will have to drink it and drain [it] her, just as one comes in to a out, and its earthenware fragments you will gnaw, and your breasts manner they came in to O.ho'lah you will tear out, "For I myself have spoken," is the utterance of loose conduct. 45 But as regards the Lord Jehovah.'

35 "Therefore this is what the Lord Jehovah has said, 'For the reason that you have forgotten me and you proceeded to cast me behind your back, then you yourself also bear your loose conduct and your acts of prostitution."

36 And Jehovah went on to say to me: "Son of man, will you judge O.ho'lah and O.hol'i.bah and tell them their detestable things? 37 For they have committed adultery and there is blood on their hands, and with their dungy idols they have committed adultery. And, besides that, their sons whom they had borne to me they made pass through [the fire] to them as food. 38 What is more, this is what they have done to me: They have defiled my sanctuary in that day, and my sabbaths they have profaned. 39 And when they had slaughtered their sons to their dungy idols they even proceeded to come into my sanctuary on that day to profane it, and, look! that is what they have done in the midst of my house. 40 And in addition to that, when they began to send to the men coming from far away, to whom there was sent a messenger, then, look! they came, for whom you had saying: 2 "Son of man, write washed yourself, painted your eyes and decked yourself with ornaments. 41 And you sat down upon Babylon has thrown himself against a glorious couch, with a table set in Jerusalem on this selfsame day. order before it, and my incense and | 3 And compose a proverbial saying my oil you put upon it. 42 And concerning the rebellious house, and the sound of a crowd at ease was you must say concerning them, in her, and to the men out of the "'This is what the Lord Jehovah mass of mankind there were drunk- has said: "Put the widemouthed

32 "This is what the Lord Je-lards being brought in from the women and beautiful crowns upon

> 43 "Then I said respecting her 'Now she will keep on committing her prostitution, even she herself.' woman that is a prostitute: in that and to O.hol'i.bah as women of righteous men, they are the ones that will judge her with the judgment for adulteresses and with the judgment for female shedders of blood; for adulteresses are what they are, and there is blood on

their hands.

46 "For this is what the Lord Jehovah has said. 'There will be the bringing up of a congregation against them and a making of them a frightful object and something to plunder. 47 And the congregation must pelt them with stones, and there will be a cutting of them down with their swords. Their sons and their daughters they will kill. and with fire their houses they will burn. 48 And I shall certainly cause loose conduct to cease out of the land, and all the women will have to let themselves be corrected. so that they will not do according to your loose conduct. 49 And they must bring your loose conduct upon you, and the sins of your dungy idols you will bear; and you people will have to know that I am the Lord Jehovah."

24 And the word of Jehovah continued to occur to me in the ninth year, in the tenth month, on the tenth [day] of the month, down for yourself the name of the day, this selfsame day. The king of

EZEKIEL 24: 4-25 The cooking pot, Ezekiel's wife dies: portent

cooking pot on: put [it] on, and dealings they will certainly judge also pour water into it. 4 Gather you, is the utterance of the Lord pieces in it, every good piece, thigh Jehovah." and shoulder; fill [it] even with the choicest bones. 5 Let there be tinued to occur to me, saving: a taking of the choicest sheep, and 16 "Son of man, here I am taking also stack the logs in a circle under away from you the thing desirable it. Boil its pieces, also cook its to your eyes by a blow, and you bones in the midst of it."'"

Lord Jehovah has said, 'Woe to the tears come on. 17 Sigh without city of deeds of bloodshed, the words. For the dead ones no mournwidemouthed cooking pot, the rust ing should you make. Your headof which is in it, and the very rust dress bind on yourself, and your of which has not gone forth from sandals you should put upon your it! Piece by piece of it, bring it out: feet. And you should not cover over no lot must be cast over it. 7 For [the] mustache, and the bread of its very blood has come to be right men you should not eat." in the midst of it. Upon the shining, bare surface of a crag she the people in the morning, and my bring up rage for the executing of people kept saving to me: "Will you upon the shining, bare surface of to do with us, that you are doing?" a crag, in order that it may not 20 Then I said to them: "The very be covered over.'

city of deeds of bloodshed! I my-10 Make the logs many. Kindle the empty out the broth, and let the bones themselves become piping hot. 11 Stand it empty upon its coals in order that it may get hot: and its copper must become heated up, and its uncleanness must be liquified in the midst of it. Let its rust get consumed. 12 Troubles! It its rust!'

myself, Jehovah, have spoken, It must come, and I will act. I shall man, will it not be in the day of not neglect, neither shall I feel my taking away from them their sorry nor feel regret. According to fortress, the beautiful object of

15 And the word of Jehovah conshould not beat your breast, neither 6 "Therefore this is what the should you weep nor should your

18 And I proceeded to speak to placed it. She did not pour it out wife gradually died in the evening. upon the earth, in order to cover So I did in the morning just as I it over with dust. 8 In order to had been commanded. 19 And the vengeance, I have put her blood not tell us what these things have word of Jehovah has occurred to 9 "Therefore this is what the me, saying, 21 Say to the house Lord Jehovah has said, Woe to the of Israel: "This is what the Lord Jehovah has said, 'Here I am proself also shall make the pile great, faning my sanctuary, the pride of Your strength, the thing desirable fire. Boil the flesh thoroughly. And to your eyes and the object of your soul's compassion, and your sons and your daughters whom you people have left behind-by the sword they will fall. 22 And you will have to do just as I have done. Mustaches you will not cover over. and the bread of men you will not eat. 23 And your headdress will has made [one] tired, but the great be on your heads, and your sanamount of its rust does not go dals be upon your feet. You will forth from it. Into [the] fire with not beat yourselves nor will you weep, and you will have to rot away 13 "There was loose conduct in in Your errors, and You will acyour uncleanness. For that reason tually groan over one another. I had to cleanse you, but you did 24 And Ezekiel has become for you not become clean from your un- a portent. In accord with all that cleanness. You will become clean he has done, you will do. When it no more until I cause my rage to comes, you will also have to know come to its rest in your case. 14 I that I am the Lord Jehovah."""

25 "And as for you. O son of your ways and according to your their exultation, the thing desirable

their soul, their sons and their other nations." 9 therefore here I there will come to you the es- the cities, at his cities to his froncaped one for making the ears tier, the decoration of [the] land. and you will speak and be mute entals, alongside the sons of Am'no longer; and you will certainly become to them a portent, and Jehovah"

And the word of Jehovah continued to occur to me, saying: 2 "Son of man, set your face toward the sons of Am'mon and prophesy against them, 3 And you must say concerning the sons of Am'mon, 'Hear the word of the Lord Jehovah. This is what the Lord Jehovah has said: "For the reason that you have said Aha! against my sanctuary, because it has been profaned, and against the soil of Israel, because it has been laid desolate, and against the house of Judah, because they have gone into exile. 4 therefore here I am giving you to the Orientals as something to possess, and they will set up their walled camps in you and of my people Israel; and they must will certainly put in you their tabdo in E'dom according to my anger ernacles. They themselves will eat your fruitage, and they themselves will drink your milk. 5 And I will make Rab'bah a pasture ground of camels and the sons of Am'mon a resting place of a flock; and you people will have to know that I am Jehovah.""

6 "For this is what the Lord Jehovah has said, 'For the reason that you clapped the hands and you stamped with the feet and you kept rejoicing with all scorn on your part in [your] soul against the soil of Israel, 7 therefore here I am; I have stretched out my hand against the Phi-lis'tines, and I will against you, and I will give you as something to plunder to the nations; and I will cut you off from the peoples and destroy you from acts of vengeance, with raging rethe lands. I shall annihilate you, and you will have to know that I

am Jehovah.'

Mo'ab and Se'ir have said: "Look! [day] of the month, that the word

to their eyes and the longing of The house of Judah is like all the daughters, that 26 in that day am opening the slope of Mo'ab at hear? 27 In that day your mouth Beth-jesh'i moth, Ba'al-me'on, even will be opened to the escaped one, to Kir-i-a-tha'im. 10 to the Orimon: and I will make it something to possess, in order that it may they will have to know that I am not be remembered, [that is,] the sons of Am'mon, among the nations. 11 And in Mo'ab I shall execute acts of judgment; and they will have to know that I am Jehovah.

12 "This is what the Lord Jehovah has said, 'For the reason that E'dom has acted in taking vengeance upon the house of Judah and they kept doing wrong extensively and avenged themselves on them. 13 therefore this is what the Lord Jehovah has said: "I will also stretch out my hand against E'dom and cut off from it man and domestic animal, and I will make it a devastated place from Te'man. even to De'dan. By the sword they will fall. 14 'And I will bring my vengeance on E'dom by the hand

and according to my rage; and they will have to know what my vengeance is,' is the utterance of the Lord Jehovah."

15 "This is what the Lord Jehovah has said. 'For the reason that the Phi-lis'tines have acted with vengeance and they kept avenging themselves with a vengeance with scorn in [the] soul, in order to cause ruin, with an indefinitely lasting enmity, 16 therefore this is what the Lord Jehovah has said: "Here I am stretching out my hand cut off the Cher'e thites and destroy the rest of the seacoast. 17 And I will execute in them great proofs; and they will have to know that I am Jehovah when I bring my vengeance on them."'"

8 "This is what the Lord Jeho-vah has said, 'For the reason that 26 And it came about in the eleventh year, on the first

of Jehovah occurred to me, saying: | they will certainly spoil your re-Tyre has said against Jerusalem, goods, and tear down your walls, 'Aha! She has been broken, the and your desirable houses they will 3 therefore this is what the Lord water.' Jehovah has said, 'Here I am 13 "'And I will cause the turagainst you. O Tyre, and I will moil of your singing to cease, and bring up against you many nations, the very sound of your harps will just as the sea brings up its waves, be heard no more, 14 And I will 4 And they will certainly bring the make you a shining, bare surface walls of Tyre to ruin and tear down of a crag. A drying yard for dragher towers, and I will scrape her nets is what you will become. Never dust away from her and make her will you be rebuilt: for I myself, a shining, bare surface of a crag. Jehovah, have spoken,' is the ut-5 A drying yard for dragnets is terance of the Lord Jehovah. what she will become in the midst of the sea.'

""For I myself have spoken," is the utterance of the Lord Jehoare in the field-by the sword they to know that I am Jehovah."'

7 "For this is what the Lord Jehovah has said, 'Here I am bringing against Tyre Neb·u·chad·rez'zar the king of Babylon from the north. a king of kings, with horses and tainly tremble every moment and war chariots and cavalrymen and stare in amazement at you. 17 And a congregation, even a multituthey must raise up dinous people. 8 Your dependent dirge and say to you: towns in the field he will kill even raise up against you a large shield: their dust will cover you. Owing owing to your going out."' to the sound of cavalryman and wheel and war chariot your walls Jehovah has said, 'When I make will rock, when he comes in through you a devastated city, like the your gates, as in the cases of cities that are actually not inentering into a city opened by habited, when [I] bring up over breaches. 11 With the hoofs of you the watery deep, and the his horses he will trample down all vast waters will have covered you. your streets. Your people he will 20 I will also bring you down with kill even with the sword, and to those going down into the pit to the earth your own pillars of the people of long ago, and I will strength will go down. 12 And cause you to dwell in the lowest

2 "Son of man, for the reason that sources and plunder your sales doors of the peoples! The trend pull down, And your stones and will certainly be to me. I shall be your woodwork and your dust they filled—she has been devastated,' will place in the very midst of the

15 "This is what the Lord Jehovah has said to Tyre, 'At the sound of your downfall, when the fatally wounded one groans, when there is vah, "and she must become an a killing with slaughter in the object of plunder for the nations, midst of you, will not the islands 6 And her dependent towns that rock? 16 And down from their thrones all the chieftains of the will be killed, and people will have sea will certainly come and remove their sleeveless coats, and they will strip off their own embroidered garments. They will put on trembling spells. Upon the earth they will sit down, and they will certhey must raise up over you a

"" "How you have perished, that with the sword, and he must make used to be inhabited from the seas. against you a siege wall and throw O praised city, who became a up against you a siege rampart and strong one in the sea, she and those inhabiting her, those who 9 and the strike of his attack en- gave their terror to all the inhabitgine he will direct against your ants [of the earth]! 18 Now the walls, and your towers he will pull islands will tremble in the day of down, with his swords. 10 Owing your downfall. And the islands that to the heaving mass of his horses are in the sea must be disturbed

19 "For this is what the Lord

land, like places devastated for a caused your splendor. 11 The sons long time, with those going down of Ar'vad, even your military force, into the pit, in order that you may were upon your walls all around. not be inhabited; and I will put and valorous men were the ones decoration in the land of those that happened to be in your own alive.

949 Dirge over Tyre, pictured as a pretty ship EZEKIEL 26: 21-27: 22

be; and you will be sought for, but prettiness. you will no more be found to time indefinite.' is the utterance of the chant because of the abundance Lord Jehovah."

27 And the word of Jehovah continued to occur to me. saving: 2 "And as for you. O son of man, raise up concerning Tyre a dirge, 3 and you must say

"'O you who are dwelling at the entrances of [the] sea, the tradeswoman of the peoples for many islands, this is what the Lord Jehovah has said: "O Tyre, you yourprettiness.' 4 In the heart of [the] seas are your territories. Your own builders have perfected your prettithe planks. A cedar from Leb'a non they took to make a mast upon you. 6 Out of massive trees from your stores were given in exchange. Ba'shan they made your oars. from Egypt your cloth expanse happened to be, in order for [it] to change were given. serve as your sail. Blue thread and islands of E·li'shah are what your works, because of the abundance deck covering proved to be.

and of Ar'vad themselves became of reddish gray. 19 Ve'dan and rowers for you. Your skilled ones, Ja'van from U'zal-for your stores O Tyre, happened to be in you; they gave. Iron in wrought works, they were your sailors. 9 Even old cassia and cane-for your articles men of Ge'bal and her skilled ones of exchange they proved to be. happened to be in you as calkers 20 De'dan was your trader in garfor your seams. All the ships of the ments of woven material for riding. sea and their mariners themselves 21 The Arabs and all the chieftains proved to be in you, in order to of Ke'dar themselves were merexchange articles of merchandise, chants in your employ. In male 10 Persians and Lu'dim and men lambs and rams and he-goats-in of Put—they happened to be in them they were your merchants. your military force, your men of 22 The traders of She'ba and Ra'awar. Shield and helmet they hung mah themselves were your traders;

towers. Their circular shields they 21 "'Sudden terrors are what I hung up on your walls all around. shall make you, and you will not They themselves perfected your

12 ""Tar'shish was your merof all sorts of valuable things. For [its] silver, iron, tin and lead, your stores were given. 13 Ja'van, Tu'bal and Me'shech themselves were your traders. For the souls of mankind and articles of copper your articles of exchange were given. 14 From the house of To-gar'mah there were horses and steeds and mules. [for which] your stores were given. 15 The sons of De'dan were your traders; many islands were self have said, 'I am perfect in merchants in your employ: horns of ivory and ebony they have paid back as gift to you. 16 E'dom was your merchant because of the ness. 5 Out of juniper timbers abundance of your works. For turfrom Se'nir they built for you all quoise, wool dyed reddish purple and material of various colors and fine fabric and corals and rubies.

17 ""Judah and the land of Your prow they made with ivory Israel themselves were your traders. in cypress wood, from the islands of For the wheat of Min'nith and Kit'tim. 7 Linen in various colors special foodstuff and honey and oil and balsam, your articles of ex-

18 "' "Damascus was your merwool dyed reddish purple from the chant in the abundance of your of all your valuable things, with 8 ""The inhabitants of Si'don the wine of Hel'bon and the wool up in you. They were the ones that for the finest of all sorts of perfumes and for all sorts of precious rich. 34 Now you have been broken E'den, the traders of She'ba, As'blue material and material of various colors and in carpets of twosolidly made, in your trading center.

were your caravans for your articles tainly whistle over you. Sudden of exchange, so that you get filled terrors are what you must become, and become very glorious in the and you will be no more to time

heart of the open sea.

east wind itself has broken you in the heart of the open sea. 27 Your valuable things and your stores. your articles of exchange, your mariners and your sailors, the calkers of your seams and those exchanging your articles of merchandise and all your men of war. who are in you and in all your congregation, who are in the midst of you,-they will fall in the heart of the open sea in the day of your downfall.

28 ""At the sound of the outcry of your sailors the open country will rock. 29 And all those handling an oar, mariners, all the sailors of the sea, will certainly go down from their ships; upon the land they will stand. 30 And over you they will certainly let themselves be heard with their voice and will cry out bitterly. And they will bring up dust upon their heads. In the ashes they will wallow. 31 And they will have to make [themselves] bald Lord Jehovah has said: "For the with a baldness for you, and gird reason that you make your heart on sackcloth and weep over you in bitterness of soul, with bitter wailing. 32 And for you in their lamentation they will certainly lift up a nations, and they will certainly dirge and chant over you.

in the midst of the sea? 33 When open sea, you satisfied many peoples. With the abundance of your valu-

stones and gold, your stores were by the open sea, in the depths of given. 23 Ha'ran and Can'neh and the waters. As for your articles of exchange and all your congregashur [and] Chil'mad were your tion, in the midst of you they have traders, 24 They were your traders fallen, 35 All the inhabitants of in gorgeous garments, in wraps of the islands-in amazement they will certainly stare at you, and their kings themselves will have to shudcolored stuff, in ropes twined and der in horror. Faces must become perturbed. 36 As for merchants 25 ""The ships of Tar'shish among the peoples, they will cerindefinite.'"'

26 ""Into vast waters those rowing you have brought you. The 28 And the word of Jehovah continued to occur to me, saving: 2 "Son of man, say to the leader of Tyre, 'This is what the Lord Jehovah has said:

> ""For the reason that your heart has become haughty, and you keep saying, 'I am a god. In the seat of god I have seated myself. in the heart of the open sea,' whereas an earthling man is what you are, and not a god, and you keep making your heart like the heart of god- 3 look! you are wiser than Daniel. There are no secrets that have proved a match for you. 4 By your wisdom and by your discernment you have made wealth for your own self, and you keep getting gold and silver in your storehouses. 5 By the abundance of your wisdom, by your sales goods, you have made your wealth abound, and your heart began to be haughty because of your wealth."'

6 "'Therefore this is what the like the heart of god, 7 therefore here I am bringing upon you strangers, the tyrants of [the] draw their swords against the "'" 'Who is like Tyre, like her beauty of your wisdom and profane that has been brought to silence your beaming splendor. 8 Down to the pit they will bring you, and your stores went forth from the you must die the death of someone slain in the heart of the open sea. 9 Will you without fail say, 'I am able things and your articles of god,' before the one killing you. exchange you made earth's kings whereas you are a mere earthling man, and not a god, in the hand the peoples, they will certainly of those profaning you?"'

of strangers, for I myself have indefinite." " spoken,' is the utterance of the Lord Jehovah."

continued to occur to me, saving: 12 "Son of man, lift up a dirge her, 22 And you must say, This is concerning the king of Tyre, and what the Lord Jehovah has said; you must say to him, 'This is what "Here I am against you, O Si'don, the Lord Jehovah has said:

full of wisdom and perfect in beauty. have to know that I am Jehovah 13 In Eden, the garden of God, you when I execute acts of judgment proved to be. Every precious stone in her and I am actually sanctified was your covering, ruby, topaz and in her. 23 And I will send pestijasper: chrysolite, onyx and jade; lence into her and blood into her sapphire, turquoise and emerald; streets, And the slain one must fall and of gold was the workmanship in the midst of her by the sword of your settings and your sockets against her on every side: and in you. In the day of your being people will have to know that I am created they were made ready. Jehovah. 24 And no more will 14 You are the anointed cherub there prove to be to the house of that is covering, and I have set Israel a malignant prickle or a you. On the holy mountain of God painful thorn out of all those round you proved to be. In the midst of about them, those who are treating fiery stones you walked about, them with scorn; and people will 15 You were faultless in your ways have to know that I am the Lord from the day of your being created Jehovah." until unrighteousness was found in vou

the midst of the fiery stones.

Onto the earth I will throw you. them] to look upon you.

18 "'"Owing to the abundance of your errors, because of the injustice of your sales goods, you 29 [month], on the twelfth [day] have profaned your sanctuaries, of the month, the word of Jehovah And I shall bring forth a fire from occurred to me, saying: 2 "Son of the midst of you. It is what must man, set your face against Phar'devour you. And I shall make you ash the king of Egypt and prophashes upon the earth before the esy against him and against Egypt eyes of all those seeing you. 19 As in its entirety. 3 Speak, and you for all those knowing you among must say, "This is what the Lord

stare in amazement at you. Sudden 10 "The deaths of uncircum- terrors are what you must become, cised ones you will die by the hand and you will be no more to time

20 And the word of Jehovah continued to occur to me, saving: 11 And the word of Jehovah 21 "Son of man, set your face toward Si'don, and prophesy against and I shall certainly be glorified in "'"You are sealing up a pattern, the midst of you; and people will

25 " 'This is what the Lord Jehovah has said: "When I collect 16 "'Because of the abundance together the house of Israel out of your sales goods they filled the from the peoples among whom they midst of you with violence, and have been scattered. I will also be you began to sin. And I shall put sanctified among them in the eyes you as profane out of the mountain of the nations. And they will cerof God, and I shall destroy you, tainly dwell upon their soil that I O cherub that is covering, from gave to my servant, to Jacob. 26 And they will actually dwell 17 ""Your heart became haugh- upon it in security and build houses ty because of your beauty. You and plant vineyards, and they must brought your wisdom to ruin on dwell in security when I execute account of your beaming splendor, acts of judgment upon all those treating them with scorn all round Before kings I will set you, [for about them; and they will have to know that I am Jehovah their God." '"

on In the tenth year, in the tenth

Lord Jehovah has said: "Here I am bringing upon you a sword, and I will cut off from you earthling man and domestic animal. 9 And the land of Egypt must become a desolate waste and a devastated place: and they will have to know that I am Jehovah, for the reason that Tyre for the service that he had he has said, 'To me the Nile River | performed against her. belongs, and I myself have made [it].' 10 Therefore here I am Lord Jehovah has said, 'Here I am e'ne and to the boundary of E thi- a great deal of plundering of it: through it the foot of earthling | military force.' man, nor will the foot of domestic animal pass through it, and for service that he did against her I forty years it will not be inhabited. have given him the land of Egypt. 12 And I will make the land of because they acted for me,' is the Egypt a desolate waste in the midst utterance of the Lord Jehovah.

hips to wobble."

against you, O Phar'aoh, king of cities will become a desolate waste Egypt, the great sea monster lying in the very midst of devastated stretched out in the midst of his cities for forty years; and I will Nile canals, that has said, 'My scatter the Egyptians among the Nile River belongs to me, and I-I nations and disperse them among

13 "'For this is what the Lord canals. Upon the surface of the of their origin, and there they must field you will fall. You will not be become a lowly kingdom. 15 Lower than the [other] kingdoms it will gether. To the wild beasts of the become, and it will no more lift itearth and to the flying creatures self up over the [other] nations, and I will make them so few as not to have the [other] nations in of Egypt will have to know that I subjection. 16 And it will no more am Jehovah, for the reason that prove to be the house of Israel's they proved to be, as a support, a confidence, bringing error to rereed to the house of Israel. 7 When membrance by their turning after them. And they will have to know

17 Now it came about in the twenty-seventh year, in the first [month], on the first [day] of the broken, and you caused all their month, that the word of Jehovah occurred to me, saying: 18 "Son 8 "'Therefore this is what the of man, Neb·u·chad·rez'zar himself, the king of Babylon, made his military force perform a great service against Tyre. Every head was one made bald, and every shoulder was one rubbed bare. But as for wages, there proved to be none for him and his military force from

19 "Therefore this is what the against you and against your Nile giving to Neb·u·chad·rez'zar the canals, and I will make the land of king of Babylon the land of Egypt, Egypt devastated places, dryness, a and he must carry off its wealth desolated waste, from Mig'dol to Sy- and make a big spoil of it and do o'pi-a. 11 There will not pass and it must become wages for his

20 "'As his compensation for

953 Egypt's supporters also due for desolation EZEKIEL 29: 21-30: 22

21 "In that day I shall cause a | Egypt and fill the land with the horn to sprout for the house of slain. 12 And I will make the Israel, and to you I shall give Nile canals dry ground and will sell occasion to open the mouth in the the land into the hand of bad men, midst of them; and they will have and I will cause the land and its to know that I am Jehovah."

30 And the word of Jehovah continued to occur to me, saving: 2 "Son of man, prophesy, and you must say, 'This is what the Lord vah has said, 'I will also destroy the Jehovah has said: "Howl. you peo- dungy idols and cause the valueple, 'Alas for the day!' 3 for a less gods to cease out of Noph, and day is near, yes, a day belonging there will no more prove to be a to Jehovah is near. A day of clouds, an appointed time of nations it will prove to be. 4 And a sword the land of Egypt, 14 And I will will certainly come into Egypt, and bring Path'ros to desolation and severe pains must occur in E.thi.o'pi a when one falls slain in Egypt of judgment in No. 15 And I will and they actually take its wealth pour out my rage upon Sin, the and its foundations are actually fortress of Egypt, and cut off the torn down. 5 E thi o'pi a and Put crowd of No. 16 And I will set a and Lud and all the mixed company and Chub and the sons of be in severe pains, and No itself the land of the covenant-with will come to be for capture by them they will fall by the very breaches; and as regards Nophsword."'

6 "This is what Jehovah has said, 'The supporters of Egypt must men of On and Pi be'seth, by the also fall, and the pride of its sword they will fall, and into captivstrength must come down.'

"'From Mig'dol to Sy e'ne they will fall in it even by the sword." is the utterance of the Lord Jehovah. 7 'They must also be made And in her the pride of her desolate in the midst of desolated strength will actually be made to lands, and its own cities will come cease. As for her, clouds themto be right in the midst of devastated cities. 8 And they will have tivity her own dependent towns to know that I am Jehovah when will go. 19 And I will execute acts I set a fire in Egypt and all its of judgment in Egypt: and they helpers are actually broken. 9 In will have to know that I am Jethat day messengers will go forth hovah." from before me in the ships, in order to drive self-confident E thi- in the eleventh year, in the first o'pi-a into trembling. And severe [month], on the seventh [day] of pains must occur among them in the month, the word of Jehovah the day of Egypt, for, look! it must occurred to me, saying: 21 "Son come.

10 "This is what the Lord Jeho-[the] nations, are being brought in | sword." to reduce the land to ruin. And 22 "Therefore this is what the they must draw their swords against Lord Jehovah has said. 'Here I am

fullness to be desolated by the hand of strangers. I myself, Jehovah, have spoken.'

13 "This is what the Lord Jehochieftain out of the land of Egypt; and I shall certainly put fear in set a fire in Zo'an and execute acts fire in Egypt. Sin will without fail there will be adversaries during the daytime! 17 As for the young ity the [cities] themselves will go. 18 And in Te-haph'ne hes the day will actually grow dark, when I break there the yoke bars of Egypt. selves will cover her, and into cap-

20 And it occurred further that of man, the arm of Phar'aoh the king of Egypt I shall certainly vah has said, 'I will also cause the break, and, look! it will not be crowd of Egypt to cease by the bound up at all in order to give hand of Neb·u·chad·rez'zar the [it] healing by putting a bandage king of Babylon. 11 He and his on for binding it up, for it to bepeople with him, the tyrants of come strong to take hold of the

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against Phar'aoh the king of Egypt. In its shade all the populous nations and I will break his arms, the would dwell. 7 And it came to be strong one and the broken one, pretty in its greatness, in the length and I will cause the sword to fall of its foliage, for its root system out of his hand 23 And I will proved to be over many waters. scatter the Egyptians among the 8 [Other] cedars were no match nations and disperse them among for it in the garden of God. As the lands. 24 And I will strength- for juniper trees, they bore no en the arms of the king of Bab- resemblance as respects its boughs. vion and give my sword into his And plane trees themselves did not hand, and I will break the arms prove to be like it in branches. No of Phar'aoh, and as a deadly other tree in the garden of wounded one he will certainly do God resembled it in its prettiness. a great deal of groaning before 9 Pretty is the way that I made it him. 25 And I will strengthen the in the abundance of its foliage, and arms of the king of Babylon, and all the [other] trees of Eden that the very arms of Phar'aoh will fall: were in the garden of the [true] and they will have to know that God kept envying it.' I am Jehovah when I give my sword into the hand of the king of Lord Jehovah has said, 'For the Babylon and he actually extends reason that you became high in it out against the land of Egypt. stature, so that it put its treetop 26 And I will scatter the Egyptians even among the clouds and its among the nations and disperse heart became exalted because of them among the lands; and they its height, 11 I shall also give it will have to know that I am into the hand of the despot of Jehovah.'"

of Egypt and to his crowd.

field.

"'And its boughs kept multiplywater in its watercourses. 6 On those going down into the pit.' its boughs all the flying creatures of the heavens made their nests. and under its branches all the wild going down to She'ol I shall cer-

10 "Therefore this is what the [the] nations. Without fail he will And it occurred further that act against it. According to its in the eleventh year, in the wickedness I will drive it out. third [month], on the first [day] 12 And strangers, the tyrants of of the month, the word of Jehovah [the] nations, will cut it down, occurred to me, saying: 2 "Son and people will abandon it upon of man, say to Phar'aoh the king the mountains; and in all the valleys its foliage will certainly "'Whom have you come to re- fall, and its branches will be broken semble in your greatness? 3 Look! among all the stream beds of the An As syr'i an, a cedar in Leb'- earth. And out from its shade a non, pretty in bough, with a all the peoples of the earth woody thicket offering shadow, and will come down and abandon it. high in stature, so that among the 13 Upon its fallen trunk all the clouds its treetop proved to be, flying creatures of the heavens will 4 Waters were what made it get reside, and upon its branches there big; the watery deep caused it to will certainly come to be all the grow high. With its streams it was wild beasts of the field; 14 to the going all around its planting place: end that none of the watered trees and its channels it sent forth to may become high in their stature, all the trees of the field. 5 That or put their treetops even among is why it grew higher in its stature the clouds, and that none drinking than all the [other] trees of the water may stand up against them in their height, for they will certainly all of them be given to death, ing, and its branches continued to the land down below, in the getting longer because of much midst of the sons of mankind, to

15 "This is what the Lord Jehovah has said. 'On the day of its beasts of the field gave birth, and tainly cause a mourning. On its the field will all swoon away. 16 At beds themselves will be filled up the sound of its downfall I shall from you.' certainly cause nations to rock when I bring it down to She'ol guished I will cover [the] heavens with those going down into the pit, and darken their stars. As for [the] and in the land down below all sun, with clouds I shall cover it, the trees of Eden, the choicest and [the] moon itself will not and the best of Leb'a non, all those let its light shine. 8 All the lumidrinking water, will be comforted, naries of light in the heavens-17 With him they themselves also I shall darken them on your achave gone down to She'ol, to those count, and I will put darkness upon slain by the sword, and those who your land,' is the utterance of the as his seed have dwelt in his shad- Lord Jehovah. ow in the midst of nations.'

resemble thus in glory and great- captives from you among the naness among the trees of Eden? But you will certainly be brought known. 10 And at you I shall down with the trees of Eden to certainly cause many peoples to be the land down below. In the midst awe-struck, and their kings themof the uncircumcised ones you will selves will shudder in horror at lie down with those slain by the you when I brandish my sword in sword. This is Phar'aoh and all his their faces, and they will have crowd,' is the utterance of the Lord to tremble every moment, each one

Jehovah."

32 And it occurred further that in the twelfth year, in the twelfth month, on the first [day] of the month, the word of Jehovah occurred to me, saving: 2 "Son of man, lift up a dirge concerning Phar'aoh the king of Egypt, and you must say to him, 'As a maned young lion of nations you have been silenced.

"'And you have been like the marine monster in the seas, and you kept gushing in your rivers and kept muddying the waters with your feet and fouling their rivers.'

3 "This is what the Lord Jehovah has said. 'I will also spread over you my net by means of a congregation of many peoples, and they will certainly bring you in my dragnet. 4 And I must abandon you on the land. Upon the surface of the field I shall hurl you And on you I will cause all the flying creatures of the heavens to reside. and off you I will satisfy the wild habitants in it, they will also have

account I will cover the waterv I will put your flesh upon the deep, that I may hold back its mountains and fill the valleys with streams and [that] the many waters the refuse of you. 6 And I will may be restrained; and on its ac- cause [the] land to drink up your count I shall darken Leb'a non, discharged matter, from your blood, and on its account the trees of upon the mountains; and stream

7 "And when you get extin-

9 "'And I will offend the heart 18 "'Whom have you come to of many peoples when I bring the tions to lands that you have not for his own soul, on the day of your downfall.'

11 "For this is what the Lord Jehovah has said. 'The very sword of the king of Babylon will come upon vou. 12 I shall cause vour crowd to fall by the very swords of mighty ones, the tyrants of [the] nations, all of them; and they will actually despoil the pride of Egypt, and all her crowd must be annihilated. 13 And I will destroy all her domestic animals from beside many waters, and the foot of earthling man will no more muddy them. nor will even the hoofs of a domestic animal muddy them.'

14 "'At that time I shall make their waters clear up, and their rivers I shall make go just like oil.' is the utterance of the Lord Jehovah.

15 "'When I make the land of Egypt a desolate waste and the land is desolated of its fullness, when I strike down all the inbeasts of the whole earth. 5 And to know that I am Jehovah. will certainly chant it. Even the will bear their humiliation with daughters of the nations will chant those going down into [the] pit. it: over Egypt and over all its In the midst of slain ones he crowd they will chant it,' is the has been put. utterance of the Lord Jehovah."

17 And it occurred further that in the twelfth year, on the fifteenth are. Her burial places are round [day] of the month, the word of about him. All of them are un-Jehovah occurred to me, saying: circumcised, pierced through by the 18 "Son of man, lament over the sword, because they have caused her and the daughters of majestic alive. 27 And will they not lie nations, to the land down below, down with mighty ones, falling with those going down into [the] from among the uncircumcised. pit.

you more pleasant? Do go down, and you must be laid with the

uncircumcised ones!'

20 "'In the midst of those slain by the sword they will fall. [To] a sword she has been given. Drag her away and all her crowds, you men.

21 "The foremost men of the mighty ones will speak out of the midst of She'ol even to him, with his helpers. They will certainly go down: they must lie down as the uncircumcised, slain by the sword. 22 There is where As syr'i a and all her congregation are. His burial places are round about him. All of them are slain, those falling by the sword. 23 For her burial places all the Si do'ni ans, who have gone have been put in the innermost parts of a pit, and her congregation proves to be round about her ness, ashamed. And they will lie grave, all of them slain, falling by the sword, because they had caused slain by the sword and will bear terror in the land of those alive.

24 "'There are E'lam and all her crowd round about her grave. all of them slain ones, those falling by the sword, who have gone down uncircumcised to the land down below, those who have caused their terror in the land of those alive: and they will bear their humiliation with those going down into [the] pit. 25 In the midst of slain ones in the land of those alive, and he they have set a bed for her among must be laid in the midst of the all her crowd. Her burial places uncircumcised ones, with those are round about it. All of them are slain by the sword, even Phar'aoh uncircumcised, slain by the sword, and all his crowd,' is the utterance because their terror was caused in of the Lord Jehovah."

16 "'This is a dirge, and people | the land of those alive; and they

26 "'There is where Me'shech [and] Tu'bal and all her crowd crowd of Egypt and bring it down, their terror in the land of those who have gone down to She'ol with 19 "'Compared with whom are their weapons of war? And they will put their swords under their heads, and their errors will come to be upon their bones, because mighty ones were a terror in the land of those alive. 28 And as for you, in the midst of uncircumcised ones you will be broken, and you will lie down with those slain by the sword.

29 "'There is where E'dom, her kings and all her chieftains are, who, in their mightiness, were put with those slain by the sword: they themselves will lie down even with the uncircumcised ones and with those going down into [the] pit.

30 "'There is where the dukes of the north are, all of them, and down with the slain ones, in their terribleness because of their mightidown uncircumcised with those their humiliation with those going down into [the] pit.

31 "'These are the ones that Phar'aoh will see, and he will certainly be comforted over all his crowd. Phar'aoh and all his military force will be people slain by the sword,' is the utterance of the Lord Jehovah.

32 "'For he has caused his terror

99 And the word of Jehovah away, how, then, shall we keep proceeded to occur to me, living?"' 11 Say to them, "As I saving: 2 "Son of man, speak to am alive," is the utterance of the the sons of your people, and you Lord Jehovah, "I take delight, not must say to them,

bring upon it a sword and the peo- from his way and actually keeps ple of the land, one and all, actual- living. Turn back, turn back from ly take a man and set him as your bad ways, for why is it that their watchman. 3 and he really you should die, O house of Israel?" sees the sword coming upon the 12 "And as for you, O son of

man, in case he sees the sword himself actually trusts in his own coming and he actually does not righteousness and does injustice, all blow the horn and the people it- his own righteous acts will not be self gets no warning at all and a remembered, but for his injustice sword comes and takes away from that he has done-for this he will them soul, for its own error it itself | die. must be taken away, but its blood I shall ask back from the hand of wicked one: "You will positively

the watchman himself.' 7 "Now as regards you, O son of from his sin and carries on justice man, a watchman is what I have and righteousness, 15 [and] the made you to the house of Israel, and wicked one returns the very thing at my mouth you must hear [the] pledged, pays back the very things word and give them warning from taken by robbery, [and] actually me. 8 When I say to someone walks in the very statutes of life wicked, 'O wicked one, you will by not doing injustice, he will positively die!' but you actually positively keep living. He will not do not speak out to warn the wicked die. 16 None of his sins with one from his way, he himself as a which he has sinned will be rewicked one will die in his own error, membered against him. Justice and but his blood I shall ask back at righteousness are what he has caryour own hand. 9 But as regards ried on. He will positively keep you, in case you actually warn living.' someone wicked from his way [for him] to turn back from it but he have said, 'The way of Jehovah actually does not turn back from is not adjusted right.' but, as for his way, he himself will die in his them, it is their way that is not own error, whereas you yourself adjusted right. will certainly deliver your own soul.

in the death of the wicked one, but "'As regards a land, in case I in that someone wicked turns back

land and blows the horn and warns man, say to the sons of your people, the people, 4 and the hearer ac- 'The righteousness of the righteous tually hears the sound of the horn one will not itself deliver him in but he takes no warning at all, the day of his revolt. But as regards and a sword comes and takes him the wickedness of the wicked one, away, his own blood will come to he will not be made to stumble by be upon his own head, 5 The it in the day of his turning back sound of the horn he heard, but from his wickedness. Nor will even he took no warning. His own blood anyone having righteousness be will come to be upon his own self. able to keep living because of it And had he himself taken warning, in the day of his sinning. 13 When his own soul would have escaped. I say to the righteous one: "You 6 "'Now as regards the watch- will positively keep living," and he

> 14 "'And when I say to the die," and he actually turns back

17 "And the sons of your people

18 "When someone righteous 10 "Now as regards you. O son turns back from his righteousness of man, say to the house of Israel, and actually does injustice, he must "Thus you people have said: "Be- also die for them. 19 And when cause our revolts and our sins are someone wicked turns back from upon us and in them we are rotting his wickedness and actually carries be on account of them that he of its strength must be made to

himself will keep living.

'The way of Jehovah is not adaccording to his ways that I shall when I make the land a desolate judge you, O house of Israel."

twelfth year, in the tenth [month]. on the fifth day of the month of down!"

22 Now the very hand of Jehovah escaped one, and He proceeded to open my mouth prior to [that and my mouth was opened and I

23 And the word of Jehovah began to occur to me, saying: 24 "Son of man, the inhabitants of these devastated places are saving even concerning the soil of their heart is going. 32 And, look! Israel, 'Abraham happened to be you are to them like a song of just one and yet he took possession of the land. And we are many; to pretty voice and playing a stringed us the land has been given as instrument well. And they will something to possess.'

25 "Therefore say to them, "This are none doing them. 33 And when is what the Lord Jehovah has said: "With the blood you keep eating, and your eyes you keep lifting to that a prophet himself had proved YOUR dungy idols, and blood you to be in the midst of them." keep pouring out. So should you 34 And the word of Jehovah possess the land? 26 You have 34 continued to occur to me, possess the land?"'

27 "This is what you should say

on justice and righteousness, it will | even a desolation, and the pride cease and the mountains of Israel 20 "And you people have said, must be laid desolate, with no one passing through. 29 And they will justed right.' It will be each one have to know that I am Jehovah waste, even a desolation, on account 21 At length it occurred in the of all their detestable things that they have done."

30 "And as for you. O son of our exile, that there came to me man, the sons of your people are the escaped one from Jerusalem, speaking with one another about saying: "The city has been struck you beside the walls and in the entrances of the houses, and the one has spoken with the other. had come to be upon me in the each one with his brother, saving. evening before the coming of the 'COME, please, and hear what the word is that is going forth from Jehovah.' 31 And they will come one's] coming to me in the morning, in to you, like the coming in of people, and sit before you as my proved to be speechless no longer, people; and they will certainly hear your words but these they will not do, for with their mouth they are expressing lustful desires [and] after their unjust gain is where

sensuous loves, like one with a

certainly hear your words, but there

it comes true-look! it must come

true-they will also have to know

depended upon your sword. You saying: 2 "Son of man, prophesy have done a detestable thing, and against the shepherds of Israel, you have defiled each one the wife Prophesy, and you must say to of his companion, So should you them, to the shepherds, 'This is what the Lord Jehovah has said: "Woe to the shepherds of Israel. to them, 'This is what the Lord who have become feeders of them-Jehovah has said: "As I am alive, selves! Is it not the flock that the surely the ones who are in the shepherds ought to feed? 3 The fat devastated places will fall by the is what you eat, and with the sword itself; and the one who is wool you clothe your own selves. upon the surface of the field, to The plump animal is what you the wild beast I shall certainly slaughter. The flock itself you do give him for food; and those who not feed. 4 The sickened ones you are in the strong places and in have not strengthened, and the the caves will die by the pestilence ailing one you have not healed. itself. 28 And I shall actually and the broken one you have not make the land a desolate waste, bandaged, and the dispersed one

of the field, and they continued to be scattered. 6 My sheep kept on every high hill; and on all the

find. 7 " "Therefore, you shepherds, hear the word of Jehovah, 8 "As en, but the fat one and the strong I am alive," is the utterance of the one I shall annihilate, I shall feed Lord Jehovah, "surely for the reason that my sheep became something for plunder and my sheep this is what the Lord Jehovah has continued to be food for every wild beast of the field, because there was no shepherd, and my shepherds did not search for my sheep, but the shepherds kept feeding themselves, and my own sheep they did not feed,"' 9 therefore, you shepherds, hear the word of Jehovah. 10 This is what the Lord Jehovah has said, 'Here I am against the shepherds, and I shall certainly ask back my sheep from their hand and make them cease from feeding [my] sheep, and the feed and the water befouled by the shepherds will no longer feed themselves; and I will deliver my sheep out of their mouth, and they will not become food for them."

Jehovah has said: "Here I am, I certainly judge between a plump myself, and I will search for my sheep and a lean sheep, 21 for sheep and care for them. 12 Ac- the reason that with flank and with cording to the care of one feeding shoulder you kept pushing and his drove in the day of his com- with your horns you kept shoving ing to be in the midst of his sheep all the sickened ones until you had that have been spread abroad, that scattered them to the outside. is the way that I shall care for 22 And I will save my sheep, and my sheep; and I will deliver them they will no longer become someout of all the places to which they thing for plunder; and I will judge have been scattered in the day of between a sheep and a sheep. clouds and thick gloom. 13 And 23 And I will raise up over them I will bring them out from the one shepherd, and he must feed peoples and collect them together them, even my servant David, He from the lands and bring them in himself will feed them, and he onto their soil and feed them on himself will become their shepherd. the mountains of Israel, by the 24 And I myself, Jehovah, will be-

you have not brought back, and stream beds and by all the dwelling the lost one you have not sought places of the land. 14 In a good to find, but with harshness you pasturage I shall feed them, and have had them in subjection, even on Israel's high mountains their with tyranny, 5 And they were abiding place will come to be, gradually scattered because of there There they will lie down in a good being no shepherd, so that they abiding place, and on a fat pasturbecame food for every wild beast age they will feed upon the mountains of Israel."

15 "" I myself shall feed my straying on all the mountains and sheep, and I myself shall make them lie down," is the utterance of surface of the earth my sheep were the Lord Jehovah. 16 "The lost scattered, with no one making a one I shall search for, and the search and with no one seeking to dispersed one I shall bring back, and the broken one I shall bandage and the ailing one I shall strengththat one with judgment," no ad of

17 "'And as for you my sheep, said: "Here I am judging between a sheep and a sheep, between the rams and the he-goats. 18 Is it such a little thing for you men that on the very best pasturage you feed but the rest of your pasturages you should trample down with your feet, and that the clear waters you drink but the ones left over you should foul by stamping with your very feet? 19 And as for my sheep, on the pasture ground trampled by your feet should they stamping of your feet should they drink?"

20 "'Therefore this is what the Lord Jehovah has said to them: 11 "'For this is what the Lord "Here I am, I myself, and I shall

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spoken. them a covenant of peace, and I to know that I am Jehovah. 5 for shall certainly cause the injurious the reason that you proved to have wild beast to cease out of the land, an indefinitely lasting enmity and and they will actually dwell in the you kept delivering the sons of Iswilderness in security and sleep in rael over to the power of the sword, the forests. 26 And I will make in the time of their disaster, in the them and the surroundings of my time of [their] final error." hill a blessing, and I will cause the pouring rain to descend in its time. Pouring rains of blessing there will because it was for blood that I was prove to be. 27 And the tree of preparing you, blood itself will also the field must give its fruitage. and the land itself will give its you hated, and blood itself will yield, and they will actually prove pursue you. 7 And I shall certo be on their soil in security. And tainly make the mountainous rethey will have to know that I am gion of Se'ir a desolate waste, them out of the hand of those who had been using them as slaves. will fill its mountains with its slain something to plunder for the na- valleys and all your stream beds, tions; and as regards the wild the very ones slain by [the] sword beast of the earth, it will not de- will fall in them. 9 Indefinitely

29 "'"And I will raise up for them a planting for a name, and they will no more become those taken away by famine in the land. and they will no longer bear the humiliation by the nations, 30 'And they will have to know that I. Jehovah their God, am with them hovah himself happened to be right and that they are my people, the

the Lord Jehovah."'

make [them] tremble.

31 "'And as regards you my sheep, the sheep of my pasturing, you are earthling men. I am your God,' is the utterance of the Lord Jehovah."

35 And the word of Jehovah constretch out my hand against you with your mouths, and you have

come their God, and my servant and make you a desolate waste, David a chieftain in the midst of even a desolation, 4 Your cities I them. I myself, Jehovah, have shall set as a devastated place, and you yourself will become a sheer 25 "" And I will conclude with desolate waste; and you will have

6 "'Therefore as I am alive,' is the utterance of the Lord Jehovah, pursue you. Surely it was blood that Jehovah when I break the bars of even a desolation, and I will cut their yoke and I have delivered off from it the one passing through and the one returning. 8 And I 28 And they will no longer become ones; as for your hills and your your them, and they will actually lasting desolate wastes are what I dwell in security, with no one to shall make you, and your own cities will not be inhabited; and you people will have to know that I am Jehovah.'

10 "By reason of your saying, 'These two nations and these two lands-they will become my own. and we shall certainly take possession of each [land],' whereas Jethere. 11 'therefore as I am alive,' house of Israel,' is the utterance of is the utterance of the Lord Jehovah. 'I will act also according to your anger and according to your jealousy that you have expressed owing to your feelings of hatred toward them; and I will make myself known among them when I judge you. 12 And you will have tinued to occur to me, saying: to know that I myself, Jehovah. 2 "Son of man, set your face have heard all your disrespectful against the mountainous region of things that you have said con-Se'ir and prophesy against it. cerning the mountains of Israel, 3 And you must say to it, 'This is saying: "They have been laid desowhat the Lord Jehovah has said: late. To us they have been given "Here I am against you. O moun- for food." 13 And you people kept tainous region of Se'ir, and I will acting in great style against me multiplied against me your words. | 6 "Therefore prophesy concern-I myself have heard [them].'

that all the earth rejoices, a desolate waste is what I shall make of you. 15 Just as there was rejoicwas laid desolate, the same thing I have borne." shall make of you. A desolate waste 7 "Therefore this is what the is what you will become, O mountainous region of Se'ir, even all E'dom, all of it; and they will have that the nations that you have to know that I am Jehovah."

36 "And as for you, O son of mountains of Israel, and you must say, 'O mountains of Israel, hear own boughs and bear your own the word of Jehovah. 2 This is fruitage for my people Israel, for what the Lord Jehovah has said: "For the reason that the enemy has said against you, 'Aha! Even the high places of old time-as a possession it has become ours!""

3 "Therefore prophesy, and you must say, 'This is what the Lord Jehovah has said: "For the reason, even for the reason that there has been a lying desolate and a snapping at you people from all sides. in order for you to become a possession to the remaining ones of the nations and you continue being talked about with the tongue and there is a bad report among people. 4 therefore, O mountains of will do more good than in your Israel, hear the word of the Lord initial state; and you will have to Jehovah! This is what the Lord know that I am Jehovah. 12 And Jehovah has said to the mountains upon you I will cause humankind and to the hills, to the stream beds and to the valleys and to the devastated places that were laid desolate and to the abandoned cities possession to them, and you will that have come to be for plunder not bereave them again of any and for ridicule to the remaining more children." ones of the nations that are round about; 5 therefore this is what hovah has said, 'For the reason the Lord Jehovah has said, 'Certainly in the fire of my zeal I will "A devourer of humankind is what speak against the remaining ones you yourself are, and [a land] of the nations and against E'dom, bereaving your nations of chilall of it, those who have given my dren is what you have become,"' land to themselves as a possession 14 'therefore humankind you will with the rejoicing of all the heart, no more devour, and your nations with scorn in [the] soul, for the you will no more bereave of chilsake of its pasture ground [and] dren,' is the utterance of the Lord for the plunder.", Jehovah. 15 'And I shall cause no

ing the soil of Israel, and you must 14 "This is what the Lord Je- say to the mountains and to the hovah has said. 'At the same time hills, to the stream beds and to the valleys. 'This is what the Lord Jehovah has said: "Look! I myself in my zeal and in my rage ing on your part at the inheritance must speak, for the reason that of the house of Israel because it humiliation by nations is what you

Lord Jehovah has said, 'I myself have raised my hand [in an oath] round about-they themselves will bear their own humiliation. 8 And man, prophesy concerning the You yourselves, O mountains of Israel, will give forth your very they have drawn near to the point of coming in. 9 For here I am in favor of you, and I shall certainly turn toward you, and you will actually be cultivated and sown with seed. 10 And I will multiply upon you humankind, the whole house of Israel, all of it, and the cities must become inhabited, and the devastated places themselves will be rebuilt. 11 Yes, I will multiply upon you humankind and animalkind, and they will certainly multiply and become fruitful, and I shall actually cause you to be inhabited as in your former condition and I to walk, even my people Israel, and they must take possession of you. and you must become a hereditary

13 "This is what the Lord Jethat there are those saving to you:

16 And the word of Jehovah continued to occur to me, saving: 17 "Son of man, the house of Israel are dwelling upon their soil. and they keep making it unclean ings. Like the uncleanness of menstruction their way has become before me. 18 And I shall pour out my rage upon them on account of shall become your God.' the blood that they have poured out have made unclean with their dungy idols. 19 And I shall scatter them among the nations, so that they will be dispersed among the the house of Israel have profaned come in."

of Israel, 'This is what the Lord Israel.' Jehovah has said: "Not for your sakes am I doing [it], O house hovah has said, 'In the day of my of Israel, but for my holy name, cleansing you from all your errors which you have profaned among I will also cause the cities to be the nations where you have come inhabited, and the devastated places in." 23 'And I shall certainly must be rebuilt. 34 And the dessanctify my great name, which was olated land itself will be cultibeing profaned among the na- vated, whereas it had become tions, which you profaned in the a desolate waste before the eyes midst of them; and the nations of every passer-by. 35 And peowill have to know that I am ple will certainly say: "That land Jehovah,' is the utterance of the yonder which was laid desolate Lord Jehovah, 'when I am sancti- has become like the garden of fied among you before their eyes. Eden, and the cities that were a 24 And I will take you out of the waste and that were laid desolate nations and collect you together and that were torn down are fortiout of all the lands and bring you fied; they have become inhabited." in upon your soil. 25 And I will 36 And the nations that will be left. sprinkle upon you clean water, and remaining round about you will you will become clean; from all have to know that I myself, Jeho-

further humiliating talk by the | your impurities and from all your nations to be heard concerning you, dungy idols I shall cleanse you. and reproach by peoples you will 26 And I will give you a new heart. bear no more, and your nations you and a new spirit I shall put inside will no more cause to stumble,' is you, and I will take away the heart the utterance of the Lord Jehovah." of stone from your flesh and give you a heart of flesh. 27 And my spirit I shall put inside you, and I will act so that in my regulations you will walk, and my judicial decisions you will keep and actually with their way and with their deal- carry out. 28 And you will certainly dwell in the land that I gave to your forefathers, and you must become my people and I myself

29 "'And I will save you from upon the land, which [land] they all your impurities and call to the grain and make it abound, and I shall put upon you no famine. 30 And I shall certainly make the fruitage of the tree abound, and lands. According to their way and the produce of the field, in order according to their dealings I shall that you may no more receive have to judge them. 20 And they among the nations the reproach of will come in to the nations where famine. 31 And you will be bound they will have to come in, and peo- to remember your bad ways and ple will profane my holy name your dealings that were not good. in saying with reference to them, and you will be bound to feel a "These are the people of Jehovah, loathing at your own person on and from his land they have gone account of your errors and on acout.' 21 And I shall have com- count of your detestable things. passion on my holy name, which 32 Not for your sakes am I doing [this],' is the utterance of the Lord among the nations where they have Jehovah, 'let it be known to you. Be ashamed and feel humiliation 22 "Therefore say to the house because of your ways, O house of

33 "This is what the Lord Je-

vah have built the things torn ! down. I have planted what has been laid desolate. I myself, Jehovah, have spoken and I have done fitl.

37 "This is what the Lord Jehovah has said. "This is what I shall yet let myself be searched may come to life." " for by the house of Israel to do for them: I shall multiply them like a flock with men. 38 Like a flock of holy persons, like the flock of Jerusalem in her festal seasons, thus the cities that had been a waste will become full of a flock of men: and people will have to know that I am Jehovah.'"

The hand of Jehovah proved to be upon me, so that he brought me forth in the spirit of Jehovah and set me down in the midst of the valley plain, and it was full of bones. 2 And he had me pass along by them all round about, and, look! there were very many on the surface of the valley plain and, look! they were very dry, 3 And he began to say to me: "Son of man, can these bones come to life?" To that I said: "Lord Jehovah, you yourself well know." 4 And he went on to say to me: "Prophesy over these bones and you must say to them, 'O you dry bones, hear the word of Jehovah:

5 "'This is what the Lord Jehovah has said to these bones: "Here I am bringing into you breath, and you must come to life. 6 And I will put upon you sinews and cause to come upon you flesh. and I will overlay upon you skin and put in you breath, and you must come to life; and you will have to know that I am Jehovah." '

7 And I prophesied just as I had been commanded. And a sound began to occur as soon as I prophesied, and here there was a rattling. and bones began to approach, bone to its bone. 8 And I saw, and, look! upon them sinews themselves ple begin to say to you, 'Will you and flesh itself came up and skin not tell us what these things mean began to be overlaid upon them to you?' 19 speak to them, 'This above. But as regards breath, there is what the Lord Jehovah has said:

9 And he went on saving to me: "Prophesy to the wind, Prophesy, O son of man, and you must say to the wind, 'This is what the Lord Jehovah has said: "From the four winds come in. O wind, and blow upon these killed people, that they

10 And I prophesied just as he had commanded me, and the breath proceeded to come into them, and they began to live and stand upon their feet, a very, very great mili-

tary force.

11 And he went on to say to me: "Son of man, as regards these bones, they are the whole house of Israel. Here they are saying, 'Our bones have become dry, and our hope has perished. We have been severed off to ourselves.' 12 Therefore prophesy, and you must say to them. 'This is what the Lord Jehovah has said: "Here I am opening your burial places, and I will bring you up out of your burial places. O my people, and bring you in upon the soil of Israel. 13 And you will have to know that I am Jehovah when I open your burial places and when I bring you up out of your burial places. O my people," 14 'And I will put my spirit in you, and you must come to life, and I will settle you upon your soil; and you will have to know that I myself. Jehovah, have spoken and I have done [it],' is the utterance of Jehovah."

15 And the word of Jehovah continued to occur to me, saying: 16 "And as for you, O son of man, take for yourself a stick and write upon it, 'For Judah and for the sons of Israel his partners.' And take another stick and write upon it, 'For Joseph, the stick of E'phraim, and all the house of Israel his partners.' 17 And cause them to approach each other into one stick for yourself, and they will actually become just one in your hand. 18 And when the sons of your peowas none in them, "Here I am taking the stick of

Joseph, which is in the hand of prove to be over them, and I shall E'phra im, and the tribes of Israel certainly become their God, and his partners, and I will put them they themselves will become my upon it, that is, the stick of Judah. and I shall actually make them one have to know that I. Jehovah, am stick, and they must become one sanctifying Israel when my sancin my hand."' 20 And the sticks tuary comes to be in the midst of upon which you write must prove to be in your hand before their

21 "And speak to them, 'This is what the Lord Jehovah has said: "Here I am taking the sons of Israel from among the nations to which they have gone, and I will collect them together from round about and bring them onto their soil. 22 And I shall actually make Gog, you head chieftain of Me'them one nation in the land, on the mountains of Israel, and one king is what all of them will come to have as king, and they will no longer continue to be two nations, nor will they be divided any longer into two kingdoms. 23 And they will no longer defile themselves with their dungy idols and with their disgusting things and with all their transgressions: and I shall certainly save them from all their dwelling places in which they have sinned, and I will cleanse them. and they must become my people. and I myself shall become their

24 ""And my servant David will be king over them, and one shepherd is what they will all come to have: and in my judicial decisions they will walk, and my statutes they will keep, and they will certainly carry them out. 25 And they will actually dwell upon the land that I gave to my servant, to Jacob, in which your forefathers dwelt, and they will actually dwell upon it, they and their sons and their sons' sons to time indefinite. and David my servant will be their chieftain to time indefinite.

God.

26 ""And I will conclude with them a covenant of peace; an in-And I will place them and multiply vou." them and place my sanctuary in the midst of them to time indefinite, vah has said, 'And it must occur

people. 28 And the nations will them to time indefinite."'"

38 And the word of Jehovah continued to occur to me. saying: 2 "Son of man, set your face against Gog [of] the land of Ma'gog, the head chieftain of Me'shech and Tu'bal, and prophesy against him. 3 And you must say, 'This is what the Lord Jehovah has said: "Here I am against you. O shech and Tu'bal. 4 And I shall certainly turn you around and put hooks in your jaws and bring you forth with all your military force, horses and horsemen, all of them clothed in perfect taste, a numerous congregation, with large shield and buckler, all of them handling swords: 5 Persia, E-thi-o'pi-a and Put with them, all of them with buckler and helmet; 6 Go'mer and all its bands, the house of To gar'mah, [of] the remotest parts of the north, and all its bands.

many peoples with you.

7 ""Be ready, and let there be preparation on your part, you with all your congregation, those congregated alongside you, and you must become their guard.

8 ""After many days you will be given attention. In the final part of the years you will come to the land [of people] brought back from the sword, collected together out of many peoples, onto the mountains of Israel, that have proved to be a constantly devastated place; even [a land] that has been brought forth from the peoples, [where] they have dwelt in security, all of them. 9 And you will be bound to come up. Like a storm you will come in. Like clouds to cover the definitely lasting covenant is what land you will become, you and all there will come to be with them, your bands and many peoples with

10 "This is what the Lord Jeho-27 And my tabernacle will actually in that day that things will come reinhabited and upon a people gathered together out of the nations. [one] that is accumulating wealth and property. [those] who are

13 "'She'ba and De'dan and the merchants of Tar'shish and all its maned young lions-they will say to you: "Is it to get a big spoil that you are coming in? Is it to do much plundering that you have congregated your congregation, in order to carry off silver and gold, to take wealth and property, to get a very great spoil?",

14 "Therefore prophesy, O son of man, and you must say to Gog. 'This is what the Lord Jehovah has said: "Will it not be in that day when my people Israel are dwelling in security that you will know [it]? 15 And you will certainly come from your place, from the remotest parts of the north, you and many peoples with you, all of them riding on horses, a great congregation, even a numerous military force. 16 And you will be bound to come up against my people Israel, like clouds to cover the land. In the final part of the days it will occur, and I shall certainly bring you against my land, for the purpose that the nations may know me when I sanctify myself in you before their eyes, O Gog."'

17 "This is what the Lord Jehovah has said, 'Are you the same days by the hand of my servants the prophets of Israel, who were prophesying in those days-years -as to bringing you in upon them?

day, in the day when Gog comes food."'

up into your heart, and you will in upon the soil of Israel.' is the certainly think up an injurious utterance of the Lord Jehovah. scheme: 11 and you must say: "I 'that my rage will come up into shall go up against the land of open my nose. 19 And in my ardor, in rural country. I shall come in upon the fire of my fury, I shall have to those having no disturbance, dwell- speak. Surely in that day a great ing in security, all of them dwelling quaking will occur in the soil of without wall, and they do not have Israel, 20 And because of me the even bar and doors." 12 It will be fish of the sea and the flying creato get a big spoil and to do much tures of the heavens and the wild plundering, in order to turn your beasts of the field and all the hand back upon devastated places creeping things that are creeping on the ground and all mankind that are upon the surface of the ground will be bound to shiver, and the mountains will actually be dwelling in the center of the earth, thrown down and the steep ways will have to fall, and to the earth even every wall will fall.'

21 "'And I will call forth against him throughout all my mountainous region a sword,' is the utterance of the Lord Jehovah. 'Against his own brother the sword of each one will come to be. 22 And I will bring myself into judgment with him, with pestilence and with blood: and a flooding downpour and hailstones, fire and sulphur I shall rain down upon him and upon his bands and upon the many peoples that will be with him. 23 And I shall certainly magnify myself and sanctify myself and make myself known before the eyes of many nations; and they will have to know that I am Jehovah.'

39 "And as regards you, O son of man prophesy against Gog of man, prophesy against Gog. and you must say, 'This is what the Lord Jehovah has said: "Here I am against you, O Gog, you head chieftain of Me'shech and Tu'bal. 2 And I will turn you around and lead you on and cause you to come up from the remotest parts of the north and bring you in upon the mountains of Israel. 3 And I will strike your bow out of your left hand, and your arrows I shall cause to fall out of your own right hand. one of whom I spoke in the former 4 On the mountains of Israel you will fall, you and all your bands and the peoples that will be with you. To birds of prey, birds of every sort of wing, and the wild beasts 18 "'And it must occur in that of the field I will give you for

you will fall, for I myself have through the land, burying, with spoken,' is the utterance of the those passing through, those left Lord Jehovah.

Ma'gog and upon those who are the end of seven months they will inhabiting the islands in security; keep making search. 15 And those and people will have to know that passing through must pass along I am Jehovah. 7 And my holy through the land, and should one name I shall make known in the actually see the bone of a man midst of my people Israel, and I he must also build beside it a markshall no more let my holy name be er, until those who do the burying profaned; and the nations will have will have buried it in the Valley of to know that I am Jehovah, the Gog's Crowd, 16 And the name Holy One in Israel.'

must be brought to be,' is the utter- | the land.' ance of the Lord Jehovah, 'This is and bucklers and large shields,for with the armor they will light fires.'

who had been plundering them,' is the utterance of the Lord Jehovah.

11 "'And it must occur in that I will sacrifice for you."' day that I shall give to Gog a on the east of the sea, and it of warriors, is the utterance of the will be stopping up those passing Lord Jehovah. through. And there they will have to bury Gog and all his crowd, and they will be certain to call [it] the nations will have to see my judg-Valley of Gog's Crowd. 12 And ment that I have executed and my those of the house of Israel will hand that I have placed among have to bury them for the purpose them. 22 And those of the house of cleansing the land, for seven of Israel will have to know that months. 13 And all the people of I. Jehovah, am their God from the land will have to do the bury- that day and forward. 23 And the ing, and it will certainly become nations will have to know that it for them a matter of fame in the was because of their error that day that I glorify myself,' is the they, the house of Israel, went into utterance of the Lord Jehovah.

5 "'Upon the surface of the field | will divide off, passing along remaining on the surface of the 6 "'And I will send fire upon earth, in order to cleanse it. To of [the] city will also be Ha·mo'-8 "Look! It must come and it nah. And they will have to cleanse

17 "And as regards you, O son of the day of which I have spoken, man, this is what the Lord Jehovah 9 And the inhabitants of the cities has said, 'Say to the birds of every of Israel will certainly go forth and sort of wing and to all the wild burn and build fires with the armor beasts of the field: "Collect yourselves together and come. Gather with the bows and with the arrows yourselves together all around to and with the handstaves and with my sacrifice, which I am sacrificthe lances: and with them they ing for you, a great sacrifice on will have to light fires seven years, the mountains of Israel, And you 10 And they will not carry sticks of will certainly eat flesh and drink wood from the field, nor will they blood. 18 The flesh of mighty ones gather firewood out of the forests, you will eat, and the blood of the chieftains of the earth you will drink, rams, young male sheep, and "'And they will certainly make he-goats, young bulls, the fatlings spoil of those who had been making of Ba'shan all of them. 19 And spoil of them, and plunder those you will be certain to eat fat to satisfaction and to drink blood to drunkenness, from my sacrifice that

20 "'And you must get satisfied place there, a burial place in Israel, at my table on horses and chariotthe valley of those passing through eers, mighty persons and all sorts

21 "'And I will set my glory among the nations; and all the exile, on account of the fact that 14 "'And there will be men for they behaved unfaithfully toward continual [employment] whom they me, so that I concealed my face from them and gave them into the uring reed, and he was standing hand of their adversaries, and they in the gate. 4 And the man began kept falling, all of them, by the to speak to me: "Son of man, see sword. 24 According to their uncleanness and according to their transgressions I did with them, and I kept concealing my face from them.'

25 "Therefore this is what the Lord Jehovah has said. 'Now is when I shall bring back the captive ones of Jacob and actually have mercy upon all the house of Israel: and I will show exclusive devotion for my holy name, 26 And they will have borne their humiliation and all their unfaithfulness with which they have acted toward me. when they dwell on their soil in security, with no one to make [them] tremble. 27 When I bring them back from the peoples and I actually collect them together out of the lands of their enemies. I will also sanctify myself among them before the eves of many nations.'

28 "'And they will have to know that I, Jehovah, am their God, when I send them in exile to the nations and actually bring them together upon their soil, so that I shall leave none of them remaining there any longer. 29 And I shall no longer conceal my face from them, because I will pour out my spirit upon the house of Israel.' is the utterance of the Lord Jehovah."

40 In the twenty-fifth year of our exile, in the start of the year, on the tenth [day] of the month, in the fourteenth year after the city had been struck down, on this very same day the hand of Jehovah proved to be upon me, so that he brought me to that place. 2 In of the entrance of the gate, ten the visions of God he brought me to the land of Israel and gradually set me down upon a very high mountain, on which there was something like the structure of a city to the south.

there, and, look! there was a man, on this side and six cubits on that His appearance was like the ap- side. pearance of copper, and there was a flax cord in his hand, and a meas- the gate from the roof of the [one]

with your eyes, and with your ears hear, and set your heart upon all that I am showing you, because for the purpose of [my] showing you. you have been brought here. Tell everything that you are seeing to the house of Israel."

5 And, look! there was a wall outside the house all round about, And in the hand of the man there was the measuring reed of six cubits, by a cubit and a handbreadth. And he began to measure the breadth of the thing built, one reed; and the height, one reed.

6 Then he came to the gate, the front of which is toward the east. and went up by its steps. And he began to measure the threshold of the gate, one reed in width, and the other threshold, one reed in width. 7 And the guard chamber was one reed in length and one reed in width, and between the guard chambers there were five cubits; and the threshold of the gate beside the porch of the gate toward the interior was one reed.

8 And he proceeded to measure the porch of the gate toward the interior, one reed. 9 So he measured the porch of the gate, eight cubits; and its side pillars, two cubits; and the porch of the gate was toward the interior.

10 And the guard chambers of the gate toward the east were three on this side and three on that side. The three of them were of the same measurement, and the side pillars were of the same measurement, on this side and on that side.

11 Then he measured the width cubits; the length of the gate, thirteen cubits.

12 And the fenced area in front of the guard chambers was one cubit, and there was a fenced area of one cubit on [either] side. And 3 And he proceeded to bring me the guard chamber was six cubits

13 And he went on to measure

guard chamber to the roof of the other, a width of twenty-five cubits; entrance was across from entrance. 14 Then he made side pillars of sixty cubits, even to the side pillar[s] of the courtyard in the ments as these. 25 And it and gate[s] all around. 15 And by the front of the gate of the entryway [to] by the front of the porch of the inner gate was fifty cubits.

16 And there were windows of narrowing frames for the guard chambers and for their side pillars toward the inside of the gate all around, and that is the way it was for the porches. And the windows were all around toward the inside, and on the side pillars there were palm-tree figures.

17 And he gradually brought me into the outer courtyard, and, look! there were dining rooms, and a pavement made for the courtyard all around. There were thirty dining rooms upon the pavement. 18 And the pavement at the side of the gates was exactly as the length of the gates-the lower pavement.

19 And he proceeded to measure the width from in front of the lower gate to the front of the inner courtyard. Outside it was a hunnorth.

a gate the front of which was to- and its ascent was eight steps. ward the north. He measured its | 32 And he gradually brought me length and its width. 21 And its into the inner courtyard by way guard chambers were three on this of the east, and he proceeded to side and three on that side. And measure the gate as of the same its own side pillars and its own measurements as these. 33 And porch proved to be according to the its guard chambers and its side measurement of the first gate. Fifty pillars and its porch were of the cubits was its length, and its width same measurements as these, and was twenty-five in cubits. 22 And it and its porch had windows all its windows and its porch and its around. The length was fifty cubits, palm-tree figures were of the same and the width twenty-five cubits. the front of which is toward the outer courtyard, and palm-tree could go up into it, and its porch this side and on that side. And was to their front.

courtyard was opposite the gate to into the north gate, and he measthe north; also [one] to the east, ured, with the same measurements And he proceeded to measure from as these, 36 its guard chambers, gate to gate a hundred cubits. Its side pillars and its porch. And

24 And he gradually brought me toward the south, and, look! there was a gate toward the south, and he measured its side pillars and its porch as of the same measureits porch had windows all around, like these windows. Fifty cubits was the length, and the breadth was twenty-five cubits. 26 And there were seven steps for going up to it, and its porch was to their front. And it had palm-tree figures, one on this side and one on that

side on its side pillars.

27 And the inner courtyard had a gate toward the south. And he measured from gate to gate toward the south a hundred cubits. 28 And he gradually brought me into the inner courtyard by the gate of the south. And he proceeded to measure the gate of the south as of the same measurements as these. 29 And its guard chambers and its side pillars and its porch were of the same measurements as these. And it and its porch had windows round about. Fifty cubits was the length, and the width was twentyfive cubits. 30 And there were porches all around; the length was twenty-five cubits, and the width dred cubits, to the east and to the five cubits. 31 And its porch was to the outer courtyard, and palm-20 And the outer courtyard had tree figures were on its side pillars,

measurement as those of the gate 34 And its porch was toward the east. And by seven steps people figures were on its side pillars on its ascent was eight steps.

23 And the gate of the inner 35 And he proceeded to bring me

length was fifty cubits, and the north is for the priests who are width twenty-five cubits. 37 And taking care of the obligation of the to the outer courtyard were its side altar. They are the sons of Za'dok, pillars, and palm-tree figures were who, from the sons of Le'vi, are on its side pillars on this side and approaching Jehovah to minister to on that side. And its ascent was him." eight steps.

entrance was by the side pillars they would rinse the whole burnt the altar was before the house.

offering.

969

and the guilt offering. 40 And on the outer side, as one goes up to the entrance of the north gate, there were two tables. And on the other side that belongs to the porch of the gate there were two tables. 41 There were four tables over here pillars by the side posts, one over and four tables over there at the here and one over there. side of the gate—eight tables, upon which they would do the slaughtering. 42 And the four tables for measuring the side pillars, six cuthe whole burnt offering were of bits being the width over here and hewn stone. The length was one cubit and a half, and the width one cubit and a half, and the the width of the entrance was ten height one cubit. Upon them they cubits, and the sides of the enwould also deposit the implements trance were five cubits over here with which they would slaughter the whole burnt offering and the went measuring its length, forty sacrifice. 43 And the ledges for setting down things were of one handbreadth, firmly fixed on the interior, all around; and upon the tables [they would deposit] the of the entrance, two cubits; and flesh of the gift offering.

inner gate there were the dining cubits. 4 And he went measuring rooms of the singers, in the inner its length, twenty cubits; and [its] courtyard, which is on the side of the north gate. And their front temple. Then he said to me: "This side was toward the south. There is the Most Holy." was one on the side of the east gate. The front was toward the the wall of the house, six cubits,

north.

me: "This one, the dining room around the house it was, round the front of which is toward the about. 6 And the side chambers south, is for the priests who are were side chamber upon side chamtaking care of the obligation of the ber, three [stories], and for thirty house. 46 And the dining room times; and they were entering into

it had windows all around. The the front of which is toward the

47 And he went measuring the 38 And a dining room with its [inner] courtyard. The length was a hundred cubits, and the width a of the gates. There it was that hundred cubits, foursquare. And

48 And he proceeded to bring me 39 And in the porch of the gate into the porch of the house, and there were two tables on this side he went measuring the side pillar and two tables on that side, for of the porch, five cubits on this slaughtering upon them the whole side and five cubits on that side. burnt offering and the sin offering And the width of the gate was three cubits on this side and three cubits on that side.

> 49 The length of the porch was twenty cubits, and the width eleven cubits. And by steps was how they would go up to it. And there were

41 And he proceeded to bring me into the temple, and he went six cubits the width over there, the width of the side pillar. 2 And and five cubits over there. And he cubits; and the width, twenty cubits.

3 And he went inside and proceeded to measure the side pillar the entrance, six cubits; and the 44 And on the outside of the width of the entrance was seven width, twenty cubits, before the

5 And he proceeded to measure

And the width of the side chamber 45 And he proceeded to speak to was four cubits, round about: all

the wall that belonged to the house, | yard; 16 the thresholds, and the that is, the side chambers all windows with narrowing frames, around, in order that they might and the galleries were round about be held in, but they were not held the three of them. In front of the in in the wall of the house. 7 And threshold there was paneling of there was a widening out and turn- wood all around, and [from] the ing around upward and upward to floor up to the windows; and the the side chambers, for the winding windows were covered ones. 17 To passage of the house was upward above the entrance and as far as the and upward all around the house, inner house and on the outside and Therefore there was a widening to upon the whole wall all around, the house upward, and from the on the inner [house] and on the lowest [story] one could go up to outside, there were measurements, the uppermost [story], by the mid- 18 even carved cherubs and palm-

high platform for the house all and the cherub had two faces. around. As regards the foundations 19 And the face of a man was of the side chambers, there was a toward the palm-tree figure on this full reed of six cubits to the joining, side, and the face of a maned 9 The width of the wall that be- young lion was toward the palmlonged to the side chamber, to the tree figure on that side, they being outside, was five cubits. And there carved on the whole house all construction of the side chambers the entrance there were carved that belonged to the house.

the width was twenty cubits round and one entrance to the south; and the width of the area of the space left open was five cubits, all around.

before the separated area, the side [of which] was toward the west, was seventy cubits wide. And the wall of the building was five cubits in width, it being all around; and its length was ninety cubits.

13 And he measured the house, a hundred cubits in length; and the separated area and the building and its walls, a hundred cubits in length. 14 And the width of the front of the house and the separated area to the east was a hundred cubits.

15 And he measured the length of the building before the separated area that was behind it and its galleries on this side and on that of the house and the canopies.

place and the porches of the court- by the way toward the north. And

tree figures, with a palm-tree figure 8 And I saw that there was a between a cherub and a cherub, was a space left open [by] the around. 20 From the floor to above cherubs and palm-tree figures, [on] 10 And between the dining rooms the wall of the temple.

21 As for the temple, the doorabout the house, all around. 11 And post was squared; and [in] front the entrance of the side chamber of the holy place there was an was to the space left open, one appearance like the [following] entrance being toward the north appearance: 22 the wooden altar was three cubits high, and its length was two cubits, and it had its corner posts. And its length and its walls were of wood. And he 12 And the building that was proceeded to speak to me: "This is the table that is before Jehovah."

23 And the temple and the holy place had two doors. 24 And two door leaves belonged to the doors, the two being turnable. One door had two door leaves, and the other had two door leaves. 25 And there were made upon them, upon the doors of the temple, cherubs and palm-tree figures, like those made for the walls, and there was a canopy of wood over the front of the porch outside. 26 And there were windows of narrowing frames and palm-tree figures over here and over there along the sides of the porch and the side chambers

side, a hundred cubits.

Also the temple [and] the inner 42 And he gradually brought me forth to the outer courtyard

front of the separated area and in to them. that was in front of the building to the north. 2 Before the length me: "The dining rooms of the of a hundred cubits there was the north [and] the dining rooms of north entrance, and the width was the south that are before the sepafifty cubits. 3 In front of the rated area, they are the holy dining twenty [cubits] that belonged to rooms, where the priests who are the inner courtyard and in front approaching Jehovah eat the most of the pavement that belonged to the outer courtyard there was gal- most holy things and the grain lery opposite gallery in three [stor- offering and the sin offering and iesl. 4 And before the dining rooms there was a walkway ten is holy. 14 When they, the priests, cubits in width to the inside, a have come in, they will not also way of one cubit, and their en- go out from the holy place to the trances were to the north. 5 And outer courtyard, but there they will as for the dining rooms, the uppermost ones were shorter, for the they customarily minister, for they galleries took away from them, are something holy. They will more than the lowest ones and clothe themselves with other gar-[the] building, 6 For they were has to do with the people." in three stories, and they had no pillars like the pillars of the courtyards. That is why more room was taken away than from the lowest ones and from the middle ones the east, and he measured it all from the floor.

7 And the stone wall that was outside was close by the dining rooms toward the outer courtyard before the [other] dining rooms. Its length was fifty cubits. 8 For the length of the dining rooms that were toward the outer courtyard was fifty cubits, and, look! before the temple it was a hundred cubits. 9 And from below these dining rooms the entryway was to the east, when one comes in to them from the outer courtyard.

10 In the width of the stone wall of the courtyard toward the east. before the separated area and before the building, there were dining rooms. 11 And there was a way before them like the appearance of the dining rooms that were toward the north, so their length was [and] so their width was; and all their exits [were alike], and toward the east. 2 And, look! the their plans alike and their entrances glory of the God of Israel was alike. 12 And like the entrances coming from the direction of the of the dining rooms that were east, and his voice was like the toward the south was the entrance voice of vast waters; and the earth at the head of the way, the way itself shone because of his glory.

he proceeded to bring me to the before the corresponding stone wall dining-room [block] that was in toward the east, when one comes

13 And he proceeded to say to holy things. There they deposit the the guilt offering, because the place deposit their garments in which than the middle ones, as regards ments, and must approach to what

15 And he finished the measurements of the inner house, and he brought me out by the way of the gate the front of which was toward around.

16 He measured the eastern side with the measuring reed. It was five hundred reeds, by the measuring reed, round about.

17 He measured the northern side, five hundred reeds, by the measuring reed, round about.

18 The southern side he measured, five hundred reeds, by the measuring reed.

19 He went around to the western side. He measured five hundred reeds, by the measuring reed.

20 For the four sides he measured it. It had a wall all around, with a length of five hundred [reeds] and a width of five hundred [reeds], to make a division between what is holy and what is profane, the documented leaderthe

43 Then he made me go to the gate, the gate that is facing

3 And it was like the appearance observe all its ground plan and all of the vision that I had seen, like its specifications and may actually the vision that I saw when I came carry them out. 12 This is the to bring the city to ruin; and there law of the House. On the top of were appearances like the appearance that I saw by the river Che'bar, and I went falling upon my Look! This is the law of the House. face.

4 And the glory of Jehovah itself came into the house by way of proceeded to raise me up and bring me into the inner courtvard, and, look! the house had become full of the glory of Jehovah. 6 And I began to hear someone speaking to me out of the house, and [the] man himself had come to be stand-

to say to me:

"Son of man, [this is] the place of my throne and the place of the reside in the midst of the sons of more will they, the house of Israel, defile my holy name, they and their kings, by their fornication and by the carcasses of their kings at their death, 8 by their putting their threshold with my threshold and their doorpost beside my doorpost, with the wall between me cubit round about. and them. And they defiled my holy name by their detestable things terminating them in my anger. 9 Now let them remove their fornication and the carcasses of their certainly reside in the midst of and to sprinkle upon it blood.' them to time indefinite.

10 "As for you, O son of man, inform the house of Israel about the House, that they may feel humiliated because of their errors, and they must measure the pattern. 11 And if they actually feel humiliated because of all that they House, and its arrangement and its exits and its entryways, and all its ground plans and all its

the mountain its entire territory all around is something most holy.

13 "And these are the measurements of the altar in cubits, a cubit being a cubit and a handthe gate the front of which was breadth. And [its] bottom is a cubit. toward the east. 5 And a spirit And a cubit is the width. And its border is upon its lip round about. one span. And this is the base of the altar. 14 And from the bottom on the floor to the lower surrounding ledge there are two cubits, and the width is one cubit. And from the small surrounding ledge to the ing beside me. 7 And He went on big surrounding ledge there are four cubits, and [its] width is a cubit. 15 And the altar hearth is four cubits, and out from the altar soles of my feet, where I shall hearth and upward there are the four horns, 16 And the altar Israel to time indefinite; and no hearth is twelve [cubits] in length. with twelve [cubits] of width. squared on its four sides. 17 And the surrounding ledge is fourteen [cubits] in length, with fourteen [cubits] of width, on its four sides: and the border surrounding it is half a cubit, and its bottom is a

"And its steps are facing east." 18 And he proceeded to say to that they did, so that I went ex- me: "Son of man, this is what the Lord Jehovah has said. 'These are the statutes of the altar on the day of its being made, in order to kings far from me, and I shall offer upon it whole burnt offerings

19 "'And you must give to the Levitical priests, who are of the offspring of Za'dok, the ones approaching me,' is the utterance of the Lord Jehovah, 'to minister to me, a young bull, the son of [the] herd, as a sin offering. 20 And you must take some of its blood have done, the ground plan of the and put [it] upon its four horns and upon the four corners of the surrounding ledge and upon the border round about and purify it specifications, and all its ground from sin and make atonement for plans and all its laws do you make it. 21 And you must take the known to them and write before young bull, the sin offering, and their eyes, in order that they may one must burn it in the appointed place of the House, outside the with your ears hear all that I am sanctuary. 22 And on the second speaking with you regarding all day you will bring near a buck of the statutes of the house of Jehothe goats, a sound one, as a sin vah and regarding all its laws. offering; and they must purify the and you must set your heart upon altar from sin the same as they the entryway of the house with all purified [it] from sin with the the exits of the sanctuary. 6 And young bull.'

the purifying from sin you will the Lord Jehovah has said: "That bring near a young bull, the son of is enough of you because of all [the] herd, a sound one, and a ram | your detestable things, O house of from the flock, a sound one. 24 And Israel, 7 when you bring in the you must bring them near before foreigners uncircumcised in heart Jehovah, and the priests must and uncircumcised in flesh, in order throw salt upon them and offer to come to be in my sanctuary so them up as a whole burnt offering as to profane it, even my house; to Jehovah. 25 For seven days you when you present my bread, fat will render up a he-goat as a sin and blood, while they keep breaking offering for the day; and a young my covenant on account of all bull, the son of [the] herd, and a your detestable things. 8 Neither ram out of the flock, perfect ones, have you taken care of the obligathey will render up. 26 For seven tion of my holy things, nor would days they will make atonement for you post [others] as caretakers of the altar, and they must cleanse it and install it. 27 And they will for yourselves." complete the days. And it must occur on the eighth day and from vah has said: "No foreigner, unthen on that the priests will render circumcised in heart and uncirupon the altar the whole burnt cumcised in flesh, may come into offerings of you people and your communion sacrifices; and I shall certainly find pleasure in you,' is the utterance of the Lord Jehovah."

And he proceeded to bring me back by way of the gate of the sanctuary, the outer one facing east, and it was shut. 2 Then Jehovah said to me: "As regards 11 And in my sanctuary they must this gate, shut is how it will con- become ministers at posts of overtinue. It will not be opened, and sight over the gates of the house no mere man will come in by it; and ministers at the house. They for Jehovah himself, the God of themselves will slaughter the whole Israel, has come in by it, and it burnt offering and the sacrifice for must continue shut. 3 However, the people, and they themselves the chieftain-as chieftain he him- will stand before them to minister self will sit in it, in order to eat to them. 12 For the reason that bread before Jehovah. By way of they kept ministering to them bethe porch of the gate he will come fore their dungy idols and became in, and by way of it he will go out."

you must say to Rebelliousness, to 23 "'On your making an end of the house of Israel, 'This is what my obligation in my sanctuary

9 "'This is what the Lord Jehomy sanctuary, that is, any foreigner who is in the midst of the sons of

Israel."

10 "'But as for the Levites who got far away from me when Israel, who wandered away from me, wandered after their dungy idols. they must also bear their error. to the house of Israel a stumbling 4 And he now brought me by way block into error, that is why I have of the north gate to before the raised my hand against them,' is house, that I might see, and, look! the utterance of the Lord Jehovah, the glory of Jehovah had filled the 'and they must bear their error. house of Jehovah, And I went fall- 13 And they will not approach to ing on my face. 5 Then Jehovah me to act as priest to me or to said to me: "Son of man, set your approach to any holy things of heart and see with your eyes, and mine, to the most holy things, and

they must bear their humiliation | 23 "'And my people they should and their detestable things that instruct in the difference between they did. 14 And I shall certainly a holy thing and a profane thing; make them caretakers of the obli- and the difference between what is gation of the house, as regards all unclean and what is clean they its service and as regards all that should cause them to know, 24 And should be done in it.'

priests, the sons of Za'dok, who sanctuary when the sons of Israel wandered away from me, they to minister to me, and they must will come near to my table to minister to me, and they must take care of the obligation to me.

17 "'And it must occur that when they come into the gates of the inner courtyard, linen garments they should wear, and no wool should come up on them when they minister in the gates of the inner courtyard and inside. 18 Linen headdresses are what should prove to be on their head. and linen drawers are what should prove to be upon their hips. They should not gird themselves with [what causes] sweat. 19 And when they go forth to the outer courtyard, [even] to the outer courtvard to the people, they should strip off their garments in which they were ministering, and they must deposit them in the holy dining rooms and put on other garments. that they may not sanctify the people with their garments. 20 And their head they should not shave. and the hair of the head they should not wear loose. They should by all means clip [the hair of] their heads. 21 And no wine should any priests drink when they come into the inner courtyard. 22 And no widow or divorced woman should they take for themselves as wives. but virgins of the offspring of the house of Israel or the widow who happens to be the widow of a priest

in a legal case they themselves 15 "'And as for the Levitical should stand in order to judge; with my judicial decisions they must also took care of the obligation of my judge it. And my laws and my statutes in regard to all my festal seasons they should keep, and my sabthemselves will come near to me baths they should sanctify. 25 And to a dead person of mankind he stand before me to present to me should not come in so as to become fat and the blood, is the utterance unclean, but for father or for mother of the Lord Jehovah. 16 "They or for son or for daughter [or] are the ones that will come into for brother or for a sister that has my sanctuary, and they themselves not become a husband's they may make themselves unclean. 26 And after his purification, seven days they should number off for him. 27 And on the day of his coming into the holy place, into the inner courtyard, to minister in the holy place, he should present his sin offering,' is the utterance of the Lord Jehovah.

28 "'And it must become theirs as an inheritance: I am their inheritance. And no possession should you people give them in Israel: I am their possession. 29 The grain offering and the sin offering and the guilt offering-they are the ones who will eat them. And every devoted thing in Israel-theirs it will become. 30 And the first of all the first ripe fruits of everything and every contribution of everything out of all your contributions -to the priests it will come to belong; and the first fruits of your coarse meals you should give to the priest, in order to cause a blessing to rest upon your house. 31 No body [already] dead and no creature torn to pieces of the flying creatures or of the beasts should the priests eat.

45 "And when you people allot the land as an inheritance, you should offer a contribution to Jehovah, a holy portion out of the land; as to length, twenty-five thousand [cubits] in length, and as to width, ten thousand. It will they may take.' be a holy portion in all its boundpriests themselves, the ministers of you! the sanctuary, those approaching to minister to Jehovah. And for that you should offer, the sixth them it must prove to be a place part of the e'phah from the ho'mer for houses, and a sacred place for of wheat, and the sixth part of the the sanctuary,

thousand in length and ten thou- oil, there is the bath measure of the sand in width. It will become the oil. The bath is a tenth of the cor. Levites', the ministers of the house. As a possession they will have ten baths are a ho'mer. 15 And twenty dining rooms.

city, you people will give five thousand in width and a length of twenty-five thousand, exactly as the the communion sacrifices, in order holy contribution. To all the house of Israel it will come to belong.

7 "'And for the chieftain there will be on this side and on that land, they will be responsible for side of the holy contribution and this contribution to the chieftain in of the possession of the city, beside Israel. 17 And upon the chieftain the holy contribution and beside will devolve the whole burnt offerthe possession of the city, something on the west side westward and something on the east side vals and during the new moons and eastward. And the length will be during the sabbaths, during all the exactly as one of the shares, from festal seasons of the house of Israel. the western boundary to the eastern He will be the one to provide the boundary. 8 As regards the land, sin offering and the grain offering it will become his as a possession and the whole burnt offering and in Israel. And no more will my chieftains maltreat my people, and the land they will give to the house of Israel.' house of Israel with respect to their tribes.'

9 "This is what the Lord Jehoyou. O chieftains of Israel!'

aries round about. 2 From this e'phah and an accurate bath measthere will prove to be for the holy ure you men should come to have. place five hundred by five hundred. 11 As regards the e'phah and the it being made square round about; bath measure, there should come and fifty cubits it will have as to be but one fixed amount, for pasture ground on each side. 3 And the bath to carry a tenth of a out of this measurement you should ho'mer and the tenth of the ho'mer measure the length of twenty-five an e'phah: with reference to the thousand and the width of ten ho'mer its required amount should thousand, and in it the sanctuary prove to be. 12 And the shekel is will come to be, something most twenty ge'rahs. Twenty shekels, holy. 4 As a holy portion out of twenty-five shekels, fifteen shekels the land it will come to be for the should prove to be the ma'neh for

13 "'This is the contribution e'phah from the ho'mer of barley; 5 "There will be twenty-five 14 and as for the allowance of the Ten baths are a ho'mer; because one sheep out of the flock, out of 6 "And as the possession of the two hundred from the livestock of Israel, for the grain offering and for the whole burnt offering and for to make atonement for them,' is the utterance of the Lord Jehovah.

> 16 "'As for all the people of the ings and the grain offering and the drink offering during the festithe communion sacrifices, in order to make atonement in behalf of the

18 "This is what the Lord Jehovah has said, 'In the first [month], on the first [day] of the month, vah has said, 'That is enough of you should take a young bull, a son of the herd, a sound one, and you "'Remove the violence and the must purify the sanctuary from sin, despoiling, and do justice and 19 And the priest must take some righteousness themselves. Lift your of the blood of the sin offering and expropriations off my people,' is the put it upon the doorpost of the utterance of the Lord Jehovah. house and upon the four corners of 10 'Accurate scales and an accurate the surrounding ledge belonging

to the altar and upon the doorpost | 4 "'And the whole burnt offering because of any man making a mismake atonement for the House.

should occur for you the passover. As a festival for seven days unfermented cakes are what should be eaten. 22 And on that day, in his own behalf and in behalf of all must provide a young bull as a sin offering. 23 And for the seven days of the festival he should provide as a whole burnt offering to Jehovah seven young bulls and seven rams, sound ones, daily for the seven days, and as a sin offering a buck of the goats daily. 24 And as a grain offering an e'phah for the young bull and an e'phah for the ram he should provide, and, as regards oil, a hin to the e'phah.

25 "'In the seventh [month], on the fifteenth day of the month. during the festival, he should provide the same as these for the seven days, the same as the sin offering, as the whole burnt offering, and as the grain offering and as the

oil."

"This is what the Lord Jehovah has said, 'As regards the gate of the inner courtyard that is facing east, it should continue shut he should come in; and when they for the six workdays, and on the go out, he should go out. 11 And sabbath day it should be opened. and on the day of the new moon it should be opened. 2 And the chieftain must come in by the way of the porch of the gate, from outside, and stand by the doorpost of the gate; and the priests must to the e'phah. render up his whole burnt offering and his communion sacrifices, and he must bow down upon the threshold of the gate, and he must go out. but the gate itself should not be shut until the evening. 3 And the open to him the gate that is facing people of the land must bow down at the entrance of that gate on the burnt offering and his communion sabbaths and on the new moons, sacrifices just as he does on the before Jehovah.

of the gate of the inner courtyard, that the chieftain should present 20 And that is how you will do to Jehovah on the sabbath day on the seventh [day] in the month | should be six sound male lambs and a sound ram: 5 and as a take and because of any inexpe-grain offering an e'phah for the rienced one; and you people must ram, and for the male lambs a grain offering as he is able to give. 21 "'In the first [month], on the and, as regards oil, a hin to the fourteenth day of the month, there e'phah. 6 And on the day of the new moon there should be a young bull, the son of the herd, a sound one, and six male lambs and a ram: sound ones they should prove to be. 7 And an e'phah for the young the people of the land, the chieftain bull and an e'phah for the ram he should render up as a grain offering, and for the male lambs according to what he is able to afford; and, as regards oil, a hin to the e'phah.

> 8 "'And when the chieftain comes in, by the way of the porch of the gate he should come in, and by the way of it he should go out. 9 And when the people of the land come in before Jehovah in the festal seasons, the one coming in by the way of the north gate in order to bow down should go out by the way of the south gate: and the one coming in by the way of the south gate should go out by the way of the gate to the north. No one should go back by the way of the gate by which he came in, for he should go out straight ahead of him. 10 And as regards the chieftain in their midst, when they come in, in the festivals and in the festal seasons the grain offering should prove to be an e'phah for the young bull and an e'phah for the ram. and for the male lambs as he is able to give; and, as regards oil, a hin

12 "'And in case the chieftain should provide as a voluntary offering a whole burnt offering, or communion sacrifices as a voluntary offering to Jehovah, one must also east, and he must provide his whole sabbath day. And he must go out,

and one must shut the gate after | posts of the courtvard. and. look! his going out.

13 "'And a sound male lamb. in its first year, you should provide as a whole burnt offering daily to oil, the third of a hin for sprinkling the grain offering and the oil morn-

burnt offering.

16 "This is what the Lord Jehovah has said. 'In case the chieftain should give a gift to each one of his sons as his inheritance, it itself will become the property of his sons themselves. It is their possession by inheritance. 17 And in case he should give a gift from his inheritance to one of his servants, it must also become his until the year of liberty; and it must return to the chieftain. Only his inheritance—as regards his sons is what should continue to belong to their own selves. 18 And the chieftain should not take any of the inheritance of the people so as to force them out of their possession. From his own possession he should give his sons an inheritance, to the end that my people may not be scattered each one from his possession."

19 And he proceeded to bring me in by the entryway that was by the side of the gate to the holy dining through the water, water [up] to rooms, those belonging to the priests, that were facing to the north, and, look! there was a place there on both rear sides to the west. 20 And he proceeded to say to me: "This is the place where the priests will boil the guilt offering and the sin offering, [and] where they will bake the grain offering, in order to carry nothing out to the outer courtyard so as to sanctify the people."

21 And he proceeded to bring me out to the outer courtyard and make me pass along to the four corner me return [to] the bank of the

there was a courtvard by [this] corner post of the courtyard, a courtyard by [that] corner post of the courtyard. 22 At the four cor-Jehovah, Morning by morning you ner posts of the courtyard there should provide it. 14 And as a were small courtyards, forty [cubits] grain offering you should provide in length and thirty in width. The with it morning by morning the four of them with corner strucsixth of an e'phah and, as regards tures had the same measurement. 23 And there was a row round the fine flour. The grain offering about them, round about the four to Jehovah is an indefinitely lasting of them, and there were boiling statute, constantly. 15 And they places made beneath the rows must provide the male lamb and round about. 24 Then he said to me: "These are the houses of those ing by morning as a constant whole doing the boiling, where the ministers of the House boil the sacrifice of the people."

47 And gradually he brought me back to the entrance of the House, and, look! there was water going forth from under the threshold of the House eastward, for the front of the House was east. And the water was going down from under, from the right-hand side of the House, south of the altar.

2 And he gradually brought me forth by the way of the north gate and took me around by the way outside to the outer gate that is facing toward the east, and, look! water was trickling from the righthand side.

3 When the man went forth eastward with a measuring line in his hand, he also proceeded to measure a thousand in cubits and to make me pass through the water, water [up] to the ankles.

4 And he continued measuring a thousand and then made me pass the knees.

And he continued measuring a thousand and now made me pass through-water [up] to the hips.

5 And he continued measuring a thousand. It was a torrent that I was not able to pass through, for the water had got high, water [permitting] swimming, a torrent that could not be passed through. 6 At that he said to me: "Have

you seen [this], O son of man?" Then he had me walk and had

torrent. 7 When I returned, why, from the Great Sea by the way to look! on the bank of the torrent Heth'lon, as one comes to Ze'dad, there were very many trees, on 16 Ha'math, Be-ro'thah, Sib'ra-im, this side and on that side. 8 And which is between the boundary of he went on to say to me: "This Damascus and the boundary of water is going forth to the eastern | Ha'math: Ha'zer-hat'ti-con, which region and must go down through is toward the boundary of Ha-uthe Ar'a bah. And it must come to ran'. 17 And the boundary from the sea. It being brought forth into the sea itself, [its] water is also e'non, the boundary of Damascus actually healed. 9 And it must occur that every living soul that swarms, in every place to which the northern side. double-size torrent comes, will get life. And it must occur that there between Ha-u-ran' and Damascus will be very many fish, because and between Gil'e-ad and the land there is where this water will certainly come, and the [sea water] will be healed, and everything will be alive where the torrent comes.

10 "And it must occur that fishers will actually stand alongside it the south, from Ta'mar to the from En-ge'di even up to Eneg'la im. There will come to be a drying yard for dragnets. In their This is the side to the south, tokinds their fish will prove to be. like the fish of the Great Sea, very

many.

11 "There are its swampy places and its marshy places, and they will Ha'math. This is the western side." not be healed. To salt they will

certainly be given.

12 "And alongside the torrent there will come up, along its bank on this side and on that side, all sorts of trees for food. Their leafage will not wither, nor will their fruitage be consumed. In their months they will bear new fruit, because the water for them-it is coming forth from the very sancleafage for healing."

13 This is what the Lord Jehovah has said: "This is the territory that you will assign to yourselves for twelve tribes of Israel, with two pieces of field to Joseph. 14 And you people must inherit it, each one the same as his brother, which flandl I raised my hand fin an cath] to give to your forefathers; and this land must fall to you ary of Damascus northward, on [by lot] for inheritance.

the sea must prove to be Ha'zarand north-northward, and the boundary of Ha'math. This is the

18 "And the eastern side is from of Israel; the Jordan, from the boundary to the eastern sea you people should measure. This is the

eastern side.

19 "And the southern side is to waters of Mer'i bath-ka'desh, the torrent valley to the Great Sea. ward the Neg'eb.

20 "And the western side is the Great Sea, from the boundary straight ahead to the entering in to

21 "And you must apportion this land to yourselves, to the twelve tribes of Israel. 22 And it must occur that you should allot it for inheritance to yourselves and to the alien residents who are residing as aliens in your midst, who have become father to sons in the midst of you. And they must become to you like a native among the sons of Israel. With you people they will tuary. And their fruitage must fall [by lot] into an inheritance in prove to be for food and their the midst of the tribes of Israel, 23 And it must occur that in the tribe with which the alien resident has taken up residence as an alien. there is where you should give his inheritance as the land for the inheritance," is the utterance of the Lord Jehovah.

48 "And these are the names of the tribes. From the northern extremity, on the side by the way of Heth'lon to the entering in to Ha'math, Ha'zar-e'nan, the boundthe side of Ha'math; and it must 15 "And this is the boundary of prove to have an eastern border the land to the northern side, [and] the western, Dan one [porDan, from the eastern border to being ten thousand. 14 And they the western border, Ash'er one. should not sell any of it, nor should 3 And on the boundary of Ash'er, one make an exchange, nor should from the eastern border even to one cause the choicest of the land the western border, Naph'ta-li one. to pass away [from them]; for it 4 And on the boundary of Naph'- is something holy to Jehovah. ta·li, from the eastern border to the western border, Ma nas'seh one. [cubits] that is left remaining in 5 And on the boundary of Ma- width alongside the twenty-five nas'seh, from the eastern border to thousand, it is something profane the western border, E'phra im one, for the city, for a dwelling place 6 And on the boundary of E'phra- and for pasture ground, And the im, from the eastern border even to city must come to be in the midst the western border, Reu'ben one. of it. 16 And these are the [city's] 7 And on the boundary of Reu'ben, measurements: the northern border from the eastern border to the four thousand five hundred [cubits]. western border, Judah one. 8 And and the southern border four thouon the boundary of Judah, from sand five hundred, and the eastern the eastern border to the western border four thousand five hundred, border, the contribution that you and the western border four thoupeople should contribute should sand five hundred. 17 And the prove to be twenty-five thousand city must come to have a pasture [cubits] in width, and [the] length ground, to the north two hundred according to one of the portions and fifty [cubits], and to the south from the eastern border to the two hundred and fifty, and to the western border. And the sanctuary east two hundred and fifty, and to must prove to be in the midst of it.

9 "As regards the contribution that you should contribute to Jehovah. [the] length will be twentyfive thousand [cubits] and [the] [cubits] to the east, and ten thouwidth ten thousand. 10 And as to sand to the west; and it must prove these there should prove to be the to be exactly as the holy contribuholy contribution for the priests, tion, and its produce must come to the north twenty-five thousand to be for bread for the ones serving [cubits], and to the west a width the city. 19 And those who are of ten thousand, and to the east a serving the city out of all the tribes width of ten thousand, and to the of Israel will cultivate it. south a length of twenty-five thousand. And the sanctuary of Jeho- twenty-five thousand [cubits] by sons of Za'dok, who took care of the possession of the city. obligation toward me, who did not wander away when the sons of land as something most holy, on the boundary of the Levites.

right next to the territory of the to the western boundary. Exactly priests, twenty-five thousand [cu- like the portions, [it will be] for bits] in length, and in width ten the chieftain. And the holy conthousand; the whole length being tribution and the sanctuary of the

tion]. 2 And on the boundary of twenty-five thousand and width

15 "As regards the five thousand the west two hundred and fifty.

18 "And what is left remaining over in length will be exactly as the holy contribution, ten thousand

20 "The whole contribution is vah must prove to be in the midst twenty-five thousand. A four-square of it. 11 It will be for the priests, part you people should contribute those who are sanctified from the as the holy contribution with the

21 "And what is left over will belong to the chieftain, on this Israel wandered away, just as the side and on that side of the holy Levites wandered away. 12 And contribution and of the possession they must come to have a contribu- of the city, alongside the twentytion from the contribution of the five thousand [cubits] [of] the contribution to the eastern boundary: and on the west alongside 13 "And the Levites should have, the twenty-five thousand [cubits]

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house must prove to be in the midst | tribes of Israel, and these will be of it.

22 "And as regards the possession of the Levites and the possession of the city, in between what belongs of the city: On the northern border, to the chieftain it should prove to four thousand five hundred [cubits] be. Between the boundary of Judah and the boundary of Benjamin it should come to belong to the chief- will be according to the names of

23 "And as regards the rest of the tribes, from the eastern border to the western border, Benjamin one; the gate of Le'vi, one. one [portion]. 24 And by the 32 "And on the eastern border boundary of Benjamin, from the there will be four thousand five eastern border to the western border, Sim'e on one. 25 And by the boundary of Sim'e-on, from the eastern border to the western bor- Dan, one. der, Is'sa char one. 26 And by the boundary of Is'sa char, from the eastern border to the western border, Zeb'u·lun one. 27 And by the boundary of Zeb'u·lun, from the eastern border to the western border. Gad one. 28 And by the boundary to the torrent valley, as far as the Great Sea.

[by lot] for inheritance to the There."

their shares," is the utterance of the Lord Jehovah.

30 "And these will be the outlets will be [the] measurement.

31 "And the gates of the city the tribes of Israel, three gates being on the north, the gate of Reuben, one: the gate of Judah,

hundred [cubits], and three gates, even the gate of Joseph, one; the gate of Benjamin, one; the gate of

33 "And the southern border will be four thousand five hundred [cubits] as to measurement, with three gates, the gate of Sim'e.on. one; the gate of Is'sa char, one; the gate of Zeb'u·lun, one.

34 "The western border will be of Gad, to the southern border, it four thousand five hundred [cubits]. will be southward; and the bound- there being three gates, the gate ary must prove to be from Ta'mar of Gad, one; the gate of Ash'er, to the waters of Mer'i bath-ka'desh, one; the gate of Naph'ta li, one.

35 "Round about it will be eighteen thousand [cubits]; and the 29 "This will be the land that name of the city from [that] day you people should cause to fall on will be Jehovah Himself Is the north twenty-div thousand to be for bread for the unex service are contest, and to the wife service the contest and thous who are contest at the contest

## DANIEL

In the third year of the king-bring some of the sons of Israel ship of Je-hoi'a-kim the king of and of the royal offspring and of Judah, Neb·u·chad·nez'zar the king the nobles, 4 children in whom of Babylon came to Jerusalem and there was no defect at all, but good proceeded to lay siege to it. 2 In in appearance and having insight time Jehovah gave into his hand into all wisdom and being ac-Je hoi'a kim the king of Judah and quainted with knowledge, and hava part of the utensils of the house ing discernment of what is known, of the [true] God, so that he in whom also there was ability to brought them to the land of Shi'nar stand in the palace of the king; to the house of his god; and the and to teach them the writing and utensils he brought to the treasure the tongue of the Chal·de'ans. house of his god.

5 Furthermore, to them the king 3 Then the king said to Ash'- appointed a daily allowance from pe-naz his chief court-official to the delicacies of the king and from his drinking wine, even to nourish | delicacies and their drinking wine before the king.

a el and Az a ri'ah. 7 And to visions and dreams. them the principal court-official 18 And at the end of the days went assigning names. So he as- that the king had said to bring signed to Daniel [the name of] them in, the principal court-official Bel·te·shaz'zar; and to Han·a·ni'- also proceeded to bring them in ah, Sha'drach; and to Mish'a el, before Neb u chad nez'zar. 19 And Me'shach: and to Az·a·ri'ah, the king began to speak with them,

A·bed'ne·go.

himself with the delicacies of the continued to stand before the king. king and with his drinking wine. 20 And as regards every matter of And he kept requesting of the prin- wisdom [and] understanding that cipal court-official that he might the king inquired about from them, not pollute himself. 9 Accordingly he even got to find them ten times the [true] God gave Daniel over to loving-kindness and to mercy before the principal court-official. 10 So the principal court-official said to Daniel: "I am in fear of my lord the king, who has appointed your food and your drink. Why, then, should he see your Neb.u.chad.nez'zar dreamed faces dejected-looking in compar- dreams; and his spirit began to ison with the children who are of feel agitated, and his very sleep the same age as yours, and [why] was made to be something beyond should you have to make my head him. 2 So the king said to call guilty to the king?" 11 But Daniel the magic-practicing priests and said to the guardian whom the the conjurers and the sorcerers and principal court-official had ap- the Chal-de'ans to tell the king pointed over Daniel, Han a ni - his dreams. And they proceeded ah, Mish'a el and Az a ri'ah: to come in and to stand before 12 "Please, put your servants to the the king. 3 Then the king said to test for ten days, and let them give them: "There is a dream that I us some vegetables that we may eat have dreamed, and my spirit is and water that we may drink; 13 and let our countenances and that the Chal-de'ans spoke to the the countenance of the children king in the Ar.a.ma'ic language: who are eating the delicacies of the king appear before you, and definite. Say what the dream is to according to what you see do with your servants, and we shall show your servants."

14 Finally he listened to them as regards this matter and to put saying to the Chal-de'ans: "The them to the test for ten days, word is being promulgated by me: 15 And at the end of ten days If you men do not make the dream their countenances appeared better known to me, and its interpretation, and fatter in flesh than all the dismembered is what you will be, children who were eating the deli- and into public privies your own cacies of the king. 16 So the houses will be turned. 6 But if guardian kept on taking away their the dream and its interpretation

them for three years, that at the and giving them vegetables. 17 And end of these they might stand as for these children, the four of them, to them the [true] God gave 6 Now there happened to be knowledge and insight in all writing among them some of the sons of and wisdom; and Daniel himself Judah, Daniel, Han a ni'ah, Mish'- had understanding in all sorts of

and out of them all no one was 8 But Daniel determined in his found like Daniel, Han a ni'ah, heart that he would not pollute Mish'a el and Az a ri'ah; and they better than all the magic-practicing priests [and] the conjurers that were in all his royal realm. 21 And Daniel continued on until the first year of Cy'rus the king.

2 And in the second year of the kingship of Neb·u·chad·nez'zar, agitated to know the dream." 4 At "O king, live on even for times inthe very interpretation."

5 The king was answering and

pretation."

Daniel prays for help. God reveals dream

you will show, gifts and a present | part of the king?" Then it was that and much dignity you will receive Ar'i och made known the matter on my part. Therefore show me itself to Daniel. 16 So Daniel himthe very dream and its interpretation."

and were saying: "Let the king say what the dream is to his servants, and we shall show its very inter- his own house; and to Han a ni'ah,

8 The king was answering and the very dream, this one and only sentence is upon you. But it is a the time itself is changed. Therevery interpretation of it."

10 The Chal-de'ans answered before the king, and they were sayshow the matter of the king, forasmuch as no grand king or govflesh at all."

12 Because of this the king himself became angry and got very furious, and he said to destroy all the wise men of Babylon. 13 And the king." the order itself went out, and the wise men were about to be killed: and they looked for Daniel and king had appointed to destroy the his companions, for them to be wise men of Babylon. He went, and killed.

part, addressed himself with counsel and sensibleness to Ar'i-och the that I may show the interpretation chief of the king's bodyguard, who itself to the king." had gone out to kill the wise men of Babylon. 15 He was answering a hurry, took Daniel in before the and saying to Ar'i och the officer king, and this is what he said to of the king: "For what reason is him: "I have found an able-bodied

self went in and asked from the king that he should give him time 7 They answered a second time expressly to show the very interpretation to the king.

17 After that Daniel went to Mish'a el and Az a ri'ah his companions he made known the matter. saying: "For a fact, I am aware 18 even [for them] to ask for that time is what you men are mercies on the part of the God of trying to gain, forasmuch as you heaven concerning this secret, in have perceived that the word is order that they might not destroy being promulgated by me. 9 For Daniel and his companions with if you do not make known to me the remainder of the wise men of Babylon,

19 Then it was that to Daniel in lying and wrong word that you a night vision the secret was rehave agreed to say before me, until vealed. Consequently Daniel himself blessed the God of heaven. fore tell me the very dream, and I 20 Daniel was answering and sayshall know that you can show the ing: "Let the name of God become blessed from time indefinite even to time indefinite, for wisdom and mightiness—for they belong to him. ing: "There does not exist a man 21 And he is changing times and on the dry land that is able to seasons, removing kings and setting up kings, giving wisdom to the wise ones and knowledge to those knowernor has asked such a thing as ing discernment. 22 He is revealthis of any magic-practicing priest ing the deep things and the conor conjurer or Chal-de'an. 11 But cealed things, knowing what is in the thing that the king himself the darkness; and with him the is asking is difficult, and nobody light does dwell. 23 To you, O God else exists who can show it before of my forefathers. I am giving the king except the gods, whose praise and commendation, because own dwelling does not exist with wisdom and mightiness you have given to me. And now you have made known to me what we requested of you, for you have made known to us the very matter of

24 Because of this Daniel himself went in to Ar'i-och, whom the this is what he said to him: "Do 14 At that time Daniel, for his not destroy any wise men of Babylon. Take me in before the king,

25 Then it was that Ar'i-och, in there such a harsh order on the man of the exiles of Judah who can make known the interpretation | ing floor, and the wind carried itself to the king." 26 The king them away so that no trace at all was answering and saving to Daniel, whose name was Bel·te·shaz'zar: "Are you competent enough to make known to me the dream that I beheld, and its interpretation?" 27 Daniel was answering before the king and saying: "The the king. 37 You, O king, the king secret that the king himself is asking, the wise men, the conjurers, the magic-practicing priests [and] the astrologers themselves are unable to show to the king. 28 However, there exists a God in the heavens who is a Revealer of secrets, and he has made known to King Neb·u·chad·nez'zar what is to occur in the final part of the days. Your dream and the visions of your head upon your bed-this it is:

29 "As for you. O king, on your bed your own thoughts came up as regards what is to occur after this, and the One who is the Revealer of secrets has made known to you what is to occur. 30 And as for me, it is not through any wisdom that exists in me more than in any others alive that this secret is revealed to me, except to the intent that the interpretation may be made known to the king himself and that the thoughts of your heart you may know.

31 "You, O king, happened to be beholding, and, look! a certain immense image. That image, which held the iron mixed with moist clay. was large and the brightness of which was extraordinary, was standing in front of you, and its appearance was dreadful. 32 As ly prove to be strong and will partly regards that image, its head was of good gold, its breasts and its arms were of silver, its belly and clay, they will come to be mixed its thighs were of copper, 33 its legs were of iron, its feet were partly of iron and partly of molded clay. 34 You kept on looking until a stone was cut out not by hands, and it struck the image on its feet of iron and of molded clay and crushed them. 35 At that time the iron, the molded clay, the copper,

was found of them. And as for the stone that struck the image, it became a large mountain and filled the whole earth.

36 "This is the dream, and its interpretation we shall say before of kings, you to whom the God of heaven has given the kingdom, the might, and the strength and the dignity, 38 and into whose hand he has given, wherever the sons of mankind are dwelling, the beasts of the field and the winged creatures of the heavens, and whom he has made ruler over all of them, you yourself are the head of gold.

39 "And after you there will rise another kingdom inferior to you; and another kingdom, a third one, of copper, that will rule over the

whole earth.

49 "And as for the fourth kingdom, it will prove to be strong like iron. Forasmuch as iron is crushing and grinding everything else, so, like iron that shatters, it will crush and shatter even all these.

41 "And whereas you beheld the feet and the toes to be partly of molded clay of a potter and partly of iron, the kingdom itself will prove to be divided, but somewhat of the hardness of iron will prove to be in it, forasmuch as you be-42 And as for the toes of the feet being partly of iron and partly of molded clay, the kingdom will partprove to be fragile. 43 Whereas you beheld iron mixed with moist with the offspring of mankind; but they will not prove to be sticking together, this one to that one, just as iron is not mixing with molded

44 "And in the days of those kings the God of heaven will set up a kingdom that will never be brought to ruin. And the kingdom the silver and the gold were, all itself will not be passed on to any together, crushed and became like other people. It will crush and put the chaff from the summer thresh- an end to all these kingdoms, and it itself will stand to times in- | themselves for the inauguration of definite: 45 forasmuch as you beheld that out of the mountain a stone was cut not by hands, and copper, the molded clay, the silver and the gold. The grand God himself has made known to the king what is to occur after this. And the dream is reliable, and the interpretation of it is trustworthy."

46 At that time King Neb·uchad nez'zar himself fell down upon his face, and to Daniel he paid homage, and he said to offer even a present and incense to him. 47 The king was answering Daniel and saying: "Truly the God of you men is a God of gods and a Lord of kings and a Revealer of secrets. because you were able to reveal this secret." 48 Consequently the king made Daniel someone great, and many big gifts he gave to him. and he made him the ruler over all the jurisdictional district of Babvlon and the chief prefect over all the wise men of Babylon, 49 And Daniel, for his part, made a request of the king, and he appointed over the administration of the jurisdictional district of Babylon Sha'drach. Me'shach and A.bed'ne-go. but Daniel was in the court of the 9 They answered, and they were king.

3 Neb·u·chad·nez'zar the king made an image of gold, the height of which was sixty cubits [and] the breadth of which was six cubits. He set it up in the plain of Du'ra in the jurisdictional district of Babylon, 2 And Neb·uchad nez'zar himself as king sent to assemble the satraps, the prefects and the governors, the counselors, the treasurers, the judges, the police magistrates and all the administrators of the jurisdictional districts to come to the inauguration of the image that Neb·u·chadnez'zar the king had set up.

3 At that time the satraps, the prefects and the governors, the counselors, the treasurers, the judges, the police magistrates and all the administrators of the jurisdictional districts were assembling shiping."

the image that Neb·u·chad·nez'zar the king had set up, and they were standing in front of the image that [that] it crushed the iron, the Neb·u·chad·nez'zar had set up. 4 And the herald was crying out loudly: "To you it is being said, O peoples, national groups and languages, 5 that at the time that you hear the sound of the horn, the pipe, the zither, the triangular harp, the stringed instrument, the bagpine and all sorts of musical instruments, you fall down and worship the image of gold that Neb·u·chad·nez'zar the king has set up. 6 And whoever does not fall down and worship will at the same moment be thrown into the burning fiery furnace." 7 Because of this, at the same time as all the peoples were hearing the sound of the horn, the pipe, the zither, the triangular harp, the stringed instrument and all sorts of musical instruments, all the peoples, national groups and languages were falling down [and] worshiping the image of gold that Neb·u·chadnez'zar the king had set up.

8 Because of this, at that same time certain Chal·de'ans approached and accused the Jews. saving to Neb·u·chad·nez'zar the king: "O king, live on even for times indefinite. 10 You yourself, O king, set forth the command that every man that hears the sound of the horn, the pipe, the zither, the triangular harp, the stringed instrument, and the bagpipe and all sorts of musical instruments. should fall down and worship the image of gold: 11 and that whoever would not fall down and worship should be thrown into the burning fiery furnace. 12 There exist certain Jews whom you appointed over the administration of the jurisdictional district of Babylon, Sha'drach, Me'shach and A bed'ne go: these able-bodied men have paid no regard to you, O king, they are not serving your own gods. and the image of gold that you have set up they are not wor13 At that time Neb·u·chad·nez'- were thrown into the burning zar, in a rage and fury, said to fiery furnace. 22 Just because the bring in Sha'drach. Me'shach and king's word was harsh and the fur-A.bed'ne.go. Consequently these nace was heated to excess, these able-bodied men were brought in able-bodied men that took up Sha'before the king. 14 Neb·u·chadnez'zar was answering and saving to them: "Is it really so, O Sha'drach. Me'shach and A.bed'ne.go, that you are not serving my own gods, and the image of gold ne go, fell down bound in the midst that I have set up you are not worshiping? 15 Now if you are ready so that when you hear the sound of the horn, the pipe, the zither, the triangular harp, the stringed He was answering and saying to instrument, and the bagpipe and his high royal officials: "Was it not all sorts of musical instruments, you fall down and worship the threw bound into the midst of the image that I have made, [all right]. But if you do not worship, at that same moment you will be thrown 25 He was answering and saying: into the burning fiery furnace. And who is that god that can rescue you out of my hands?"

16 Sha'drach, Me'shach and A.bed'ne-go answered, and they were saying to the king: "O Nebu-chad-nez'zar, we are under no necessity in this regard to say back nez'zar approached the door of the a word to you. 17 If it is to be, burning fiery furnace. He was anour God whom we are serving is swering and saying: "Sha'drach, able to rescue us. Out of the burning fiery furnace and out of your hand, O king, he will rescue [us]. step out and come here!" At that 18 But if not, let it become known time Sha'drach, Me'shach and to you. O king, that your gods are A.bed'ne go were stepping out from not the ones we are serving, and the midst of the fire. 27 And the the image of gold that you have satraps, the prefects and the goverset up we will not worship."

19 Then it was that Neb·u·chadnez'zar himself got filled with fury, holding these able-bodied men, that and the very expression of his face the fire had had no power over was changed toward Sha'drach, Me'shach and A bed'ne go. He was head had been singed, and even answering and saying to heat up the furnace seven times more than it was customary to heat it up. 20 And to certain able-bodied men of vital energy who were in his swering and saying: "Blessed be the military force he said to bind Sha'drach, Me'shach and A.bed'ne.go, A.bed'ne.go, who sent his angel and in order to throw [them] into the rescued his servants that trusted burning fiery furnace.

21 Then it was that these ablebodied men were bound in their mantles, their garments and their not serve and would not worship

drach. Me'shach and A.bed'ne go were the ones that the fiery flame killed. 23 But these [other] ablebodied men, the three of them, Sha'drach, Me'shach and A.bed'of the burning fiery furnace.

24 At that time Neb·u·chad·nez'zar the king himself became frightened and he rose up in a hurry. three able-bodied men that we fire?" They were answering and saying to the king: "Yes, O king." "Look! I am beholding four ablebodied men walking about free in the midst of the fire, and there is no hurt to them, and the appearance of the fourth one is resembling a son of the gods."

26 Then it was that Neb·u·chad-Me'shach and A.bed'ne-go, you servants of the Most High God. nors and the high officials of the king that were assembled were betheir bodies, and not a hair of their their mantles had not been changed and the smell of fire itself had not come onto them.

28 Neb·u·chad·nez'zar was an-God of Sha'drach, Me'shach and in him and that changed the very word of the king and gave over their bodies, because they would caps and their other clothing and any god at all except their own being put through, that any people, and that there is no secret at all national group or language that that is troubling you, tell [me] the says anything wrong against the visions of my dream that I have God of Sha'drach, Me'shach and beheld and its interpretation. A.bed'ne-go should be dismembered. and its house should be turned into upon my bed I happened to be a public privy; forasmuch as there beholding, and, look! a tree in the does not exist another god that is midst of the earth, the height of able to deliver like this one."

A-bed'ne-go to prosper in the jurisdictional district of Babylon.

4 "Neb·u·chad·nez'zar the king, to and languages that are dwelling in food for all on it. Under it the all the earth: May your peace grow beast of the field would seek shade. great. 2 The signs and wonders that the Most High God has performed with me, it has seemed good all flesh would feed itself. to me to declare. 3 How grand his signs are, and how mighty his the visions of my head upon my wonders are! His kingdom is a kingdom to time indefinite, and his holy one, coming down from the rulership is for generation after heavens themselves, 14 He was generation.

4 "I. Neb·u·chad·nez'zar, hapand flourishing in my palace. 5 There was a dream that I bebeing put through to bring in bethe dream.

practicing priests, the conjurers, the Chal·de'ans and the astrologers were entering; and I was sayis the spirit of the holy gods; and one of mankind." before him I said what the dream

of the magic-practicing priests, be- shaz'zar, say what the interpretacause I myself well know that the tion is, for a much as all the [other]

God. 29 And from me an order is spirit of the holy gods is in you

10 "'Now the visions of my head which was immense. 11 The tree 30 At that time the king himself grew up and became strong, and caused Sha'drach, Me'shach and its very height finally reached the heavens, and it was visible to the extremity of the whole earth. 12 Its foliage was fair, and its all the peoples, national groups fruit was abundant, and there was and on its boughs the birds of the heavens would dwell, and from it

13 "'I continued beholding in bed, and, look! a watcher, even a calling out loudly, and this is what he was saying: "Chop the tree pened to be at ease in my house down, and cut off its boughs. SHAKE off its foliage, and scatter its fruitage. Let the beast flee from held, and it began to make me under it, and the birds from afraid. And there were mental its boughs. 15 However, LEAVE its images upon my bed and visions of rootstock itself in the earth, even my head that began to frighten with a banding of iron and of me. 6 And from me an order was copper, among the grass of the field: and with the dew of the heavens fore me all the wise men of Bab- let it be wet, and with the beast ylon, that they might make known let its portion be among the vegeto me the very interpretation of tation of the earth. 16 Let its heart be changed from that of 7 "At that time the magic- mankind, and let the heart of a beast be given to it, and let seven times pass over it. 17 By the decree of watchers the thing is, and ing before them what the dream [by] the saying of holy ones the was, but its interpretation they request is, to the intent that people were not making known to me. living may know that the Most 8 And at last there came in be- High is Ruler in the kingdom of fore me Daniel, whose name is mankind and that to the one whom Bel·te·shaz'zar according to the he wants to, he gives it and he name of my god and in whom there sets up over it even the lowliest

18 "'This was the dream that I myself, King Neb·u·chad·nez'zar, 9 "'O Bel-te-shaz'zar the chief beheld; and you yourself, O Bel-teable to make known to me the interpretation itself. But you are themselves will pass over you, until competent, because the spirit of you know that the Most High is holy gods is in you.'
19 "At that time Daniel himself.

whose name is Bel·te·shaz'zar, was astonished for a moment, and his very thoughts began to frighten him.

tion themselves frighten you.'

and saying, 'O my lord, may the mercy to the poor ones. Maybe dream [apply] to those hating you, and its interpretation to your adversaries

20 "The tree that you beheld, nez'zar the king, all "The tree that you beheld, nez'zar the king, that grew great and became strong and the height of which finally reached the heavens and which was visible to all the earth. 21 and the foliage of which was fair, and the fruit of which was abundant, and on which there was food for all: under which the beasts of the field would dwell, and on the boughs of which the birds of the heavens would reside. 22 it is you, O king, because you have grown great and become strong, and your grandeur you it is being said, O Neb u-chadhas grown great and reached to nez'zar the king, 'The kingdom it-the heavens, and your rulership to self has gone away from you, the extremity of the earth.

23 "'And because the king beheld a watcher, even a holy one, coming down from the heavens. who was also saying: "Crop the even to you to eat just like bulls, tree down, and RUIN it. However. LEAVE its rootstock itself in the pass over you, until you know that earth, but with a banding of iron and of copper, among the grass of the field, and with the dew of the heavens let it become wet, and with the beasts of the field let its portion be until seven times themselves pass over it," 24 this is being driven away, and vegetation the interpretation, O king, and the he began to eat just like bulls, and decree of the Most High is that with the dew of the heavens his which must befall my lord the king, own body got to be wet, until his 25 And you they will be driving very hair grew long just like eagles' away from men, and with the [feathers] and his nails like birds' beasts of the field your dwelling [claws]. will come to be, and the vegetation is what they will give even to you I. Neb·u·chad·nez'zar, lifted up to

wise men of my kingdom are un- dew of the heavens you yourself will be getting wet, and seven times Ruler in the kingdom of mankind. and that to the one whom he wants to he gives it.

26 "'And because they said to leave the rootstock of the tree, your kingdom will be sure to you after "The king was answering and you know that the heavens are saving, 'O Bel·te·shaz'zar, do not ruling, 27 Therefore, O king, may let the dream and the interpreta- my counsel seem good to you, and remove your own sins by righteous-"Bel-te-shaz'zar was answering ness, and your iniquity by showing there will occur a lengthening of your prosperity,"

28 All this befell Neb-u-chad-

29 At the end of twelve lunar months he happened to be walking upon the royal palace of Babylon. 30 The king was answering and saying: "Is not this Babylon the Great, that I myself have built for the royal house with the strength of my might and for the dignity of my majesty?"

31 While the word was yet in the king's mouth, there was a voice that fell from the heavens: "To 32 and from mankind they are driving even you away, and with the beasts of the field your dwelling will be. Vegetation they will give and seven times themselves will the Most High is Ruler in the kingdom of mankind, and that to the one whom he wants to he gives it."

33 At that moment the word itself was fulfilled upon Neb·u·chadnez'zar, and from mankind he was

34 "And at the end of the days to eat just like bulls; and with the the heavens my eyes, and my own understanding began to return to! himself, and the One living to time indefinite I praised and glokingdom is for generation after generation. 35 And all the inhabitants of the earth are being considered as merely nothing, and he is doing according to his own will among the army of the heavens and the inhabitants of the ing each other. earth. And there exists no one that can check his hand or that been doing?'

36 "At the same time my underme, and for the dignity of my kingdom my majesty and my brightness themselves began to return to me: and for me even my high royal officers and my grandees began eagerly searching, and I was re-established upon my own kingdom, and greatness extraordinary

was added to me. 37 "Now I, Neb·u·chad·nez'zar, am praising and exalting and glorifying the King of the heavens, because all his works are truth and his ways are justice, and because those who are walking in pride

he is able to humiliate."

5 As regards Bel·shaz'zar the king, he made a big feast for a thousand of his grandees, and in front of the thousand he was drinking wine. 2 Bel·shaz'zar, under the influence of the wine, said to bring in the vessels of gold and of silver that Neb·u·chad·nez'zar his father had taken away from the temple that was in Jerusalem. that from them the king and his grandees, his concubines and his secondary wives might drink. 3 At that time they brought in the vessels of gold that they had taken away from the temple of the house of God that was in Jerusalem, and from them the king and his grandees, his concubines and his secondary wives drank. 4 They drank wine, and they praised the gods of wood and stone.

5 At that moment the fingers of me; and I blessed the Most High a man's hand came forth and were writing in front of the lampstand upon the plaster of the wall of the rified, because his rulership is a palace of the king, and the king rulership to time indefinite and his was beholding the back of the hand that was writing. 6 At that time. as regards the king, his very complexion was changed in him, and his own thoughts began to frighten him, and his hip joints were loosening and his very knees were knock-

The king was calling out loudly to bring in the conjurers, the can say to him. 'What have you Chal de'ans and the astrologers. The king was answering and saying to the wise men of Babylon: "Any standing itself began to return to man that will read this writing and show me its very interpretation, with purple he will be clothed. with a necklace of gold about his neck, and as the third one in the

kingdom he will rule."

8 At that time all the wise men of the king were coming in, but they were not competent enough to read the writing itself or to make known to the king the interpretation. 9 Consequently King Belshaz'zar was very much frightened and his complexion was changing within him; and his grandees were

perplexed.

10 As regards the queen, because of the words of the king and his grandees she entered right into the banqueting hall. The queen answered and said: "O king, keep living even to times indefinite. Do not let your thoughts frighten you. nor let your complexion be changed. 11 There exists a capable man in your kingdom in whom there is the spirit of holy gods; and in the days of your father illumination and insight and wisdom like the wisdom of gods were found in him, and King Neb·u·chad·nez'zar your father himself set him up as chief of the magic-practicing priests, the conjurers, the Chal-de'ans [and] the astrologers, [even] your father, O king; 12 forasmuch as an extraordinary spirit and knowledge and insight to interpret gold and of silver, copper, iron, dreams and the explanation of riddles and the untying of knots had

been found in him, in Daniel, whom | haughty and his own spirit became the king himself named Bel-te- hard, so as to act presumptuously. shaz'zar. Now let Daniel himself be he was brought down from the called, that he may show the very throne of his kingdom, and his interpretation."

was brought in before the king. The king was speaking up and saying to Daniel: "Are you the beast, and with the wild asses his Daniel that is of the exiles of dwelling was. Vegetation they would Judah, whom the king my father brought out of Judah? 14 I have also heard concerning you that the own body got to be wet, until he spirit of gods is in you, and illumination and insight and wisdom extraordinary have been found in you. 15 And now there have been brought in before me the wise men [and] the conjurers, that they may read this very writing, even to make known to me its interpretation: but they are not competent enough to show the very interpretation of the word. 16 And I myself have heard concerning you, that you are able to furnish interpretations and to untie knots themselves. Now, if you are able to read the writing and to make known to me its very interpretation, with purple you will be clothed, with a necklace of gold around your neck, and as the third one in the kingdom you will rule."

17 At that time Daniel was answering and saying before the king: "Let your gifts prove to be to you yourself, and your presents do you give to others. However, I shall read the writing itself to the king, and the interpretation I shall make known to him. 18 As for you, O king, the Most High God himself gave to Neb·u·chad·nez'zar your father the kingdom and the greatness and the dignity and the majesty. 19 And because of the greatness that He gave him, all peoples, national groups and languages proved to be quaking and showing fear before him. Whom he happened to want to, he was killing; and whom he happened to want commanded, and they clothed Danto, he was striking; and whom he happened to want to, he was gold about his neck; and they exalting; and whom he happened heralded concerning him that he to want to, he was humiliating. was to become the third ruler in the 20 But when his heart became kingdom.

own dignity was taken away from 13 Accordingly Daniel himself him. 21 And from the sons of mankind he was driven away, and his very heart was made like that of a give him to eat just like bulls, and with the dew of the heavens his knew that the Most High God is Ruler in the kingdom of mankind. and that the one whom he wants to, he sets up over it.

22 "And as for you, his son Belshaz'zar, you have not humbled your heart, although you knew all this. 23 But against the Lord of the heavens you exalted yourself. and they brought before you even the vessels of his house; and you vourself and your grandees, your concubines and your secondary wives have been drinking wine from them, and you have praised mere gods of silver and of gold, copper, iron, wood and stone, that are beholding nothing or hearing nothing or knowing nothing; but the God in whose hand your breath is and to whom all your ways belong you have not glorified. 24 Consequently from before him there was being sent the back of a hand, and this very writing was inscribed. 25 And this is the writing that was inscribed: ME'NE, ME'NE, TE'KEL and PAR'SIN.

26 "This is the interpretation of the word: ME'NE, God has numbered [the days of] your kingdom

and has finished it.

27 "TE'KEL, you have been weighed in the balances and have been found deficient.

28 "PE'RES, your kingdom has been divided and given to the Medes and the Persians."

29 At that time Bel·shaz'zar iel with purple, with a necklace of

zar the Chal·de'an king was killed. 31 and Da·ri'us the Mede himself received the kingdom, being about sixty-two years old.

6 It seemed good to Darri'us, and he set up over the kingdom one hundred and twenty satraps, who were to be over the whole kingdom; 2 and over them three high officials, of whom Daniel was one, in order that these satraps might continually be giving to them the report and the king himself might not become the loser. 3 Then it was that this Daniel was steadily distinguishing himself over the high officials and the satraps, for a smuch as an extraordinary spirit was in him; and the king was intending to elevate him over all the kingdom.

4 At that time the high officials and the satraps themselves were constantly seeking to find some pretext against Daniel respecting the kingdom; but there was no pretext or corrupt thing at all that they were able to find, forasmuch as he was trustworthy and no negligence or corrupt thing at all was found in him. 5 Consequently these able-bodied men were saying: "We shall find in this Daniel no pretext at all, except we have to find [it] against him in the law of his God."

6 Accordingly these high officials and satraps themselves entered as a throng to the king, and this is what they were saying to him: "O Da·ri'us the king, live on even for times indefinite. 7 All the high officials of the kingdom, the preroyal officers and the governors, have taken counsel together to establish a royal statute and to enforce an interdict, that whoever makes a petition to any god or man for thirty days except to you, O king, should be thrown to the lions' pit. 8 Now, O king, may you establish the statute and sign the writing, in order for [it] not to be changed, according to the law of the Medes and the Persians, which is not annulled."

30 In that very night Bel-shaz'- 9 In accord with this, King Dari'us himself signed the writing and the interdict.

Plot against Daniel: thrown in lions' pit

10 But Daniel, as soon as he knew that the writing had been signed, entered into his house, and, the windows in his roof chamber being open for him toward Jerusalem, even three times in a day he was kneeling on his knees and praying and offering praise before his God, as he had been regularly doing prior to this. 11 At that time these able-bodied men themselves crowded in and found Daniel petitioning and imploring favor before his God.

12 Then it was that they approached and were saying before the king concerning the interdict of the king: "Is there not an interdict that you have signed that any man that asks a petition from any god or man for thirty days except from you, O king, he should be thrown to the lions' pit?" The king was answering and saving: "The matter is well established according to the law of the Medes and the Persians, which is not annulled." 13 Immediately they answered, and they were saying before the king: "Daniel, who is of the exiles of Judah, has paid no regard to you, O king, nor to the interdict that you signed, but three times in a day he is making his petition." 14 Consequently the king, as soon as he heard the word, it was very displeasing to him, and toward Daniel he set [his] mind in order to rescue him; and till the setting of the sun he kept on striving to deliver him. 15 Finally these able-bodied men fects and the satraps, the high themselves entered as a throng to the king, and they were saying to the king: "Take note, O king, that the law belonging to the Medes and the Persians is that any interdict or statute that the king himself establishes is not to be changed."

16 Accordingly the king himself commanded, and they brought Daniel and threw him into the pit of the lions. The king was answering and saying to Daniel: "Your God whom you are serving with constancy, he himself will rescue you."

17 And a stone was brought and are to be quaking and fearing before placed on the mouth of the pit, the God of Daniel. For he is the and the king sealed it with his living God and One enduring to signet ring and with the signet ring times indefinite, and his kingdom of his grandees, in order that nothing should be changed in the case ruin, and his dominion is forever. of Daniel.

18 At that time the king went to his palace and spent the night fasting, and no musical instruments were brought in before him, and paw of the lions." his very sleep fled from him. 19 Finally the king himself, at dawn, proceeded to get up in the ri'us and in the kingdom of Cy'rus daylight, and in a hurry he went right to the lions' pit. 20 And as he got near to the pit, he cried out with a sad voice even to Daniel, The king was speaking up and saying to Daniel: "O Daniel, servant of the living God, has your God whom you are serving with constancy been able to rescue you from the lions?" 21 Immediately Daniel himself spoke even with the king: "O king, live on even to times indefinite. 22 My own God sent his angel and shut the mouth of the lions, and they have not brought me to ruin, forasmuch as before him innocence itself was found in me; and also before you, O king, no hurtful act have I done."

23 Then it was that the king himself became very glad, and Daniel himself he commanded to pit, and there was no hurt at all heart of a man. found on him, because he had trusted in his God.

they brought these able-bodied men and there were three ribs in its who had accused Daniel, and into mouth between its teeth; and this the lions' pit they threw them, their sons and their wives; and they had not reached the bottom of the pit before the lions had got and, see there! another [beast], the mastery over them, and all one like a leopard, but it had four their bones they crushed.

king himself wrote to all the people, the national groups and the tongues | ship indeed. that are dwelling in all the earth: 26 From before me there has been see there! a fourth beast, fearsome put through an order that, in every and terrible and unusually strong,

is one that will not be brought to 27 He is rescuing and delivering and performing signs and wonders in the heavens and on the earth. for he has rescued Daniel from the

28 And as for this Daniel, he prospered in the kingdom of Da-

the Persian.

7 In the first year of Bel-shaz'zar the king of Babylon, Daniel himself beheld a dream and visions of his head upon his bed. At that time he wrote down the dream itself. The complete account of the matters he told. 2 Daniel was speaking up and saying:

"I happened to be beholding in my visions during the night, and, see there! the four winds of the heavens were stirring up the vast sea. 3 And four huge beasts were coming up out of the sea, each one being different from the others.

4 "The first one was like a lion, and it had the wings of an eagle. I kept on beholding until its wings were plucked out, and it was lifted up from the earth and was made be lifted up out of the pit. And to stand up on two feet just like a Daniel was lifted up out of the man, and there was given to it the

5 "And, see there! another beast, a second one, it being like a bear. 24 And the king commanded, and And on one side it was raised up. is what they were saying to it, 'Get up, eat much flesh.'

6 "After this I kept on beholding, wings of a flying creature on its 25 Then it was that Da ri'us the back. And the beast had four heads. and there was given to it ruler-

7 "After this I kept on beholding "May your peace grow very much! in the visions of the night, and, dominion of my kingdom, people And it had teeth of iron, big ones, It was devouring and crushing, and | 15 "As for me, Daniel, my spirit what was left it was treading was distressed within on account down with its feet. And it was of it, and the very visions of my something different from all the head began to frighten me. 16 I [other] beasts that were prior to went up close to one of those who it, and it had ten horns. & I kept were standing, that I might reon considering the horns, and, look! quest from him reliable information another horn, a small one, came up on all this. And he said to me, as in among them, and there were he went on to make known to three of the first horns that were me the very interpretation of the plucked up from before it. And, look! there were eves like the eves of a man in this horn, and there because they are four, there are things.

9 "I kept on beholding until there were thrones placed and the Ancient of Days sat down. His clothing was white just like snow, and the hair of his head was like clean wool. His throne was flames of fire: its wheels were a burning fire. 10 There was a stream of fire flowing and going out from before him. There were a thousand thousands that kept ministering to him. and ten thousand times ten thousand that kept standing right before him. The Court took its seat, and there were books that were opened.

11 "I kept on beholding at that grandiose words that the horn was speaking: I kept on beholding until the burning fire. 12 But as for fellows. the rest of the beasts, their rulerthem for a time and a season,

visions of the night, and, see there! Ancient of Days he gained access, itself. and they brought him up close brought to ruin.

matters.

17 "'As for these huge beasts, was a mouth speaking grandiose four kings that will stand up from the earth. 18 But the holy ones of the Supreme One will receive the kingdom, and they will take possession of the kingdom for time indefinite, even for time indefinite

upon times indefinite.'

19 "Then it was that I desired to make certain concerning the fourth beast, which proved to be different from all the others, extraordinarily fearsome, the teeth of which were of iron and the claws of which were of copper, which was devouring [and] crushing, and which was treading down even what was left with its feet: 20 and concerning the ten horns that were on its head, and the other [horn] time because of the sound of the that came up and before which three fell, even that horn that had eyes and a mouth speaking grandthe beast was killed and its body lose things and the appearance of was destroyed and it was given to which was bigger than that of its

21 "I kept on beholding when ships were taken away, and there that very horn made war upon the was a lengthening in life given to holy ones, and it was prevailing against them, 22 until the Ancient 13 "I kept on beholding in the of Days came and judgment itself was given in favor of the holy ones with the clouds of the heavens of the Supreme One, and the defsomeone like a son of man hap- inite time arrived that the holy pened to be coming; and to the ones took possession of the kingdom

23 "This is what he said, 'As for even before that One. 14 And to the fourth beast, there is a fourth him there were given rulership and kingdom that will come to be on dignity and kingdom, that the peo- the earth, that will be different ples, national groups and languages from all the [other] kingdoms; and should all serve even him. His ruler- it will devour all the earth and ship is an indefinitely lasting ruler- will trample it down and crush it. ship that will not pass away, and 24 And as for the ten horns, out his kingdom one that will not be of that kingdom there are ten kings that will rise up; and still another one will rise up after them, and | 5 And I, for my part, kept on he himself will be different from considering, and, look! there was a the first ones, and three kings he male of the goats coming from will humiliate. 25 And he will the sunset upon the surface of the speak even words against the Most whole earth, and it was not touch-High, and he will harass continually ing the earth. And as regards the the holy ones themselves of the he-goat, there was a conspicuous Supreme One. And he will intend horn between its eyes. 6 And it to change times and law, and they kept coming all the way to the will be given into his hand for a ram possessing the two horns, time, and times and half a time, which I had seen standing before 26 And the Court itself proceeded the watercourse; and it came runto sit, and his own rulership they finally took away, in order to annihilate [him] and to destroy [him] touch with the ram, and it began totally.

rulership and the grandeur of the ram and to break its two horns. kingdoms under all the heavens and there proved to be no power the holy ones of the Supreme One. it threw it to the earth and tram-Their kingdom is an indefinitely lasting kingdom, and all the rulerships will serve and obey even

them.'

28 "Up to this point is the end of the matter. As for me. Daniel. my own thoughts kept frightening me a great deal, so that my very complexion changed in me; but the it, toward the four winds of the matter itself I kept in my own heavens. heart."

8 In the third year of the king-ship of Bel-shaz'zar the king. there was a vision that appeared greater toward the south and toto me, even me, Daniel, after the ward the sunrising and toward the one appearing to me at the start. Decoration. 10 And it kept getting 2 And I began to see in the vision: greater all the way to the army and it came about, while I was of the heavens, so that it caused seeing, that I was in Shu'shan the some of the army and some of the castle, which is in E'lam the juris- stars to fall to the earth, and it dictional district; and I proceeded went trampling them down. 11 And to see in the vision, and I myself all the way to the Prince of the happened to be by the watercourse army it put on great airs, and of U'lai. 3 When I raised my eyes, from him the constant [feature] then I saw, and, look! a ram standing before the watercourse, and place of his sanctuary was thrown it had two horns. And the two down, 12 And an army itself was horns were tall, but the one was gradually given over, together with taller than the other, and the taller the constant [feature], because of was the one that came up afterward. transgression; and it kept throwing 4 I saw the ram making thrusts to truth to the earth, and it acted and the west and to the north and to had success. the south, and no wild beasts kept standing before it, and there was no holy one speaking, and another holy one doing any delivering out of its one proceeded to say to the parhand. And it did according to its ticular one who was speaking: will, and it put on great airs. "How long will the vision be of

ning toward it in its powerful rage.

7 And I saw it coming into close showing bitterness toward it, and 27 "'And the kingdom and the it proceeded to strike down the were given to the people who are in the ram to stand before it. So pled it down, and the ram proved to have no deliverer out of its hand.

> 8 And the male of the goats, for its part, put on great airs to an extreme: but as soon as it became mighty, the great horn was broken, and there proceeded to come up conspicuously four instead of

9 And out of one of them there came forth another horn, a small one, and it kept getting very much was taken away, and the established

13 And I got to hear a certain

make both [the] holy place and [the] army things to trample on?" 14 So he said to me: "Until two thousand three hundred evenings [and] mornings; and [the] holy its right condition."

15 Then it came about that, while I myself, Daniel, was seeing the vision and seeking an understanding, why, look! there was standing he will be broken. in front of me someone in appearance like an able-bodied man. 16 And I began to hear the voice of an earthling man in the midst And you, for your part, keep secret of the U'lai, and he proceeded to the vision, because it is yet for call out and say: "Ga'bri el, make many days." that one there understand the thing seen." 17 So he came beside where exhausted and was made sick for I was standing, but when he came I got terrified so that I fell upon my face. And he proceeded to say to me: "Understand, O son of man, that the vision is for the time of [the] end." 18 And while he was speaking with me, I had become fast asleep on my face on the earth. stand up where I had been standing. 19 And he went on to say: "Here I am causing you to know what will occur in the final part of the denunciation, because it is for the appointed time of [the] end.

20 "The ram that you saw posthe kings of Me'di-a and Persia. for the king of Greece; and as for the great horn that was between broken, so that there were four confession and to say: that finally stood up instead of it, there are four kingdoms from [his]

with his power.

23 "And in the final part of their kingdom, as the transgressors ments. 5 we have sinned and done act to a completion, there will stand wrong and acted wickedly and reup a king fierce in countenance belled; and there has been a turnand understanding ambiguous say- ing aside from your commandments ings. 24 And his power must be- and from your judicial decisions. come mighty, but not by his own 6 And we have not listened to power. And in a wonderful way he your servants the prophets, who will cause ruin, and he will cer- have spoken in your name to our

the constant [feature] and of the tainly prove successful and do transgression causing desolation, to effectively. And he will actually bring mighty ones to ruin, also the people made up of [the] holy ones. 25 And according to his insight he will also certainly cause deception to succeed in his hand. And in his place will certainly be brought into heart he will put on great airs, and during a freedom from care he will bring many to ruin. And against the Prince of princes he will stand up, but it will be without hand that

26 "And the thing seen concerning the evening and the morning, which has been said, it is true.

27 And as for me, Daniel, I felt [some] days. Then I got up and did the work of the king; but I kept showing myself numbed on account of the thing seen, and there was nobody understanding [it].

9 In the first year of Da ri'us the son of A.has.u.e'rus of the seed of the Medes, who had been made So he touched me and made me king over the kingdom of the Chal de'ans; 2 in the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Jehovah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem. sessing the two horns [stands for] [namely,] seventy years. 3 And I proceeded to set my face to Jehovah 21 And the hairy he-goat [stands the [true] God, in order to seek [him] with prayer and with entreaties, with fasting and sackcloth its eyes, it [stands for] the first and ashes. 4 And I began to pray king. 22 And that one having been to Jehovah my God and to make

"Ah Jehovah the [true] God, the great One and the fear-inspiring nation that will stand up, but not One, keeping the covenant and the loving-kindness to those loving him and to those keeping his commandkings, our princes and our fore- ing to all your acts of righteousness, to all those of Israel, those nearby to which you dispersed them bewhich they acted against you.

shame of face, to our kings, to our princes and to our forefathers, because we have sinned against you. 9 To Jehovah our God belong the mercies and the acts of forgiveness. for we have rebelled against him. 10 And we have not obeyed the voice of Jehovah our God by walking in his laws that he set before us by the hand of his servants the prophets. 11 And all those of Israel have overstepped your law. and there has been a turning aside God, for your own name has been by not obeying your voice, so that you poured out upon us the curse people." and the sworn oath that is written in the law of Moses the servant of the [true] God, for we have sinned against Him. 12 And he proceeded to carry out his words that he had spoken against us and against our judges who judged us, by bringing upon us great calamity, such as was not done under the briel, whom I had seen in the whole heavens as what has been vision at the start, having been done in Jerusalem. 13 Just as it made weary with tiredness, was is written in the law of Moses, all arriving by me at the time of the this calamity-it has come upon us, and we have not softened the face proceeded to impart understanding of Jehovah our God by turning and speak with me and say: back from our error and by showing insight into your trueness.

the calamity and finally brought it start of your entreaties a word upon us, for Jehovah our God is went forth, and I myself have come righteous in all his works that he to make report, because you are has done; and we have not obeyed someone very desirable. So give conhis voice.

15 "And now, O Jehovah our understanding in the thing seen. God, you who brought your people strong hand and proceeded to make people and upon your holy city, in

fathers and to all the people of please, may your anger and your the land. 7 To you. O Jehovah, rage turn back from your city there belongs the righteousness, but Jerusalem, your holy mountain; to us the shame of face as at this for, because of our sins and because day, to the men of Judah and to of the errors of our forefathers. the inhabitants of Jerusalem and Jerusalem and your people are an object of reproach to all those and those far away in all the lands round about us. 17 And now listen. O our God, to the prayer of your cause of their unfaithfulness with servant and to his entreaties, and cause your face to shine upon your 8 "O Jehovah, to us belongs the sanctuary that is desolated, for the sake of Jehovah. 18 Incline your ear, O my God, and hear, Do open your eyes and see our desolated conditions and the city that has been called by your name; for not according to our righteous acts are we letting our entreaties fall before you, but according to your many mercies. 19 O Jehovah, do hear O Jehovah, do forgive, O Jehovah, do pay attention and act. Do not delay, for your own sake. O my called upon your city and upon your

> 20 While I was yet speaking and praying and confessing my sin and the sin of my people Israel and letting my request for favor fall before Jehovah my God concerning the holy mountain of my God, 21 and [while] I was yet speaking in the prayer, why, the man Ga'evening gift offering. 22 And he

"O Daniel, now I have come forth to make you have insight 14 "And Jehovah kept alert to with understanding, 23 At the sideration to the matter, and have

24 "There are seventy weeks that out from the land of Egypt by a have been determined upon your a name for yourself as at this day, order to terminate the transgreswe have sinned, we have acted sion, and to finish off sin, and to wickedly. 16 O Jehovah, accord- make atonement for error, and to

bring in righteousness for times his face like the appearance of indefinite, and to imprint a seal lightning, and his eyes like fiery upon vision and prophet, and to torches, and his arms and the anoint the Holy of Holies. 25 And place of his feet were like the sight you should know and have the in- of burnished copper, and the sound sight [that] from the going forth of his words was like the sound of [the] word to restore and to of a crowd. 7 And I saw, I Daniel rebuild Jerusalem until Mes·si'ah by myself, the appearance; but as [the] Leader, there will be seven for the men that happened to be weeks, also sixty-two weeks. She with me, they did not see the apwill return and be actually rebuilt, pearance. However, there was a with a public square and moat, but great trembling that fell upon them. in the straits of the times.

26 "And after the sixty-two weeks in hiding themselves. Mes si'ah will be cut off, with

nothing for himself.

desolations.

covenant in force for the many for one week; and at the half of the

gift offering to cease.

"And upon the wing of disgusting things there will be the one causing desolation; and until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate."

In the third year of Cy'rus the king of Persia there was a matter revealed to Daniel, whose name was called Bel-te-shaz'zar; and the matter was true, and there was a great military service. And he understood the matter, and he had understanding in the thing seen.

2 In those days I myself, Daniel. happened to be mourning for three full weeks. 3 Dainty bread I did his body was like chrysolite, and yet for the days [to come],"

so that they went running away

8 And I-I was left remaining by myself, so that I saw this great "And the city and the holy place appearance. And there was left the people of a leader that is com- remaining in me no power, and my ing will bring to their ruin. And own dignity became changed upon the end of it will be by the flood, me to ruination, and I retained no And until [the] end there will be power. 9 And I began hearing the war: what is decided upon is sound of his words; and while I was hearing the sound of his words. 27 "And he must keep [the] I myself also happened to be fast asleep upon my face, with my face to the earth. 10 And, look! there week he will cause sacrifice and was a hand that touched me, and it gradually stirred me up to [get] upon my knees and the palms of my hands. 11 And he proceeded to say to me:

"O Daniel, you very desirable man, have understanding in the words that I am speaking to you. and stand up where you were standing, for now I have been sent

And when he spoke with me this word, I did stand up, shivering,

12 And he went on to say to me: "Do not be afraid, O Daniel, for from the first day that you gave your heart to understanding and humbling yourself before your God your words have been heard, and not eat, and no flesh or wine entered I myself have come because of your into my mouth, and in no way did words. 13 But the prince of the I grease myself until the complet- royal realm of Persia was standing ing of the three full weeks. 4 And in opposition to me for twentyon the twenty-fourth day of the one days, and, look! Mi'cha-el, one first month, while I myself hap- of the foremost princes, came to pened to be on the bank of the help me; and I, for my part, regreat river, that is, Hid'de kel, mained there beside the kings of 5 I also proceeded to raise my eyes Persia. 14 And I have come to and see, and here was a certain cause you to discern what will beman clothed in linen, with his hips fall your people in the final part girded with gold of U'phaz. 6 And of the days, because it is a vision

words like these, I had set my ward the four winds of the heavens, similar to the likeness of the sons which he had ruled; because his of mankind was touching my lips, kingdom will be uprooted, even and I began to open my mouth for others than these. and speak and say to the one who 5 "And the king of the south will was standing in front of me: "O become strong, even [one] of his my lord, because of the appearance princes; and he will prevail against my convulsions were turned within him and will certainly rule with me, and I did not retain any power. extensive dominion [greater than] 17 So how was the servant of this that one's ruling power. my lord able to speak with this my lord? And as for me, up to now vears they will ally themselves with there kept standing in me no power, each other, and the very daughter and no breath at all was left re- of the king of the south will come maining in me."

ance of an earthling man proceeded But she will not retain the power to touch me again and strengthen of her arm; and he will not stand. me. 19 Then he said: "Do not be neither his arm: and she will be afraid, O very desirable man. May given up, she herself, and those you have peace. Be strong, yes, be bringing her in, and he who caused strong." And as soon as he spoke her birth, and the one making her with me I exerted my strength and strong in [those] times. 7 And finally said: "Let my lord speak. because you have strengthened me." 20 So he went on to say:

come to you? And now I shall go fortress of the king of the north back to fight with the prince of and will certainly act against them Persia. When I am going forth, and prevail, 8 And also with their look! also the prince of Greece is gods, with their molten images, coming. 21 However, I shall tell with their desirable articles of you the things noted down in the silver and of gold, [and] with the writing of truth, and there is no captives he will come to Egypt. And one holding strongly with me in he himself will for [some] years these [things] but Mi'cha el, the stand off from the king of the north. prince of you people.

stood up as a strengthener and as soil. a fortress to him. 2 And now what is truth I shall tell to you:

kings standing up for Persia, and military forces. And in coming he the fourth one will amass greater will certainly come and flood over riches than all [others]. And as and pass through. But he will go soon as he has become strong in back, and he will excite himself all his riches, he will rouse up every- the way to his fortress. thing against the kingdom of 11 "And the king of the south Greece.

tainly stand up and rule with [that is,] with the king of the extensive dominion and do accord- north; and he will certainly have ing to his will. 4 And when he a large crowd stand up, and the will have stood up, his kingdom crowd will actually be given into

15 Now when he spoke with me will be broken and be divided toface to the earth and had be- but not to his posterity and not come speechless. 16 And, look! one according to his dominion with

6 "And at the end of [some] to the king of the north in order 18 And the one like the appear- to make an equitable arrangement. one from the sprout of her roots will certainly stand up in his position, and he will come to the mili-"Do you really know why I have tary force and come against the

9 "And he will actually come "And as for me, in the first into the kingdom of the king of year of Da·ri'us the Mede I the south and go back to his own

10 "Now as for his sons, they will excite themselves and actually "Look! There will yet be three gather together a crowd of large

will embitter himself and will have 3 "And a mighty king will cer- to go forth and fight with him. Land of Decoration, Leader of covenant 998

the hand of that one. 12 And the | did kingdom, and in a few days he crowd will certainly be carried will be broken, but not in anger away. His heart will become exalted, nor in warfare. and he will actually cause tens of 21 "And there must stand up thousands to fall: but he will not in his position one who is to be use his strong position.

up against the king of the south.

"And the sons of the robbers belonging to your people will, for their part, be carried along to try making a vision come true; and

they will have to stumble.

15 "And the king of the north will come and throw up a siege rampart and actually capture a city with fortifications. And as for the arms of the south, they will not stand, neither the people of his picked ones; and there will be no power to keep standing. 16 And the one coming against him will do according to his will, and there will be no one standing before him. And he will stand in the land of the Decoration, and there will be extermination in his hand. 17 And he will set his face to come with the forcefulness of his entire kingdom, and there will be equitable [terms] with him; and he will act effectively. And as regards the daughter of womankind, it will be granted to him to bring her to ruin. And she will not stand, and she will not continue to be his. 18 And he will turn his face back to the coastlands and will actually capture many. And a commander will have to make the reproach from him cease for himself, [so that his reproach will not be. He will make it turn back upon that one. 19 And he will turn his face back to the fortresses of his fown1 land, and he will certainly stumble and fall, and he will not be land with a great amount of goods. found.

exacter to pass through the splen- his land.

despised, and they will certainly 13 "And the king of the north not set upon him the dignity of must return and set up a crowd [the] kingdom; and he will actuallarger than the first: and at the ly come in during a freedom from end of the times, [some] years, he care and take hold of [the] kingwill come, doing so with a great dom by means of smoothness. military force and with a great deal 22 And as regards the arms of of goods, 14 And in those times the flood, they will be flooded there will be many who will stand over on account of him, and they will be broken; as will also the Leader of [the] covenant. 23 And because of their allving themselves with him he will carry on deception and actually come up and become mighty by means of a little nation, 24 And during freedom from care, even into the fatness of the jurisdictional district he will enter in and actually do what his fathers and the fathers of his fathers have not done. Plunder and spoil and goods he will scatter among them: and against fortified places he will scheme out his schemes, but only until a time.

25 "And he will arouse his power and his heart against the king of the south with a great military force; and the king of the south, for his part, will excite himself for the war with an exceedingly great and mighty military force. And he will not stand, because they will scheme out against him schemes. 26 And the very ones eating his delicacies will bring his breakdown.

"And as for his military force, it will be flooded away, and many will certainly fall down slain.

27 "And as regards these two kings, their heart will be inclined to doing what is bad, and at one table a lie is what they will keep speaking. But nothing will succeed. because [the] end is yet for the time appointed.

28 "And he will go back to his and his heart will be against the 20 "And there must stand up in holy covenant. And he will act his position one who is causing an effectively and certainly go back to

29 "At the time appointed he give no consideration; and to the will go back, and he will actually desire of women and to every other come against the south; but it will god he will give no consideration, not prove to be at the last the same but over everyone he will magnify as at the first, 30 And there will certainly come against him the ships of Kit'tim, and he will have to become dejected.

holy covenant and act effectively: and he will have to go back and desirable things. 39 And he will will give consideration to those act effectively against the most leaving the holy covenant. 31 And there will be arms that will stand up, proceeding from him: and they will actually profane the sanctuary. the fortress, and remove the constant [feature]

place the disgusting thing that is

causing desolation at the life and

32 "And those who are acting wickedly against [the] covenant, he will lead into apostasy by means will storm with chariots and with of smooth words. But as regards horsemen and with many ships: the people who are knowing their and he will certainly enter into the God, they will prevail and act ef- lands and flood over and pass fectively. 33 And as regards those through. 41 He will also actually having insight among the people. they will impart understanding to tion, and there will be many the many. And they will certainly be made to stumble by sword ble. But these are the ones that and by flame, by captivity and will escape out of his hand, E'dom by plundering, for [some] days, 34 But when they are made to the sons of Am'mon. 42 And he stumble they will be helped with will keep thrusting out his hand a little help; and many will certainly join themselves to them the land of Egypt, she will not by means of smoothness. 35 And some of those having insight will be made to stumble, in order to do treasures of the gold and the silver a refining work because of them and over all the desirable things and to do a cleansing and to do a whitening, until the time of [the] the E-thi-o'pi-ans will be at his end: because it is vet for the time steps. appointed.

36 "And the king will actually do according to his own will, and he will exalt himself and magnify himself above every god; and rage in order to annihilate and against the God of gods he will to devote many to destruction. speak marvelous things. And he 45 And he will plant his palatial will certainly prove successful until tents between [the] grand sea and [the] denunciation will have come the holy mountain of Decoration; to a finish; because the thing de- and he will have to come all the cided upon must be done. 37 And way to his end, and there will be no to the god of his fathers he will helper for him,

himself. 38 But to the god of fortresses, in his position he will give glory; and to a god that his fathers did not know he will give "And he will actually go back glory by means of gold and by and hurl denunciations against the means of silver and by means of precious stone and by means of fortified strongholds, along with a foreign god. Whoever has given [him] recognition he will make abound with glory, and he will actually make them rule among many; and [the] ground he will "And they will certainly put in apportion out for a price.

40 "And in the time of [the] end the king of the south will engage with him in a pushing, and against him the king of the north enter into the land of the Decora-[lands] that will be made to stumand Mo'ab and the main part of against the lands; and as regards prove to be an escapee. 43 And he will actually rule over the hidden of Egypt. And the Lib'y ans and

44 "But there will be reports that will disturb him, out of the sunrising and out of the north, and he will certainly go forth in a great

prince who is standing in behalf of heavens and to swear by the One the sons of your people. And there who is alive for time indefinite: will certainly occur a time of dis- "It will be for an appointed time. tress such as has not been made to appointed times and a half. And as occur since there came to be a na- soon as there will have been a tion until that time. And during finishing of the dashing of the that time your people will escape, power of the holy people to pieces, every one who is found written all these things will come to their down in the book. 2 And there finish." will be many of those asleep in the ground of dust who will wake up, these to indefinitely lasting life and those to reproaches [and] to indefinitely lasting abhorrence.

will shine like the brightness of bringing the many to righteousness, like the stars to time indefi-

nite, even forever.

4 "And as for you, O Daniel, make secret the words and seal up the book, until the time of [the] end. Many will rove about, and

abundant."

5 And I saw, I Daniel, and, look! there were two others standing, and the other on the bank there ninety days. of the stream. 6 Then one said who was up above the waters of the stream: "How long will it be to hundred and thirty-five days! the end of the wonderful things?" up above the waters of the stream, at the end of the days."

12 "And during that time Mi'- as he proceeded to raise his right charel will stand up, the great [hand] and his left [hand] to the

8 Now as for me. I heard, but I could not understand; so that I said: "O my lord, what will be the final part of these things?"

9 And he went on to say: "Go, 3 "And the ones having insight Daniel, because the words are made secret and sealed up until the time the expanse; and those who are of [the] end. 10 Many will cleanse themselves and whiten themselves and will be refined. And the wicked ones will certainly act wickedly, and no wicked ones at all will understand; but the ones having insight will understand.

11 "And from the time that the the [true] knowledge will become constant [feature] has been removed and there has been a placing of the disgusting thing that is causing desolation, there will be one on the bank here of the stream one thousand two hundred and

12 "Happy is the one who is to the man clothed with the linen, keeping in expectation and who arrives at the one thousand three

13 "And as for you yourself, go 7 And I began to hear the man toward the end; and you will rest, clothed with the linen, who was but you will stand up for your lot

## HOSEA

1 The word of Jehovah that oc- dren of fornication, because by for-Be e'ri in the days of Uz zi'ah, Jo'- from following Jehovah." tham, A'haz [and] Hez·e·ki'ah, 3 And he proceeded to go and kings of Judah, and in the days of take Go'mer the daughter of Dib-Jer o bo'am the son of Jo'ash, the la'im, so that she became pregnant king of Israel. 2 There was a and in time bore to him a son. start of the word of Jehovah by 4 And Jehovah went on to say Ho·se'a, and Jehovah proceeded to to him: "Call his name Jez're·el, say to Ho se'a: "Go, take to your- for yet a little while and I must self a wife of fornication and chil- hold an accounting for the acts of

curred to Ho-se'a the son of nication the land positively turns

bloodshed of Jez're el against the thirst. 4 And to her sons I shall house of Je'hu, and I must cause not show mercy, for they are the the royal rule of the house of Is- sons of fornication. 5 For their rael to cease. 5 And it must occur mother has committed fornication. in that day that I must break the She that was pregnant with them bow of Israel in the low plain of has acted shamefully, for she has Jez're·el."

on to say to him: "Call her name drink." Lo-ru ha'mah, for I shall no more Israel, because I shall positively I will heap up a stone wall against their God; but I shall not save lovers, but she will not overtake

name Lo-am'mi, because you men 8 But she herself did not recognize are not my people and I myself that it was I who had given to her shall prove to be not yours.

10 "And the number of the sons of Israel must become like the grains of the sand of the sea that cannot be measured or numbered. And it must occur that in the place in which it used to be said to them, 'You men are not my people,' it will be said to them, 'The sons of the living God.' 11 And the sons of Judah and the sons of Israel will certainly be collected together into a unity and will actually set up for themselves one head and go up out of the land, because great will be the day of Jez're el.

2 "Say to your brothers, 'My peo-ple!' and to your sisters, 'O carry on a legal case, for she is not my wife and I am not her husband. And she should put away her fornication from before herself and her acts of adultery from between her breasts, 3 that I may not strip all the days of the Ba'al images to her naked and actually place her as in the day of her being born, smoke, when she kept decking herland and put her to death with passionate lovers, and I was the one

said, 'I want to go after those 6 And she proceeded to become passionately loving me, those giving pregnant another time and to give my bread and my water, my wool birth to a daughter. And He went and my linen, my oil and my

6 "Therefore here I am hedging show mercy again to the house of your way about with thorns; and take them away. 7 But to the her, so that her own roadways she house of Judah I shall show mercy, will not find. 7 And she will acand I will save them by Jehovah tually chase after her passionate them by a bow or by a sword or them; and she will certainly look by war, by horses or by horsemen," for them, but she will not find 8 And she gradually weaned Lo- [them]. And she will have to say. ru ha'mah, and she proceeded to 'I want to go and return to my become pregnant and give birth to husband, the first one, for I had a son. 9 So He said: "Call his it better at that time than now." the grain and the sweet wine and the oil, and that I had made silver itself abound for her, and gold, [which] they made use of for Ba'al.

9 "'Therefore I shall turn back and certainly take away my grain in its time and my sweet wine in its season, and I will snatch away my wool and my linen for covering her nakedness. 10 And now I shall uncover her private parts to the eyes of her passionate lovers, and there will be no man to snatch her out of my hand. 11 And I shall certainly cause all her exultation, her festival, her new moon and her sabbath and her every festal season to cease. 12 And I will lay desolate her vine and her fig tree, of woman shown mercy!' 2 Carry on which she has said: "They are a a legal case with your mother; gift to me, which my passionate lovers have given to me"; and I will set them as a forest, and the wild beast of the field will certainly devour them. 13 And I will hold an accounting against her for which she kept making sacrificial and actually set her like a wilder- self with her ring and her ornaness and place her like a waterless ment and kept going after her of Jehovah.

her to go into the wilderness, and cakes." I will speak to her heart. 15 And then onward, and the low plain of must occur in that day,' is the utterance of Jehovah, 'that you will call [me] My husband, and you will no longer call me My owner.'

names of the Ba'al images from remember [them] by their name, 18 And for them I shall certainly conclude a covenant in that day the field and with the flying creature of the heavens and the creeping thing of the ground, and the final part of the days. bow and the sword and war I shall break out of the land, and I will make them lie down in security. for time indefinite, and I will engage you to me in righteousness and in justice and in lovingkindness and in mercies. 20 And I will engage you to me in faithfulness; and you will certainly know Jehovah.

21 "'And it must occur in that day that I shall answer,' is the utterance of Jehovah, 'I shall answer the heavens, and they, for their part, will answer the earth; 22 and the earth, for its part, will answer the grain and the sweet wine and the oil; and they, for their part, will answer Jez're-el [=God will sow seed]. 23 And I shall certainly sow her like seed for me in the earth, and I will show mercy to her who was not shown mercy, and I will say to those not my people: "You are my people"; and they, for their part, will say: I will put your mother to silence. "[You are] my God."'"

woman loved by a companion and what you yourself have rejected. I

that she forgot,' is the utterance committing adultery, as in the case of Jehovah's love for the sons of 14 "Therefore here I am pre- Israel while they are turning to vailing upon her, and I will cause other gods and are loving raisin

2 And I proceeded to purchase I will give her her vineyards from her for myself for fifteen silver [pieces] and a ho'mer measure of A'chor as an entrance to hope; barley and a half-ho'mer of barley. and she will certainly answer there 3 Then I said to her: "For many as in the days of her youth and as days you will dwell as mine. You in the day of her coming up out of must not commit fornication, and the land of Egypt. 16 And it you must not come to belong to [another] man; and I also will be for you."

4 It is because for many days the sons of Israel will dwell without a 17 "And I will remove the king and without a prince and without a sacrifice and without a her mouth, and they will no longer pillar and without an eph'od and teraphim. 5 Afterwards the sons of Israel will come back and certainly look for Jehovah their God. in connection with the wild beast of and for David their king; and they will certainly come quivering to Jehovah and to his goodness in the

4 Hear the word of Jehovah, O sons of Israel, for Jehovah has a legal case with the inhabitants 19 And I will engage you to me of the land, for there is no truth nor loving-kindness nor knowledge of God in the land. 2 There are the pronouncing of curses and practicing of deception and murdering and stealing and committing of adultery that have broken forth, and acts of bloodshed have touched other acts of bloodshed. 3 That is why the land will mourn and every inhabitant in it will have to fade away with the wild beast of the field and with the flying creature of the heavens, and even the fishes of the sea themselves will be

gathered [in death]. work dame. 4 "However, let no man contend. neither let a man reprove, as your people are like those who are contending against a priest. 5 And you will certainly stumble in the daytime, and even a prophet must stumble with you, as at night. And 6 My people will certainly be si-3 And Jehovah went on to say lenced, because there is no knowl-to me: "Go once again, love a edge. Because the knowledge is as a priest to me; and [because] Is it now that Jehovah will shepagainst me. My own glory they being gone, they have positively have exchanged for mere dishonor. treated [woman] as a harlot. Her soul, a second start live

9 "And it will have to become the people the same as for the attention, O house of Israel, and for the people the same as for the priest: and I shall certainly hold

an accounting against them for their ways: and their dealings I shall bring back upon them, 10 And they will actually eat, but will not get satisfied. They will actually treat [women] as harlots; but they will not increase, because they have left off paying regard 3 I personally have known E'phrato Jehovah himself. 11 Fornication and wine and sweet wine are what take away good motive. 12 Of their wooden [idol] my own people keep inquiring, and their own [hand]staff keeps telling them; because the very spirit of fornication has caused them to wander off, and by fornication they go out from under their God. 13 On the tops of the mountains Israel has testified to his face; and they sacrifice, and on the hills they make sacrificial smoke, under massive tree and storax tree and big tree, because its shade is good. That is why your daughters commit fornication and your own

ing against your daughters because they commit fornication, for it is to strange sons that they and against your daughters-in-law have become father. Now a month because they commit adultery. For, as to the [men], it is with the harlots that they get off to thema people [that] does not under-

daughters-in-law commit adultery.

shall also reject you from serving cow, Israel has become stubborn. you keep forgetting the law of your herd them like a young ram in God, I shall forget your sons, even a roomy place? 17 E'phra in is I. 7 In proportion to the multi- joined with idols. Let him be tude of them, so they have sinned to himself! 18 Their wheat beer 8 The sin of my people is what shielders have positively loved disthey keep devouring, and to their honor. 19 A wind has wrapped her error they keep lifting up their up in its wings. And they will be ashamed of their sacrifices."

you. O house of the king, give ear, for with you people the judgment has to do; because a trap is what you have become to Miz'pah and as a net spread over Ta'bor. 2 And in slaughter work those falling away have gone deep down, and I was an exhortation to all of them. im, and Israel itself has not been hidden from me. For now, O E'phra·im, you have treated [women l like harlots; Israel has defiled itself. 4 Their dealings do not permit of a returning to their God, because there is a spirit of fornication in the midst of them; and Jehovah himself they have not acknowledged, 5 And the pride of Israel and E'phra im themselves are made to stumble in their error. Judah has also stumbled with them. 6 With their flock and with their herd they proceeded to go and look for Jehovah, but they could not find [him]. He had drawn away 14 "I shall not hold an account- from them. 7 With Jehovah himself they have dealt treacherously, will devour them with their portions.

8 "Blow a horn against Gib'eselves, and with the female temple ah, a trumpet against Ra'mah! prostitutes that they sacrifice; and Shour a war cry at Beth-a'ven -after you, O Benjamin! 9 O stand will be trodden down. 15 Al- E'phra im, a mere object of asthough you are committing fornica- tonishment you will become in the tion, O Israel, let not Judah be- day of rebuke. Among the tribes of come guilty, and do not you people Israel I have made known trustcome to Gil'gal, neither go up to worthy words. 10 The princes of Beth-a'ven nor swear 'As Jehovah Judah have become just like those is alive!' 16 For, like a stubborn moving back a boundary. Upon them I shall pour out my fury just | There is where they have dealt like water. 11 E'phra im is op- treacherously with me. 8 Gil'e ad pressed, crushed in justice, for he had taken it upon himself to walk harmful; their footprints are blood. after his adversary. 12 And I was 9 And as in the lying in wait for like the moth to E'phra im and a man, the association of priests just like rottenness to the house of are marauding bands. By the way-Judah.

his sickness, and Judah his ulcer, nothing but loose conduct. 10 In And E'phra im proceeded to go to As syr'i a and send to a great horrible thing. There there is forniking. But that one himself was cation on the part of E'phra-im. unable to give healing to you people, and he could not take from you an ulcer with any cure. 14 For I shall be like a young lion to E'phra im and like a maned young lion to the house of Judah. I. I myself shall tear to pieces and I shall go [and] carry off, and there will be no deliverer. 15 I shall go, I will return to my place until they bear their guilt; and they will certainly seek my face. When seek me."

third day he will make us get up. to know Jehovah. Like dawn, his going forth is firmly established. And he will come in like a pouring saturates [the] earth."

of you people is like the morning clouds and like the dew that early goes away? 5 That is why I shall have to hew [them] by the prophjudgments upon you will be as the is calling out to me. light that goes forth. 6 For in loving-kindness I have taken de- the peoples that he personally light, and not in sacrifice; and in mingles himself. E'phra im himself the knowledge of God rather than has become a round cake not in whole burnt offerings. 7 But turned on the other side. 9 Stranthey themselves, like earthling man, gers have eaten up his power, and

is a town of practicers of what is side they commit murder at She'-13 "And E'phra im got to see chem, because they have carried on the house of Israel I have seen a Israel has defiled itself. 11 Furthermore, O Judah, a harvest has been fixed for you, when I gather back the captive ones of my people."

7 "At the time that I would bring healing to Israel, the error of E'phra·im is also actually uncovered, and the bad things of Samar'i-a: for they have practiced falsehood, and a thief himself comes in: a marauder band actually makes a dash on the outside. they are in sore straits, they will 2 And they do not say to their own heart that all their badness I will 6 "Come, you people, and do let remember. Now their dealings have us return to Jehovah, for he surrounded them. In front of my himself has torn in pieces but he face they have come to be. 3 By will heal us. He kept striking, but their badness they make [the] king he will bind us up. 2 He will make rejoice, and, by their deceptions, us alive after two days. On the princes, 4 All of them are adulterers, like a furnace set burning and we shall live before him, by a baker, [who] ceases poking 3 And we will know, we will pursue after kneading dough until it is leavened. 5 On the day of our king, princes have sickened themselves—there is a rage because of rain to us: like a spring rain that wine. He has drawn his hand along with deriders. 6 For they have 4 "What shall I do to you, O brought their heart near as to a E'phra·im? What shall I do to you, furnace; it is burning inside them. O Judah, when the loving-kindness All night long their baker is sleeping; by morning [the furnace] is burning as with a flaming fire. 7 They get hot, all of them, like the furnace, and they actually deets: I shall have to kill them by your their judges. Their own kings the sayings of my mouth. And the have all fallen; none among them

8 "As for E'phra im, it is among have overstepped [the] covenant, he himself has not come to know nor have they looked for him because of all this. 11 And E'phraim proves to be like a simplesyr'i a they have gone.

shall spread out over them my net, down, Like flying creatures of the heav- 8 "Israel must be swallowed ens I shall bring them down. I down. Now they must come to be shall discipline them in agreement among the nations, like a vessel with the report to their assembly, in which there is no delight. 13 Woe to them, for they have fled 9 For they themselves have gone from me! Despoiling to them, for up to As-syr'i-a, as a zebra isolated they have transgressed against me! to itself. In E'phra im's case, they And I myself proceeded to redeem have hired lovers, 10 Also, althem, but they themselves have spo- though they keep hiring [them] ken lies even against me. 14 And among the nations, I shall now they did not call to me for aid with collect them together; and they their heart, although they kept will be a little while in severe pains howling on their beds. On account because of the burden of king of their grain and sweet wine they [and] princes. kept loafing about; they kept turn-ing against me. 15 And I, for my plied altars in order to sin. He has part, did disciplining; I strengthened their arms, but against me 12 I proceeded to write for him they kept scheming what was bad. many things of my law; just like 16 And they proceeded to return, something strange they have been not to anything higher; they had accounted. 13 As my gift sacribecome like a loose bow. By the fices they kept sacrificing flesh, and sword their princes will fall be- they kept eating what Jehovah cause of the denunciation of their himself took no pleasure in. Now tongue. This will be their derision in the land of Egypt."

Q "To your mouth—a horn! [One comes] like an eagle against the house of Jehovah, for the reason that they have overstepped my covenant, and against my law they have transgressed. 2 To me they keep crying, 'O my God, we. Israel. have known you.'

3 "Israel has cast off good. Let one who is an enemy pursue him. 4 They themselves have set up For by fornication you have gone kings, but not because of me. They from alongside your God. You have set up princes, but I did not have loved gifts of hire on all know [it]. With their silver and the threshing floors of grain. their gold they have made for 2 Threshing floor and wine press themselves idols, to the end that do not feed them, and sweet wine they may be cut off. 5 Your calf itself proves disappointing to her.

[it]. Also, gray hairs themselves My anger has grown hot against have become white on him, but he them. How long will they be inhimself has not come to know [it], capable of innocency? 6 For from 10 And the pride of Israel has Israel was even this. A mere craftstestified to his face, and they have man made it, and it is not God; not returned to Jehovah their God, because the calf of Sa mar'i a will become mere splinters.

7 "For it is wind that they keep sowing, and a stormwind is what minded dove without heart. To they will reap. Nothing has stand-Egypt they have called; to As- ing grain. No sprout produces flour. Should any perhaps produce [it], 12 "Whichever way they go, I strangers themselves will swallow it

come to have altars in order to sin. he will remember their error and hold an accounting for their sins. To Egypt they themselves proceeded to return, 14 And Israel began forgetting his Maker and building temples; and Judah, for his part, multiplied fortified cities. And I shall certainly send fire into his cities and it must devour the dwelling towers of [each] one."

9 "Do not rejoice, O Israel. Do not act joyful like the peoples. has been cast off, O Sa mar'i a. 3 They will not continue dwelling

in the land of Jehovah, and so that there will be no man; begratifying to him; they are like the out of his sons even to a killer." bread of times of mourning to them; all those eating it will defile what you should give. Give them themselves. For their bread is for a miscarrying womb and breasts their own soul; it will not come shriveling up. into the house of Jehovah. 5 What will you people do in the day of Gil'gal, for there I had to hate meeting and in the day of the them. On account of the evil of festival of Jehovah? 6 For, look! their dealings I shall drive them they will have to go because of away from my own house, I will despoiling. Egypt itself will collect not continue on loving them. All them together; Mem'phis, for its their princes are acting stubborn, part, will bury them. As for their 16 E'phra im must be struck down. desirable things of silver, nettles Their very root must dry up. There themselves will take possession of will be no fruit that they produce. them; thorny bushes will be in Also, in case they bring to birth, their tents.

7 "The days of being given at- able things of their belly." tention must come; the days of the Israel will know [it]. The prophet they will become fugitives among will be foolish, the man of inspired the nations. expression will be maddened on account of the abundance of your error, even animosity being abundant."

8 The watchman of E'phra-im was with my God. As regards a prophet, there is the trap of a birdcatcher on all his ways; there is an animosity in the house of his God. 9 They have gone down deep in bringing ruin, as in the days of Gib'e-ah. He will remember their error: he will give attention to their sins.

10 "Like grapes in the wilderness I found Israel. Like the early fig on a fig tree in its beginning I saw the forefathers of you people. They themselves went in to Ba'al of Pe'or, and they proceeded to dedicate themselves to the shameful [idol] of Beth-a'ven the residents thing, and they came to be disgusting like [the thing of] their for over it its people will certainly love. 11 As regards E'phra im, mourn, as well as its foreign-god like a flying creature their glory priests [who] used to be joyful over flies away, so that there is no it, on account of its glory, because giving birth, and no [pregnant] it will have gone into exile away belly and no conception. 12 For from it. 6 Even it someone will although they bring up their sons, bring to As-syr'i-a itself as a gift

E'phra im must return to Egypt, cause—woe also to them when I and in As syr'i a they will eat what turn away from them! 13 E'phrais unclean. 4 They will not con- im, whom I have seen like Tyre tinue pouring out wine to Jehovah. planted in a pasture ground, even And their sacrifices will not be E'phra im is destined to a bringing

14 Give to them. O Jehovah.

Ephraim's badness. A degenerating vine

15 "All their badness was in I will even put to death the desir-

17 My God will reject them, for due payment must come. Those of they have not listened to him, and

"Israel is a degenerating vine. Fruit he keeps putting forth for himself. In proportion to the abundance of his fruit he has multiplied [his] altars. In proportion to the goodness of his land, they put up good pillars. 2 Their heart has become hypocritical; now they will be found guilty.

"There is one who will break their altars; he will despoil their pillars. 3 For now they will say. 'We have no king, for we have not feared Jehovah. And as regards the king, what will he do for us?'

4 "They speak words, making false oaths, concluding a covenant; and judgment has sprouted like a poisonous plant in the furrows of the open field. 5 For the calf of Sa·mar'i·a will get frightened; I will also bereave them of children to a great king. Shame is what E'phra im himself will get, and 2 "They called them. To that Israel will be ashamed of its coun- same extent they went away from sel. 7 Sa mar'i a [and] her king before them. To the Ba'al images will certainly be silenced, like a they took up sacrificing, and to snapped-off twig on the surface of the graven images they began makwaters. 8 And the high places of ing sacrificial smoke. 3 But as for Beth-la'ven, the sin of Israel, will me, I taught E'phra·im to walk, actually be annihilated. Thorns taking them upon [my] arms; and and thistles themselves will come they did not recognize that I had up upon their altars. And people healed them. 4 With the ropes of will in fact say to the mountains, 'Cover us!' and to the hills, 'Fall with the cords of love, so that I

have sinned, O Israel. There they brought food to [each] one. 5 He stood still. In Gib'e ah war against the sons of unrighteousness did not get to overtake them, 10 When it king, because they refused to reis my craving I shall also discipline turn. 6 And a sword will certainly them. And against them peoples whirl about in his cities and make will certainly be gathered when an end of his bars and devour be-

their two errors.

heifer loving to thresh; and I, for they call it; no one at all does any my part, passed over her good- rising up. looking neck, I make [someone] 8 "How can I give you up, O ride E'phra·im. Judah plows; Ja- E'phra·im? [How] can I deliver cob harrows for him. 12 Sow seed you up, O Israel? How can I set for yourselves in righteousness; you as Ad'mah? [How] can I place reap in accord with loving-kindness, you like Ze boi'm? My heart has Till for yourselves arable land, changed within me; at the same when there is time for searching time my compassions have grown for Jehovah until he comes and hot. 9 I shall not express my gives instruction in righteousness to burning anger. I shall not bring

edness. Unrighteousness is what in the midst of you: and I shall you have reaped. You have eaten not come in excitement. 10 After the fruitage of deception, for you Jehovah they will walk. Like a lion have trusted in your way, in the he will roar; for he himself will multitude of your mighty ones, roar, and sons will come trembling 14 And an uproar has risen among from the west. 11 Like a bird they your people, and your own fortified will come trembling out of Egypt, cities will all be despoiled, as with and like a dove out of the land of the despoiling by Shal'man of the As-syr'i-a; and I shall certainly house of Ar'bel, in the day of battle make them dwell in their houses," [when] a mother herself was is the utterance of Jehovah. dashed to pieces alongside [her] own sons. 15 In this way one will surrounded me, and with deception certainly do to you people, O the house of Israel. But Judah is Beth'el, because of your extreme yet roaming with God, and with the badness. In the dawn the king of Most Holy One he is trustworthy." Israel will positively have to be 12 "E'phra im is feeding on wind silenced."

I called my son.

earthling man I kept drawing them, became to them as those lifting off 9 "From the days of Gibe ah you a yoke on their jaws, and gently I will not return to the land of Egypt, but As-syr'i-a will be his there is a harnessing of them to cause of their counsels. 7 And my people are tending toward un-11 "And E'phra im was a trained faithfulness to me. And upward

E'phra·im to ruin again, for I am 13 "You people have plowed wick- God and not man, the Holy One

12 "With lying, E'phra im has

"When Israel was a boy, then wind all day long. Lying and de-I loved him, and out of Egypt spoiling are what he multiplies. And a covenant with As-syr'i-a

self."

6 "And as respects you, to your hole. God you should return, keeping loving-kindness and justice; and let there be a hoping in your God constantly. 7 As re-'Indeed, I have become rich: I have found valuable things for myself. As regards all my toiling, they will find, on my part, no error that is sin'

visions I myself multiplied, and by

making likenesses.

11 "With Gil'e-ad what is uncanny, also untruth, have occurred. In Gil'gal they have sacrificed even bulls. Moreover, their altars that he may save you in all your are like piles of stones in the fur- cities, and your judges, [concernrows of the open field. 12 And ing] whom you said, 'Do give me Jacob proceeded to run away to a king and princes'? 11 I prothe field of Syria, and Israel kept ceeded to give you a king in my serving for a wife, and for a wife anger, and I shall take [him] he guarded [sheep]. 13 And by away in my fury. a prophet Jehovah brought up Isra- 12 "The error of E'phra im is el out of Egypt, and by a prophet wrapped up, his sin is treasured he was guarded. 14 E'phra im up. 13 The labor pangs of a womcaused offense to bitterness, and an giving birth are what will come his deeds of bloodshed he leaves to him. He is a son not wise, for upon his own self, and his re- in season he will not stand still at proach his grand Master will repay the breaking forth of sons [from to him."

they conclude, and to Egypt oil 13 "When E'phra im spoke, there itself is brought. 2 "And Jehovah has a legal case carried [weight] in Israel. But he with Judah, even to hold an ac- proceeded to become guilty in recounting against Jacob according gard to Ba'al and die. 2 And now to his ways; according to his deal- they commit additional sin and ings he will repay him. 3 In the make for themselves a molten statbelly he seized his brother by the ue from their silver, idols accordheel, and with his dynamic energy ing to their own understanding, he contended with God. 4 And he the work of craftsmen, all of kept contending with an angel and it. To them they are saying, 'Let gradually prevailed. He wept, that the sacrificers who are men kiss he might implore favor for him- mere calves.' 3 Therefore they will become like the clouds of morn-At Beth'el He got to find him, ing and like the dew that early and there he began talking with goes away; like chaff that is us. 5 And Jehovah the God of the stormed away from the threshing armies, Jehovah is his memorial. floor and like smoke from the [roof]

4 "But I am Jehovah your God from the land of Egypt, and there was no God except me that you used to know: and there was no savior gards [the] tradesman, in his hand but I. 5 I myself knew you in the are the scales of deception; to wilderness, in the land of fevers. defraud is what he has loved 6 According to their pasturage they 8 And E'phra im keeps saying, also came to be satisfied. They became satisfied and their heart began to be exalted. That is why they forgot me. 7 And I shall become to them like a young lion. Like a leopard by [the] way I shall 9 "But I am Jehovah your God keep looking. 8 I shall encounter from the land of Egypt. Yet I shall them like a bear that has lost its make you dwell in the tents as in cubs, and I shall rip apart the the days of an appointed time, enclosure of their heart. And I shall 10 And I spoke to the prophets, and devour them there like a lion; a wild beast of the field itself will the hand of the prophets I kept tear them to pieces. 9 It will certainly bring you to ruin, O Israel, because it was against me, against your helper.

10 "Where, then, is your king,

the wombl.

shall redeem them; from death I by you that a fatherless boy is shall recover them. Where are your shown mercy.' stings, O Death? Where is your 4 "I shall heal their unfaithfuldestructiveness, O She'ol? Com- ness, I shall love them of [my] passion itself will be concealed from own free will, because my anger has my eyes.

of all desirable articles.

her God. By the sword they will be like the wine of Leb'a non, fall. Their own children will be dashed to pieces, and their preg- do I have to do any longer with the nant women themselves will be idols?' ripped up."

have stumbled in your error, juniper tree. From me must fruit 2 Take with yourselves words and for you be found." come back to Jehovah. Say to him. all you people, 'May you pardon understand these things? Discreet, error; and accept what is good, and that he may know them? For the we will offer in return the young ways of Jehovah are upright, and bulls of our lips. 3 As syr'i a it- the righteous are the ones who will self will not save us. Upon horses walk in them; but the transgressors we shall not ride. And no more are the ones who will stumble in shall we say: "O our God!" to the them.

14 "From the hand of She'ol I | work of our hands, because it is

turned back from him. 5 I shall 15 "In case he himself as the son become like the dew to Israel. He of reed plants should show fruit- will blossom like the lily, and will fulness, an east wind, the wind of strike his roots like Leb'a non. Jehovah, will come, From a wilder- 6 His twigs will go forth, and his ness it is coming up, and it will dry dignity will become like that of the up his well and drain his spring, olive tree, and his fragrance will be That one will pillage the treasure like that of Leb'a non. 7 They will again be dwellers in his shadow. 16 "Sa·mar'i·a will be held guilty, They will grow grain, and will bud for she is actually rebellious against like the vine. His memorial will

8 "E'phra·im [will say], 'What

"I myself shall certainly give an 14 "Do come back, O Israel, to answer and I shall keep looking Jehovah your God, for you on him. I am like a luxuriant

> 9 Who is wise, that he may and the control of the Paris State of the Paris

#### JOEL

thu'el:

give ear, all you inhabitants of the mouths. 6 For there is a nation land. Has this occurred in your that has come up into my land. days, or even in the days of your mighty and without number. Its forefathers? 3 Concerning it give teeth are the teeth of a lion, and an account to your own sons, and it has the jawbones of a lion. 7 It your sons to their sons, and their has set my vine as an object of assons to the following generation, tonishment, and my fig tree as a 4 What was left by the caterpillar, stump. It has positively stripped it the locust has eaten; and what was bare and thrown [it] away. The left by the locust, the creeping, un- twigs of it have become white. winged locust has eaten; and what 8 Wail, as a virgin girded with the creeping, unwinged locust has sackcloth does over the owner of left, the cockroach has eaten. her youth.

The word of Jehovah that oc- | 5 "Wake up, you drunkards, and 1 The word of Jenovan that occurred to Joel the son of Pe- weep; and howl, all you wine drinkers, on account of sweet wine, 2 "Hear this, you older men, and for it has been cut off from your

fering have been cut off from the nels of water have dried up. and the ministers of Jehovah, have grounds of the wilderness." mourned. 10 [The] field has been despoiled. [the] ground has gone to mourning; for [the] grain has been despoiled. [the] new wine has been dried up, [the] oil has faded away. 11 Farmers have felt shame: vinedressers have howled, on account of wheat and on account of barley: for the harvest of [the] field has perished. 12 The vine itself has shown dryness, and even the fig tree has faded away. As for [the] pomegranate tree, also [the] palm tree and [the] apple tree, all the trees of the field, they have dried up: for exultation has gone ashamed away from the sons of mankind.

13 "Gird yourselves, and beat your breasts, you priests. Howl, you ministers of [the] altar. Come in, spend the night in sackcloth, you ministers of my God; for from the house of your God grain offerwithheld. 14 Sanctify a time of fasting. Call together a solemn assembly. Gather together [the] older men, all the inhabitants of the land, to the house of Jehovah your God, and cry to Jehovah for aid.

despoiling from the Almighty One it will come! 16 Has not food itself been cut off before our very eyes: from the house of our God, rejoicing and joyfulness? 17 Dried figs have shriveled under their shovels. Storehouses have been laid down, for [the] grain has dried up. 18 O how the domestic animal has sighed! [How] the droves of cattle have wandered in confusion! For there is no pasturage for them. been the ones made to bear guilt.

call: for fire itself has devoured the pasture grounds of [the] wilderness, and a very flame has con-

9 "Grain offering and drink of-longing for you, because the chanhouse of Jehovah: the priests, fire itself has devoured the pasture

9 "Blow a horn in Zion, O men, and shout a war cry in my holy mountain. Let all the inhabitants of the land get agitated; for the day of Jehovah is coming, for it is near! 2 It is a day of darkness and gloominess, a day of clouds and thick gloom, like light of dawn spread out upon the mountains.

"There is a people numerous and mighty: one like it has not been made to exist from the indefinite past, and after it there will be none again to the years of generation after generation. 3 Ahead of it a fire has devoured, and behind it a flame consumes. Like the garden of Eden the land is ahead of it; but behind it is a desolate wilderness. and there has also proved to be nothing thereof escaping.

4 "Its appearance is like the appearance of horses, and like steeds is the way they keep running. ing and drink offering have been 5 As with the sound of charlots on the tops of the mountains they keep skipping about, as with the sound of a flaming fire that is devouring stubble. It is like a mighty people, drawn up in battle order. 6 Because of it, peoples will be in 15 "Alas for the day; because the severe pains. As for all faces, they day of Jehovah is near, and like a will certainly collect a glow [of excitement1.

7 "Like powerful men they run. Like men of war they go up a wall. And they go each one in his own ways, and they do not alter their paths. 8 And one another they do not shove. As an able-bodied man desolate. Barns have been torn in his course, they keep going; and should some fall even among the missiles, the [others] do not break off course.

9 "Into the city they rush. On the wall they run. On the houses Also, the droves of the sheep have they go up. Through the windows they go in like the thief. 10 Be-19 "To you, O Jehovah, I shall fore it [the] land has become agitated. [the] heavens have rocked. Sun and moon themselves have become dark, and the very stars sumed all the trees of the field, have withdrawn their brightness, 26 The beasts of the field also keep 11 And Jehovah himself will cer1011 Call to God to feel sorry, Outpouring of spirit due JOEL 2: 12-30

his military force, for his camp is the stink from him will certainly very numerous. For he who is ascend, and the stench from him carrying out his word is mighty; will keep ascending; for He will for the day of Jehovah is great and actually do a great thing in what very fear-inspiring, and who can He does.' hold up under it?

of Jehovah is, "come back to me will actually do a great thing in with all your hearts, and with what He does, 22 Do not be fearfasting and with weeping and with ful. you beasts of the open field. wailing. 13 And rip apart your for the pasture grounds of [the] hearts, and not your garments; and wilderness will certainly grow come back to Jehovah Your God, green. For the tree will actually for he is gracious and merciful, give its fruitage. The fig tree and slow to anger and abundant in the vine must give their vital enloving-kindness, and he will cer- ergy. 23 And, you sons of Zion, tainly feel regret on account of be joyful and rejoice in Jehovah the calamity. 14 Who is there your God; for he will be bound to knowing whether he will turn back give you the autumn rain in right and actually feel regret and let re- measure, and he will bring down main after it a blessing, a grain upon you people a downpour, offering and a drink offering for autumn rain and spring rain, as Jehovah your God?

men. Sanctify a time of fasting. Call together a solemn assembly. 16 Gather [the] people together. Sanctify a congregation. Collect to you for the years that the lo-[the] old men together. Gather children and those sucking the breasts together. Let [the] bridegroom go forth from his interior room, and [the] bride from her nuptial chamber.

17 "Between the porch and the altar let the priests, the ministers of Jehovah, weep and say, 'Do feel sorry. O Jehovah, for your people, and do not make your inheritance a reproach, for nations to rule over them. Why should they say among the peoples: "Where is their God?" 18 And Jehovah will be zealous for his land and will show compassion upon his people. 19 And Jehovah will answer and say to his people. 'Here I am sending to you the grain and the new wine and the oil. and you people will certainly be satisfied with it; and I shall not make you any more a reproach among the nations. 20 And the northerner I shall put far away from upon you, and I shall actually in those days I shall pour out my disperse him to a waterless land and desolated waste, with his face

tainly give forth his voice before section to the western sea. And

21 "Do not be fearful, O ground. 12 "And now also," the utterance Be joyful and rejoice; for Jehovah at the first. 24 And the threshing 15 "Blow a horn in Zion, O floors must be full of [cleansed] grain, and the press vats must overflow with new wine and oil. 25 And I will make compensation cust, the creeping, unwinged locust, and the cockroach and the caterpillar have eaten, my great military force that I have sent among you. 26 And you will certainly eat, eating and becoming satisfied, and you will be bound to praise the name of Jehovah your God, who has done with you so wonderfully: and my people will not be ashamed to time indefinite. 27 And you people will have to know that I am in the midst of Israel, and that I am Jehovah your God and there is no other. And my people will not be ashamed to time indefinite.

28 "And after that it must occur that I shall pour out my spirit on every sort of flesh, and your sons and your daughters will certainly prophesy. As for your old men, dreams they will dream. As for your young men, visions they will see. 29 And even on the menservants and on the maidservants spirit.

30 "And I will give portents in to the eastern sea and his rear the heavens and on the earth, blood

and fire and columns of smoke. | 9 "Proclaim this, you people, 31 The sun itself will be turned among the nations, 'Sanctify war! into darkness, and the moon into Arouse the powerful men! Let them blood, before the coming of the draw near! Let them come up, all great and fear-inspiring day of Jehovah. 32 And it must occur that plowshares into swords and your everyone who calls on the name of pruning shears into lances. As for Jehovah will get away safe; for in the weak one, let him say: "I am Mount Zion and in Jerusalem there a powerful man." 11 Lend Your will prove to be the escaped ones, aid and come, all you nations just as Jehovah has said, and in round about, and collect yourselves among the survivors, whom Jehovah is calling."

9 "For, look! in those days and in that time, when I shall bring back the captive ones of Judah and Jerusalem, 2 I will also collect together all the nations and bring them down to the low plain of Je hosh'a phat: and I will put myself on judgment with them there on account of my people and my inheritance Israel, whom they scattered among the nations; and they apportioned out my own land. 3 And for my people they kept casting lots: and they would give the male child for a prostitute, and the female child they sold for wine, that they might drink.

4 "And, also, what do you have to do with me, O Tyre and Si'don and all you regions of Phi-lis'ti-a? Is it the treatment that you are giving me as a reward? And if you are giving such treatment to me, swiftly, speedily I shall pay back Your treatment upon your heads. 5 Because you men have taken my own silver and my own gold, and you have brought my own desirable good things into your temples: 6 and the sons of Judah and the sons of Jerusalem you have sold to the sons of the Greeks, for the purpose of removing them far from their own territory; 7 here I am arousing them [to come] from the place where you have sold them, and I will pay back your treatment upon your own heads. 8 And I will sell your sons and your daughters into the hand of the sons of Judah, and they must sell them to the men of She'ba, to a nation far away; for Jehovah himself has spoken [it].

the men of war! 10 Beat your together.' "

To that place, O Jehovah, bring

your powerful ones down,

12 "Let the nations be aroused and come up to the low plain of Je hosh'a phat: for there I shall sit in order to judge all the nations round about.

13 "THRUST in a sickle, for harvest has grown ripe. Come, descend, for [the] wine press has become full. The press vats actually overflow: for their badness has become abundant. 14 Crowds, crowds are in the low plain of the decision, for the day of Jehovah is near in the low plain of the decision. 15 Sun and moon themselves will certainly become dark, and the very stars will actually withdraw their brightness. 16 And out of Zion Jehovah himself will roar, and out of Jerusalem he will give forth his voice. And heaven and earth certainly will rock; but Jehovah will be a refuge for his people, and a fortress for the sons of Israel, 17 And you people will have to know that I am Jehovah your God. residing in Zion my holy mountain. And Jerusalem must become a holy place: and as regards strangers. they will no more pass through her.

18 "And it must occur in that day that the mountains will drip with sweet wine, and the very hills will flow with milk, and the very stream beds of Judah will all flow with water. And out of the house of Jehovah there will go forth a spring, and it must irrigate the torrent valley of the Acacia Trees. 19 As regards Egypt, a desolate waste it will become; and as regards E'dom, a wilderness of desolate waste it will become, because of the violence to the sons of Judah.

1013 Judgments against neighboring nations JOEL 3: 20-AMOS 2: 2

in whose land they shed innocent | generation. 21 And I will consider blood. 20 But as for Judah, to innocent their blood that I had time indefinite it will be inhabited, not considered innocent; and Jeand Jerusalem to generation after hovah will be residing in Zion."

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## AMOS

2 And he proceeded to say:

roar, and out of Jerusalem he will give forth his voice: and the pas- said, 'On account of three revolts of ture grounds of the shepherds must E'dom, and on account of four, I

of Car'mel must dry up."

said, "On account of three re- ruined his [own] merciful qualities, volts of Damascus, and on account and his anger keeps tearing away of four. I shall not turn it back. on account of their threshing Gil'- it perpetually. 12 And I will send e-ad even with iron threshing in- a fire into Te'man, and it must destruments. 4 And I will send a your the dwelling towers of Boz'fire onto the house of Haz'a el, rah.' and it must devour the dwelling towers of Ben-ha'dad, 5 And I will break the bar of Damascus and volts of the sons of Am'mon, and cut off [the] inhabitant from Bik'ath-a'ven, and the holder of [the] scepter from Beth-e'den; and the open the pregnant women of Gil'people of Syria will have to go as e.ad, for the purpose of widening exiles to Kir," Jehovah has said.' out their own territory. 14 And

said, "On account of three revolts bah, and it must devour her dwellof Ga'za, and on account of four, I shall not turn it back, on account | in the day of battle, with a tempest of their taking into exile a complete in the day of stormwind. 15 And body of exiles to hand over to their king must go into exile, he E'dom. 7 And I will send a fire and his princes together," Jehovah onto the wall of Ga'za, and it must has said.' devour her dwelling towers. 8 And 2 "This is what Jehovah has said, I will cut off [the] inhabitant from 2 "On account of three revolts Ash'dod, and the holder of [the] of Mo'ab, and on account of four, scepter from Ash'ke lon; and I will I shall not turn it back, on account turn my hand back upon Ek'ron, of his burning the bones of the king and the remaining ones of the of E'dom for lime. 2 And I will Phi-lis'tines must perish," the Lord send a fire into Mo'ab, and it Jehovah has said.

1 The words of A'mos, who hap-pened to be among the sheep on account of three revolts of Tyre, raisers from Te-ko'a, which he and on account of four, I shall not visioned concerning Israel in the turn it back, on account of their days of Uz-zi'ah the king of Judah handing over a complete body of and in the days of Jer.o.bo'am the exiles to E'dom, and [because] they son of Jo'ash, the king of Israel, did not remember the covenant of two years before the earthquake, brothers. 10 And I will send a fire onto the wall of Tyre, and it must "Jehovah—out of Zion he will devour her dwelling towers."

11 "This is what Jehovah has go to mourning, and the summit shall not turn it back, on account of his pursuing his own brother 3 "This is what Jehovah has with the sword, and [because] he forever; and his fury—he has kept

13 "This is what Jehovah has said, "On account of three reon account of four. I shall not turn it back, on account of their slitting 6 "This is what Jehovah has I will set fire to the wall of Rab'ing towers, with an alarm signal

must devour the dwelling towers

of Ke'ri oth: and with noise Mo'ab | the prophets you laid a command, must die, with an alarm signal, said.'

4 "This is what Jehovah has said, 'On account of three revolts of Judah, and on account of four, I of their rejecting the law of Jehovah, and [because] they did not keep his own regulations; but their lies, after which their forefathers had walked, kept making them wander. 5 And I will send a fire into Judah, and it must devour the dwelling towers of Jerusalem."

6 "This is what Jehovah has said. 'On account of three revolts of Israel, and on account of four, I shall not turn it back, on account of their selling someone righteous for mere silver, and someone poor for [the price of ] a pair of sandals. 7 They are panting for the dust of [the] earth on the head of lowly persons; and the way of meek people they turn aside; and a man and his own father have gone to profaning my holy name. 8 And on garments seized as a pledge they stretch themselves out beside every altar; and the wine of those who have been fined they drink at the house of their gods.'

9 "'But as for me, I had annihilated the Am'o rite on account of vigorous like the massive trees; and I went annihilating his fruitage making you walk through the wilpossession of the land of the Am'o-rite. 11 And I kept raising up some of your sons as prophets and some of your young men as Naz'i-rites. Should this really not be, O sons of Israel?' is the utterance dwelling towers in the land of of Jehovah.

Naz'i-rites wine to drink, and upon Sa-mar'i-a, and see the many dis-

saying: "You must not prophesy." with the sound of a horn. 3 And 13 Here I am making what is I will cut off [the] judge from the under you sway, just as the wagon midst of her, and all her princes I sways that is full up with a row shall kill with him." Jehovah has of newly cut grain. 14 And a place to which to flee must perish from the swift one, and no one strong will reinforce his power, and no mighty man will provide his soul shall not turn it back, on account with escape. 15 And no one handling the bow will stand, and no one swift on his feet will escape, and no rider of the horse will provide his soul with escape. 16 And as for one strong in his heart among the mighty men, naked is how he will flee in that day,' is the utterance of Jehovah."

9 "Hear this word that Jehovah has spoken concerning you, O sons of Israel, concerning the whole family that I brought up out of the land of Egypt, saving, 2 'You people only have I known out of all the families of the ground. That is why I shall hold an accounting against you for all your errors.

3 "'Will two walk together unless they have met by appointment? the [same] girl, for the purpose of 4 Will a lion roar in the forest when it has no prey? Will a young maned lion give forth its voice from its hiding place if it has caught nothing at all? 5 Will a bird fall into a trap on the earth when there is no snare for it? Does a trap go up from the ground when it has absolutely caught them, whose height was like the nothing? 6 If a horn is blown in height of cedars, and who was a city, do not also the people themselves tremble? If a calamity occurs in the city, is it not also Jehovah above and his roots below. 10 And who has acted? 7 For the Lord I myself brought you people up out Jehovah will not do a thing unless of the land of Egypt, and I kept he has revealed his confidential matter to his servants the prophets. derness forty years, in order to take 8 There is a lion that has roared! Who will not be afraid? The Lord Jehovah himself has spoken! Who will not prophesy?'

9 " 'PUBLISH it on [the] dwelling towers in Ash'dod and on [the] Egypt, and say: "Be gathered to-12 "'But you kept giving the gether against the mountains of orders in the midst of her and cases | gal be frequent in committing spoiling in their dwelling towers."

land, and he will certainly bring your strength down from you, and you people cleanness of teeth in your dwelling towers will actually all your cities and want of bread be plundered.'

12 "This is what Jehovah has come back to me, is the utterance said, 'Just as the shepherd snatches of Jehovah. away from the mouth of the lion two shanks or a piece of an ear, so held from you people the downpour the sons of Israel will be snatched when there were yet three months away, those sitting in Sa mar'i a to the harvest; and I made it rain on a splendid couch and on a on one city, but on another city I Damascene divan.' add Him all mot

the house of Jacob,' is the utterance of the Lord Jehovah, the God which I would not make it rain of the armies. 14 'For, in the day would be dried up. 8 And two or of my holding an accounting for three cities staggered to one city the revolts of Israel against him, in order to drink water, and they I will also hold an accounting against the altars of Beth'el; and not come back to me,' is the utterthe horns of the altar will certainly be cut off and must fall to the earth. 15 And I will strike scorching and mildew. There was a down the winter house in addition multiplying of your gardens and of to the summer house.

will have to come to their finish,' is the utterance of Jehovah."

"Hear this word, you cows of Ba'shan, who are on the mountain of Sa-mar'i-a, who are defrauding the lowly ones, who are young men, along with the taking crushing the poor ones, who are saying to their masters, 'Do bring, and let us drink!' 2 The Lord Jehovah has sworn by his holiness. "Look! There are days coming upon you, and he will certainly lift you up with butcher hooks and the last part of you with fishhooks. 3 And [by] breaches you will go And you came to be like a log forth, each one straight ahead; and snatched out of [the] burning; but you will certainly be thrown out to you did not come back to me,' is Har'mon," is the utterance of Jeho- the utterance of Jehovah. vah.'

of defrauding inside her. 10 And transgression, and bring your sacrithey have not known how to do fices in the morning; on the third what is straightforward," is the day, your tenth parts. 5 And from utterance of Jehovah, "those who what is leavened make a thanksare storing up violence and de- giving sacrifice to smoke, and proclaim voluntary offerings; publish 11 "Therefore this is what the [it], for that is the way you have Lord Jehovah has said, 'There is an loved, O sons of Israel,' is the utteradversary even round about the ance of the Lord Jehovah.

6 "'And I also, for my part, gave in all your places; but you did not

1015 Why trouble near. Past punishments ineffective AMOS 3: 10-4: 12

7 "'And as for me, I also withwould not make it rain. There was 13 "'HEAR and give witness in one tract of land that would be rained on, but a tract of land on would not get satisfied; but you did ance of Jehovah.

9 "'I struck you people with Your vineyards, but your fig trees "'And the houses of ivory will and your olive trees the caterpillar have to perish, and many houses would devour; yet you did not come back to me,' is the utterance of

Jehovah.

10 "'I sent among you people a pestilence in the nature of that of Egypt. With the sword I killed your captive of your horses. And I kept making the stink of your camps ascend even into your nostrils: but you did not come back to me,' is the utterance of Jehovah.

11 "'I caused an overthrow among you people, like God's overthrow of Sod'om and Go mor'rah.

12 "Therefore that is what I 4 "'Come, you people, to Beth'el shall do to you, O Israel. As a and commit transgression, At Gil'- consequence of the fact that I shall do this very thing to you, get | 10 "'In the gate they have hated ready to meet your God. O Israel, a reprover, and a speaker of per-13 For look! the Former of [the] fect things they detest. 11 Theremountains and the Creator of [the] wind, and the One telling to earth- extracting farm rent from someone ling man what his mental concern lowly, and the tribute of grain you is, the One making dawn into keep taking from him; houses of obscurity, and the One treading on hewn stone you have built, but earth's high places, Jehovah the you will not keep dwelling in them: God of armies is his name."

AMOS 4: 13-5: 21

"Hear this word that I am taking up over you people as a dirge, O house of Israel:

2 "The virgin, Israel, has fallen: She cannot get up again. She has been forsaken upon her own ground:

There is no one raising her up. Jehovah has said, 'The very city that was going forth with a thousand will have a hundred left; and house of Israel.'

for me, and keep living, 5 And Gil'gal you must not come, and to Be'er-she'ba you must not pass over: because Gil'gal itself will without fail go into exile; and as regards Beth'el, it will become something uncanny. 6 Search for Jehovah, and keep living, that he may not become operative just like streets people will be saying: "Ah! fire. O house of Joseph, and it may not actually devour, and Beth'el farmer to mourning, and to wailing may not be with no one to extinguish [it]. 7 O you who are turning justice into mere wormwood, and the ones who have cast righteousness itself to the earth. 8 The Maker of the Ki'mah constellation and the Ke'sil constellation, and the One turning deep shadow into to you people? It will be darkness. the morning itself, and the One and no light, 19 just as when a who has made day itself dark as man flees because of the lion, and night, the One calling for the the bear actually meets him; and waters of the sea, that he may pour [as when] he went into the house them out upon the surface of the and supported his hand against earth—Jehovah is his name; 9 he the wall, and the serpent bit him. who is causing a despoiling to flash 20 Will not the day of Jehovah be forth upon someone strong, that darkness, and not light; and will despoiling itself may come upon it not have gloom, and not brighteven a fortified place.

fore, for the reason that you are and desirable vinevards you have planted, but you will not keep drinking the wine of them. 12 For I have known how many your revolts are and how mighty your sins are. O you who are showing hostility toward someone righteous. you who are taking hush money. and the ones who have turned aside poor people even in the gate. 3 "For this is what the Lord 13 Therefore the very one having insight will in that time keep silent. for it will be a calamitous time.

14 "'Search for what is good. the one going forth with a hun- and not what is bad, to the end dred will have ten left, for the that you people may keep living: and that thus Jehovah the God of 4 "For this is what Jehovah has armies may come to be with you, said to the house of Israel, 'Search just as you have said. 15 Hate what is bad, and love what is good, do not search for Beth'el, and to and give justice a place in the gate. It may be that Jehovah the God of armies will show favor to the remaining ones of Joseph.'

> 16 "Therefore this is what Jehovah the God of armies, Jehovah, has said, 'In all the public squares there will be wailing, and in all the Ah!" And they will have to call a those experienced in lamentation. 17 'And in all vineyards there will be wailing; for I shall pass through the midst of you,' Jehovah has said,

> 18 "'Woe to those who are craving the day of Jehovah! What, then, will the day of Jehovah mean ness? 21 I have hated. I have re-

jected your festivals, and I shall going into exile, and the revelve of not enjoy the smell of your solemn sprawling ones must depart. assemblies. 22 But if you people 8 "The Lord Jehovah has sworn offer up to me whole burnt offer- by his own soul,' is the utterance ings, even in your gift offerings I of Jehovah the God of armies '"I shall find no pleasure, and on your am detesting the pride of Jacob. communion sacrifices of fatlings I and his dwelling towers I have shall not look. 23 Remove from hated, and I will deliver up [the] me the turmoil of your songs; city and what fills it. 9 And it and the melodious sound of your must occur that if ten men should stringed instruments may I not be left remaining in one house, they hear. 24 And let justice roll forth must also die. 10 And his father's just like waters, and righteousness brother will have to carry them like a constantly flowing torrent, forth one by one, and will be 25 Was it sacrifices and gift offerings that you people brought near to me in the wilderness for forty years, O house of Israel? 26 And you will certainly carry Sak'kuth your king and Kai'wan, your images, the star of your god, whom you made for yourselves. 27 And I will cause you to go into exile beyond Damascus,' he whose name is Jehovah the God of armies has said."

"Woe to those who are at ease in Zion and to those trusting in the mountain of Sa mar'i a! They are the distinguished ones of the chief part of the nations, and to them the house of Israel have come. 2 Make your way over to Cal'neh. and see; and go from there to populous Ha'math, and go down to Gath of the Phi-lis'tines. Are they better than these kingdoms. or is their territory bigger than Your territory? 3 [Are you] putting out of [YOUR] mind the calamitous day, and do you bring near the dwelling of violence? 4 [You men | that are lying down on couches of ivory and are sprawling on their divans, and are eating the rams out of a flock and the young bulls from among fattened calves; 7 This is what the Lord Jehovah 5 that are improvising according to the sound of the stringed instrument; that, like David, have devised for themselves instruments for song: 6 that are drinking out later sowing after the mown grass of bowls of wine, and that with of the king. 2 And it occurred the choicest oils do their anointing, and that have not been made sick the vegetation of the land, I proat the catastrophe of Joseph.

burning them one by one, in order to bring out [the] bones from the house. And he will have to say to whoever is in the innermost parts of the house, 'Are there any more with you?' And he will certainly say, 'Nobody!' And he will have to say, 'Keep silence! For it is not the occasion for making any mention of the name of Jehovah."

11 "'For here is Jehovah commanding, and he will certainly strike down the great house into rubble and the small house into

debris.

12 "'On a crag will horses run. or will one plow [there] with cattle? For into a poisonous plant you people have turned justice, and the fruitage of righteousness into wormwood, 13 [you who] are rejoicing in a thing that is not; who are saving: "Have we not in our strength taken horns to ourselves?" 14 Look! I am raising up against you, O house of Israel,' is the utterance of Jehovah the God of the armies, 'a nation, and they must oppress you people from the entering in of Ha'math down to the torrent valley of the Ar'a bah.' "

caused me to see, and, look! he was forming a [locust] swarm at the start of the coming up of the later sowing. And, look! it was the that when it had finished eating up ceeded to say: "O Lord Jehovah, 7 "Therefore now they will go forgive, please. Who will rise up of into exile at the head of those Jacob? For he is small!"

4 This is what the Lord Jehovah 16 And now hear the word of Jecaused me to see, and, look! the hovah, 'Are you saying: "You must Lord Jehovah was calling for a not prophesy against Israel, and contention by means of fire; and it | you must let no [word] drop against went eating up the vast watery deep and ate up the tract of land. 5 And I proceeded to say: "O Lord Jehovah, hold off, please. Who will rise up of Jacob? For he is small!"

6 Jehovah felt regret over this. "That, too, will not occur," the

Lord Jehovah said.

7 This is what he caused me to see, and, look! Jehovah was stationed on a wall [made with] a plummet, and there was a plummet in his hand. 8 Then Jehovah said from its own ground."" to me: "What are you seeing, A'mos?" So I said: "A plummet." And Jehovah went on to say: "Here I am setting a plummet in the midst of my people Israel, I shall no more do any further excusing of it. 9 And the high places of Isaac will certainly be laid desolate, and the sanctuaries themselves I shall no more do any further of Israel will be devastated; and I will rise up against the house of Jer o bo'am with a sword."

10 And Am a zi'ah the priest of Beth'el proceeded to send to Jer-obo'am the king of Israel, saying: "A'mos has conspired against you right inside the house of Israel. The land is not able to put up with all his words. 11 For this is what A'mos has said, 'By the sword Jer · o · bo'am will die; and as regards Israel, it will without fail go into exile from its own ground,"

the sanctuary of a king and it is mere refuse of grain?' the house of a kingdom."

to take me from following the flock, up just like the Nile and be tossed

3 Jehovah felt regret over this. | and Jehovah went on to say to me. "It shall not occur," Jehovah said. 'Go, prophesy to my people Israel.' the house of Isaac"? 17 Therefore this is what Jehovah has said: "As regards your wife, in the city she will become a prostitute. And as regards your sons and your daughters, by the sword they will fall. And as regards your ground, by the measuring rope it will be apportioned out. And as regards you yourself, on unclean ground you will die: and as regards Israel, it will without fail go into exile

8 This is what the Lord Jehovah caused me to see, and, look! there was a basket of summer fruit. 2 Then he said: "What are you seeing, A'mos?" So I said: "A basket of summer fruit." And Jehovah went on to say to me: "The end has come to my people Israel. excusing of them, 3 And the songs of [the] temple will actually be a howling in that day,' is the utterance of the Lord Jehovah. 'There will be many a carcass. In every place one will certainly throw [them] out-hush!' and shothand

4 "Hear this, you men snapping at someone poor, even in order to cause the meek ones of the earth to cease, 5 saying, 'How long will it be before the new moon passes and we may sell cereals? Also, the sabbath, and we may offer grain 12 And Am a zi'ah proceeded to for sale; in order to make the e'phah say to A'mos: "O visionary, go, small and to make the shekel great run your way off to the land of and to falsify the scales of decep-Judah, and there eat bread, and tion; 6 in order to buy lowly peothere you may prophesy. 13 But ple for mere silver and someone at Beth'el you must no longer do poor for [the price of] a pair of any further prophesying, for it is sandals, and that we may sell

7 "Jehovah has sworn by the 14 Then A'mos answered and Superiority of Jacob, 'Never will I said to Am a zi'ah: "I was not a forget all their works. 8 Will it prophet, neither was I the son of not be on this account that the a prophet; but I was a herdsman land will be agitated, and every and a nipper of figs of sycamore inhabitant in it will have to mourn; trees. 15 And Jehovah proceeded and it will, all of it, certainly come

Egypt?'

day,' is the utterance of the Lord there I shall command the sword, Jehovah, 'that I will make the sun and it must kill them; and I will go down at high noon, and I will set my eyes upon them for bad, cause darkness for the land on a and not for good. 5 And the Sovbright day. 10 And I will turn ereign Lord, Jehovah of the armies, your festivals into mourning and is the One touching the land, so all your songs into a dirge, and that it melts; and all the inhabit-I will bring up upon all hips sack- ants in it will have to mourn; and cloth and upon every head baldness; it will certainly come up like the and I will make the situation like Nile, all of it, and sink down like the mourning for an only [son], the Nile of Egypt. and the end result of it as a bitter | 6 "'He who is building in the day.'

ing,' is the utterance of the Lord he who is calling for the waters of Jehovah, and I will send a famine the sea, that he may pour them into the land, a famine, not for out upon the surface of the earth bread, and a thirst, not for water, Jehovah is his name.' but for hearing the words of Jehovah. 12 And they will certainly of the Cush'ites to me, O sons of stagger from sea all the way to sea, Israel?' is the utterance of Jehovah. and from north even to the sunrise. 'Did I not bring Israel itself up They will keep roving about while out of the land of Egypt, and the searching for the word of Jehovah. Phi-lis'tines out of Crete, and Syria but they will not find [it]. 13 In out of Kir?' that day the pretty virgins will swoon away, also the young men, because of the thirst: 14 those dom, and he will certainly anwho are swearing by the guiltiness nihilate it from upon the surface of of Sa mar'i a, and who actually say: "As your god is alive. O Dan!" and. "As the way of Be'er-she'ba of Jacob," is the utterance of Jeis alive!" And they will certainly hovah. 9 'For, look! I am comfall, and they will rise up no more."

∩ I saw Jehovah stationed above the altar, and he proceeded to say: "Strike the pillar head, so not a pebble falls to the earth. that the thresholds will rock, And 10 By the sword they will die-all cut them off at the head, all of the sinners of my people, those who them. And the last part of them I shall kill with the sword itself. No one fleeing of them will make good his flight, and no one escaping of them will make his getaway, and I shall certainly repair their 2 If they dig down into She'ol, breaches. And its ruins I shall from there my own hand will take raise up, and I shall certainly build them; and if they go up to the it up as in the days of long ago. heavens, from there I shall bring 12 to the end that they may take them down. 3 And if they hide possession of what is left remaining themselves on the top of Car'mel, of E'dom, and all the nations upon from there I shall carefully search whom my name has been called.' and be certain to take them. And is the utterance of Jehovah, who if they conceal themselves from in is doing this. front of my eyes on the floor of 13 "Look! There are days comthe sea, down there I shall com- ing,' is the utterance of Jehovah.

and sink down like the Nile of mand the serpent, and it must bite them. 4 And if they go into cap-9 "'And it must occur in that tivity before their enemies, from

heavens his stairs, and his structure 11 "'Look! There are days com- over the earth that he founded;

7 "'Are you not like the sons

8 "'Look! The eyes of the Lora Jehovah are upon the sinful kingthe ground. Nevertheless, I shall not completely annihilate the house manding, and I will jiggle the house of Israel among all the nations. just as one jiggles the sieve, so that are saying: "The calamity will not come near or reach as far as us."'

11 "'In that day I shall raise up the booth of David that is fallen.

'and the plowman will actually desolated cities and inhabit [them], overtake the harvester, and the and plant vineyards and drink the treader of grapes, the carrier of wine of them, and make gardens the seed; and the mountains must and eat the fruit of them.' drip with sweet wine, and the very 15 "'And I shall certainly plant hills will all find themselves melt- them upon their ground, and they ing. 14 And I will gather back the will no more be uprooted from their captive ones of my people Israel, ground that I have given them,'

- The state of the

and they will actually build [the] Jehovah your God has said."

## OBADIAH

This is what the Lord Jehovah the utterance of Jehovah. has said regarding E'dom: "There from Jehovah, and there is an envov that has been sent among the nations, 'Rise up, you people, and

let us rise up against her in battle." 2 "Look! Small is what I have

what has deceived you, you who are will cover you, and you will have residing in the retreats of the crag, to be cut off to time indefinite. the height where he dwells, saying 11 In the day when you stood off in his heart, 'Who will bring me on the side, in the day when down to [the] earth?' 4 If you strangers took his military force should make your position high into captivity and [when] outright like the eagle, or if among the stars there were a placing of your nest, Jerusalem they cast lots, you also down from there I would bring were like one of them. you," is the utterance of Jehovah.

by night, to what extent would you have been silenced? Would they not steal as much as they wanted? Or if it were grape gatherers that came in to you, would they not let been searched out! [How] his conwhom there is no discernment, of distress. 15 For the day of Je-

1 The vision of O.ba.di'ah: [8 Will it not be in that day?" is

"And I shall certainly destroy is a report that we have heard the wise ones out of E'dom, and discernment out of the mountainous region of E'sau. 9 And your mighty men must become terrified, O Te'man, for the reason that each one will be cut off from the mounmade you among the nations. You tainous region of E'sau, because of are despised very much. 3 The a killing. 10 Because of the viopresumptuousness of your heart is lence to your brother Jacob, shame foreigners entered his gate and over

12 "And you ought not to watch 5 "If it were thieves that came the sight in the day of your brothin to you, if despoilers [came in] er, in the day of his misfortune; and you ought not to rejoice at the sons of Judah in the day of their perishing; and you ought not to maintain a big mouth in the day of [their] distress, 13 You ought some gleanings remain? 6 O the not to come into the gate of my extent to which those of E'sau have people in the day of their disaster. You, even you, ought not to peer at cealed treasures have been sought his calamity in the day of his disout! 7 As far as the boundary aster; and you ought not to thrust they have sent you. The very men out a hand upon his wealth in the in covenant with you have all de- day of his disaster. 14 And you ceived you. The men at peace with ought not to stand at the parting you have prevailed against you. of the ways, in order to cut off his Those [eating] food with you will escapees; and you ought not to place a net under you as one in hand over his survivors in the day hovah against all the nations is be no survivor to the house of to be.

them to possess. 18 And the house Neg'eb. of Jacob must become a fire, and 21 "And saviors will certainly the house of Joseph a flame, and come up onto Mount Zion, in order the house of E'sau as stubble; and to judge the mountainous region of they must set them ablaze and devour them. And there will prove to come Jehovah's." the state of the s

near. In the way that you have E'sau; for Jehovah himself has done, it will be done to you. Your spoken [it]. 19 And they must sort of treatment will return upon take possession of the Neg'eb, even your own head. 16 For in the of the mountainous region of E'sau, way that you people have drunk and of the She phe'lah, even of the upon my holy mountain, all the Phi-lis'tines. And they must take nations will keep drinking con- possession of the field of E'phra-im stantly. And they will certainly and of the field of Sa mar'i a; and drink and gulp down and become Benjamin [must take possession of] as though they had never happened Gil'e ad. 20 And as for the exiles of this rampart, to the sons of 17 "And in Mount Zion is where Israel will belong what the Ca'those escaping will prove to be, naan-ites [possessed] as far as and it must become something Zar'e phath. And the exiles of Jeruholy; and the house of Jacob must salem, who were in Se-phar'ad, will take possession of the things for take possession of the cities of the

# JONAH

3 And Jo'nah proceeded to get up perish." and run away to Tar'shish from 7 And they began to say to one before Jehovah; and he finally another: "Come, and let us cast came down to Jop'pa and found lots, that we may know on whose a ship going to Tar'shish. So he account we have this calamity." paid its fare and went down into And they kept casting lots, and it, in order to go with them to finally the lot fell upon Jo'nah, Tar'shish from before Jehovah.

forth a great wind at the sea, and | we are having this calamity? What there came to be a great tempest is your work, and from where do on the sea; and as for the ship, it you come? What is your country, was about to be wrecked. 5 And and from which people are you?" the mariners began to fear and to 9 At that he said to them: "I call for aid, each one to his god, am a Hebrew, and Jehovah the God And they kept hurling out the of the heavens I am fearing, the articles that were in the ship to One who made the sea and the dry the sea, in order to lighten [it] of land." them. But Jo'nah himself had gone | 10 And the men began to fear down to the innermost parts of the greatly, and they went on to say decked vessel, and he proceeded to to him: "What is this that you

1 And the word of Jehovah began length the ship captain came near to occur to Jo'nah the son of to him and said to him: "What is A mit'tai, saying: 2 "Get up, go the matter with you, sleeper? Get to Nin'e veh the great city, and proclaim against her that their the [true] God will show himself badness has come up before me." caring about us, and we shall not

8 So they said to him: "Do tell us, 4 And Jehovah himself hurled please, on whose account it is that

lie down and go fast asleep. 6 At have done?" For the men had come

to know that it was from before | How shall I gaze again upon Jehovah that he was running away, because he had told them. 11 Finally they said to him: "What was [the] soul; the watery deep should we do to you, in order that itself kept enclosing me. the sea may become still for us?" For the sea was continually growing more tempestuous. 12 So he said to them: "Lift me up and hurl me into the sea, and the sea will become still for you; because I am aware that it is on my account that this great tempest is upon you." 13 But the men tried to work their way through, in order to bring [the ship] back to the dry land; yet they were unable, because the sea was continually growing more Then my prayer came in to tempestuous against them.

14 And they proceeded to call out to Jehovah and to say: "Ah, now, O Jehovah, may we, please, not perish because of the soul of this man! And do not put upon us innocent blood, since you yourself, O Jehovah, have done according to what you have delighted in!" 15 Then they lifted up Jo'nah and hurled him into the sea; and the sea began to halt from its raging. 16 At that the men began to fear Jehovah greatly, and so they of-

17 Now Jehovah appointed a great fish to swallow Jo'nah, so that Jo'nah came to be in the inward parts of the fish three days and three nights.

parts of the fish 2 and said:

to Jehovah, and he proceeded to answer me.

cried for help. You heard my voice.

3 When you threw me [to] the Nin'e veh will be overthrown." open sea.

your holy temple? 5 Waters encircled me clear to Weeds were wound around my head

6 To the bottoms of [the] mountains I went down.

As for the earth, its bars were upon me for time indefinite. But out of [the] pit you proceeded to bring up my life, O Jehovah my God.

7 When my soul fainted away within me. Jehovah was the One whom I remembered you, into your holy temple.

8 As for those who are observing the idols of untruth, they leave their own lovingkindness.

9 But as for me, with the voice of thanksgiving I will sacrifice to you.

What I have vowed. I will pay. Salvation belongs to Jehovah."

10 In time Jehovah commanded the fish, so that it vomited out Jo'nah onto the dry land.

fered a sacrifice to Jehovah and 3 Then the word of Jehovah oc-made vows. time, saying: 2 "Get up, go to Nin'e-veh the great city, and proclaim to her the proclamation that I am speaking to you."

3 At that. Jo'nah got up and 2 Then Jo'nah prayed to Jeho-vah his God from the inward the word of Jehovah. Now Nin'eveh herself proved to be a city "Out of my distress I called out great to God, with a walking distance of three days. 4 Finally Jo'nah started to enter into the Out of the belly of She'ol I city the walking distance of one day, and he kept proclaiming and saying: "Only forty days more, and

depths, into the heart of the 5 And the men of Nin'e veh began to put faith in God, and Then a very river encircled me. they proceeded to proclaim a fast All your breakers and your and to put on sackcloth, from the waves-over me they passed greatest one of them even to the least one of them. 6 When the 4 And as for me, I said, 'I have word reached the king of Nin'e veh, been driven away from in then he rose up from his throne front of your eyes! and put off his official garment from himself and covered himself and gradually he made for himself with sackcloth and sat down in there a booth, that he might sit the ashes. 7 Furthermore, he had under it in the shade until he the cry made, and he had it said would see what would become of in Nin'e-veh, by the decree of the the city. 6 Accordingly Jehovah

take food. Even water they should calamitous state. And Jo'nah bethemselves with sackcloth, man and domestic animal; and let them call out to God with strength and come back, each one from his bad way their hands. 9 Who is there knowand turn back from his burning anger, so that we may not perish?"

10 And the [true] God got to see their works, that they had and so the [true] God felt regret spoken of causing to them; and alive." he did not cause [it].

with anger. 2 Hence he prayed gourd plant?" to Jehovah and said: "Ah, now, O At that he mine, while I happened to be on my ahead and ran away to Tar'shish: than my being alive."

king and his great ones, saying: God appointed a bottle-gourd plant, "No man and no domestic animal, no herd and no flock, should in order to become a shade over taste anything at all. None should his head, to deliver him from his not drink. 8 And let them cover gan to rejoice greatly over the bottle-gourd plant.

7 But the [true] God appointed a worm at the ascending of the back, each one from his bad way dawn on the next day, that and from the violence that was in it should strike the bottle-gourd plant; and it gradually dried up. ing whether the [true] God may 8 And it came about that, as soon turn back and actually feel regret as the sun shone forth, God also went on to appoint a parching east wind, and the sun kept striking upon the head of Jo'nah, so that see their works, that they had he was swooning away; and he turned back from their bad way; kept asking that his soul might die, and he repeatedly said: "My over the calamity that he had dying off is better than my being

9 And God proceeded to say to 4 To Jo'nah, though, it was highly Jo'nah: "Have you rightly become displeasing, and he got to be hot hot with anger over the bottle-

At that he said: "I have rightly Jehovah, was not this an affair of become hot with anger, to the point of death." 10 But Jehovah said: own ground? That is why I went "You, for your part, felt sorry for the bottle-gourd plant, which you for I knew that you are a God did not toil upon or make get big, gracious and merciful, slow to which proved to be a mere growth anger and abundant in loving- of a night and perished as a mere kindness, and feeling regret over growth of a night. 11 And, for the calamity. 3 And now, O Je- my part, ought I not to feel sorry hovah, take away, please, my soul for Nin'e veh the great city, in from me, for my dying is better which there exist more than one hundred and twenty thousand men 4 In turn Jehovah said: "Have who do not at all know the differyou rightly become hot with anger?" ence between their right hand and 5 Then Jo'nah went out of the their left, besides many domestic city and sat down east of the city; animals?"

## MICAH

The word of Jehovah that oceth, in the days of Jo'tham, A'haz, Hez e ki'ah, kings of Judah, that phir, in shameful nudity. The inhe visioned concerning Sa mar'i a habitress of Za'a nan has not gone

and Jerusalem:

upon earth's high places. 4 And will split apart, like wax because down a steep place.

Israel. What is the revolt of Jawhat are the high places of Judah? planting places of a vineyard; and you into exile." I will pour down into the valley her stones, and her foundations I images will all be crushed to pieces. and all the gifts [made] to her as her hire will be burned in the fire; and all her idols I shall make a desolate waste. For from the things given as the hire of a prostitute she collected [them], and to the thing given as the hire of a prostitute they will return."

8 On this account I will wail and howl: I will walk barefoot and vah has said, 'Here I am thinking naked. I shall make a wailing like the jackals, and a mourning like female ostriches. 9 For the stroke upon her is unhealable; for it has come as far as Judah, [the] plague is a time of calamity. 4 In that

as far as Jerusalem.

"In the house of Aph'rah wallow curred to Mi'cah of Mo'resh- in the very dust. 11 Make your way across, O inhabitress of Sha'forth. The wailing of Beth-e'zel will 2 "Hear, O you peoples, all of take from you people [its] standing you; pay attention, O earth and place. 12 For the inhabitress of what fills you, and let the Lord Ma'roth has waited for good, but Jehovah serve against you as a what is bad has come down from witness, Jehovah from his holy Jehovah to the gate of Jerusalem. temple. 3 For, look! Jehovah is 13 Attach the chariot to the team going forth from his place, and he of horses, O inhabitress of La'chish. will certainly come down and tread The beginning of sin was what she was to the daughter of Zion, for in the mountains must melt under you the revolts of Israel have been him, and the low plains themselves found. 14 Therefore you will give parting gifts to Mo'resh eth-gath. of the fire, like waters being poured The houses of Ach'zib were as something deceitful to the kings of 5 "It is because of the revolt of Israel. 15 The dispossessor I shall Jacob that there is all this, even yet bring to you, O inhabitress of because of the sins of the house of Marre'shah. As far as Ardul'lam the glory of Israel will come. cob? Is it not Sa mar'i a? And 16 Cause baldness, and shear [your hair] off on account of your sons of Are they not Jerusalem? 6 And I exquisite delight. Broaden out your shall certainly make Sa mar'i a a baldness like [that of] the eagle, heap of ruins of the field, the because they have gone away from

9 "Woe to those who are schem-Z ing what is harmful, and to shall lay bare. 7 And her graven those practicing what is bad, upon their beds! By the light of the morning they proceed to do it, because it is in the power of their hand. 2 And they have desired fields and have seized [them]; also houses, and have taken [them]; and they have defrauded an ablebodied man and his household, a man and his hereditary possession.

3 "Therefore this is what Jehoup against this family a calamity from which you people will not remove your necks, so that you will not walk haughtily; because it as far as the gate of my people, day one will raise up concerning you people a proverbial saying and 10 "In Gath do not you men tell | will certainly lament a lamentation, [it] out; positively do not weep, even a lamentation. One will have despoiled! The very portion of my people he alters. How he removes you commanders of the house of [it] from me! To the unfaithful Israel. Is it not your business to one he apportions out our own know justice? 2 You haters of fields." 5 Therefore you will come what is good and lovers of badness. to have no one casting out the tearing off their skin from people cord, by lot, in the congregation of and their organism from off their Jehovah. 6 Do not you people let bones; 3 you the ones who have [words] drop. They let [words] drop. They will not let [words] ple, and have stripped their very drop concerning these [things]. Humiliations will not move away.

7 "'Is it being said. O house of Jacob: "Has the spirit of Jehovah is in a widemouthed pot and like become discontented, or are these flesh in the midst of a cooking pot. his dealings?" Do not my own 4 At that time they will call to

one walking uprightly?

ple proceeded to rise up as an outright enemy. From the front of a ness in their dealings. garment you men strip off the 5 "This is what Jehovah has said majestic ornament, from the ones against the prophets that are causpassing by confidently, [like] those ing my people to wander, that are returning from war. 9 The wom- biting with their teeth and that en of my people you drive out actually call out, 'Peace!' that, from the house in which a woman when anyone does not but Isomehas exquisite delight. From off her children you take my splendor, to tually sanctify war against him, time indefinite. 10 Get up and go. 6 'Therefore you men will have because this is not a resting place, night, so that there will be no Because of the fact that she has vision; and darkness you will have, become unclean, there is a wreck- so as not to practice divination. ing; and [the] wrecking work is And the sun will certainly set upon painful. 11 If a man, walking by the prophets, and the day must wind and falsehood, has told the get dark upon them. 7 And the lie: "I shall let [words] drop to visionaries will have to be ashamed, you concerning wine and concern- and the diviners will certainly be ing intoxicating liquor," he also will disappointed. And they will have certainly become the one letting [words] drop for this people. 12 "'I shall positively gather God.'"

Jacob, all of you; I shall without fail collect the remaining ones of myself have become full of power, Israel together. In unity I shall with the spirit of Jehovah, and of set them, like a flock in the pen, like a drove in the midst of its tell to Jacob his revolt and to Ispasture; they will be noisy with rael his sin.

men.'

13 "The one making a break- ones of the house of Jacob and through will certainly come up be- you commanders of the house of fore them: they will actually break Israel, the ones detesting justice through. And they will pass through and the ones who make even everya gate, and they will go out by it. thing that is straight crooked; And their king will pass through 10 building Zion with acts of bloodbefore them, with Jehovah at the shed and Jerusalem with unrighthead of them." | eousness. 11 Her own head ones

to say: "We have positively been | 2 And I proceeded to say: "Hear, please, you heads of Jacob and also eaten the organism of my peoskin from off them, and smashed to pieces their very bones, and crushed [them] to pieces like what words do good in the case of the Jehovah for aid, but he will not answer them. And he will conceal 8 "'And yesterday my own peo- his face from them in that time, according as they committed bad-

thing into their mouths, also acto cover over the mustache, all of them, for there is no answer from

8 And, on the other hand, I justice and mightiness, in order to

9 Hear, please, this, you head

own priests instruct just for a price, mighty nation; and Jehovah will and her own prophets practice actually rule as king over them in divination simply for money; yet Mount Zion, from now on and into upon Jehovah they keep support- time indefinite, deligords ar ing themselves, saying: "Is not Jehovah in the midst of us? There will come upon us no calamity." 12 Therefore on account of you will come, yes, the first dominion men Zion will be plowed up as a mere field, and Jerusalem herself belonging to the daughter of Jeruwill become mere heaps of ruins, and the mountain of the house will be as the high places of a forest. 4. And it must occur in the final part of the days [that] the mountain of the house of Jehovah of a woman giving birth have will become firmly established above grabbed hold of you? 10 Be in sethe top of the mountains, and it will certainly be lifted up above the hills; and to it peoples must stream. 2 And many nations will certainly go and say: "Come, you people, and let us go up to the mountain of Jehovah and to the house of the God of Jacob: and he will instruct us about his ways, and we will walk in his paths." For out of Zion law will go forth, and the word of Jehovah out of Jerusalem. 3 And he will certainly render judgment among many peoples, and set matters straight respecting mighty nations far away. And they will have to beat their swords into plowshares and their spears into pruning shears. They will not lift up sword, nation against nation, neither will they learn war any more. 4 And they

Jehovah of armies has spoken [it]. 5 For all the peoples, for their part, will walk each one in the name of its god; but we, for our part, shall walk in the name of Jehovah our God to time indefinite.

will actually sit, each one under

his vine and under his fig tree, and

there will be no one making [them]

tremble: for the very mouth of

even forever. 6 "In that day," is the utterance of Jehovah, "I will gather her that us. With the rod they will strike was limping; and her that was dispersed I will collect together, even her whom I have treated badly, ra-thah, the one too little to get 7 And I shall certainly make her to be among the thousands of Ju-

judge merely for a bribe, and her her that was removed far off a

Peace in final days, under vine, fig tree

8 "And as for you, O tower of the drove, the mound of the daughter of Zion, as far as to you it will certainly come, the kingdom salem.

9 "Now why is it that you keep shouting loudly? Is there no king in you, or has your own counselor perished, so that pangs like those vere pains and burst forth, O daughter of Zion, like a woman giving birth, for now you will go forth from a town, and you will have to reside in the field. And you will have to come as far as to Babylon. There you will be delivered. There Jehovah will buy you back out of the palm of your enemies.

11 "And now there will certainly be gathered against you many nations, those who are saying, 'Let her be polluted, and may our eyes look upon Zion.' 12 But as for them, they have not come to know the thoughts of Jehovah, and they have not come to understand his counsel; because he will certainly collect them together like a row of newly cut grain to the threshing floor.

13 "Get up and thresh, O daughter of Zion; for your horn I shall change into iron, and your hoofs I shall change into copper, and you will certainly pulverize many peoples; and by a ban you will actually devote to Jehovah their unjust profit, and their resources to the Itruel Lord of the whole earth."

5 "At this time you make cuttings upon yourself, O daughter of an invasion; a siege he has laid against upon the cheek the judge of Israel.

2 "And you, O Beth'le hem Eph'that was limping a remnant, and dah, from you there will come out to me the one who is to become magic will you continue to have. ruler in Israel, whose origin is 13 And I will cut off your graven from early times, from the days of images and your pillars from the time indefinite.

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up until the time that she who is giving birth actually gives birth. And the rest of his brothers will return to the sons of Israel,

4 "And he will certainly stand and do shepherding in the strength of Jehovah, in the superiority of the name of Jehovah his God. And they will certainly keep dwelling, for now he will be great as far as the ends of the earth. 5 And this one must become peace. As for the As syr'i an, when he comes into our land and when he treads upon our dwelling towers, we shall also have to raise up against him seven shepherds, yes, eight dukes of mankind. 6 And they will actually shepherd the land of As syr'i a Nim'rod in its entrances. And he will certainly bring about deliverance from the As-syr'i-an, when he comes into our land and when he treads upon our territory.

7 "And the remaining ones of Jacob must become in the midst of many peoples like dew from Jehovah, like copious showers upon vegetation, that does not hope for man or wait for the sons of earthling man. 8 And the remaining ones of Jacob must become among the nations, in the midst of many myself to God on high? Shall I peoples, like a lion among the beasts of a forest, like a maned young lion among droves of sheep, which, when it actually passes through, certainly both tramples down and tears in pieces; and there is no deliverer. 9 Your hand revolt, the fruitage of my belly for will be high above your adversaries. and all enemies of yours will be cut off."

10 "And it must occur in that day," is the utterance of Jehovah. "that I will cut off your horses from the midst of you and destroy your chariots. 11 And I will cut off the cities of your land and tear down all your fortified places.

midst of you, and you will no more 3 "Therefore he will give them bow down to the work of your hands. 14 And I will uproot your sacred poles from the midst of you and annihilate your cities. 15 And in anger and in rage I will execute vengeance upon the nations that have not obeyed."

6 Hear, please, you people, what Jehovah is saying. Get up, conduct a legal case with the mountains, and may the hills hear your voice. 2 Hear, O you mountains, the legal case of Jehovah, also you durable objects, you foundations of [the] earth; for Jehovah has a legal case with his people, and it is with Israel that he will argue: 3 "O my people, what have I done to you? And in what way have I tired you out? Testify against with the sword, and the land of me. 4 For I brought you up out of the land of Egypt, and from the house of slaves I redeemed you; and I proceeded to send before you Moses, Aaron and Mir'i am. 5 O my people, remember, please, what Ba'lak the king of Mo'ab counseled, and what Ba'laam the son of Be'or answered him. From Shit'tim it was, all the way to Gil'gal, to the intent that the righteous acts of Jehovah might be known."

6 With what shall I confront Jehovah? [With what] shall I bow confront him with whole burnt offerings, with calves a year old? 7 Will Jehovah be pleased with thousands of rams, with tens of thousands of torrents of oil? Shall I give my first-born son for my the sin of my soul? 8 He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?

9 To the city the very voice of Jehovah calls out, and [the person of] practical wisdom will fear your name. Hear [the] rod and who it 12 And I will cut off sorceries out was that designated it, O you peoof your hand, and no practicers of ple. 10 Do there yet exist [in] the

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of wickedness, and the scrimped your watchmen, [of] your being e'phah measure that is denounced? given attention, must come. Now 11 Can I be [morally] clean with will occur the confounding of them. wicked scales and with a bag of deceptive stone weights? 12 For her own rich men have become full in a confidential friend. From her of violence, and her own inhabitants have spoken falsehood, and their tongue is tricky in their a son is despising a father; a daughmouth.

13 "And I also, for my part, shall certainly make [you] sick by striking you; there will be a desolating [of you], on account of your sins. 14 You, for your part, will eat and not get satisfied, and your emptiness will be in the midst of you. And you will remove [things], but you will not carry [them] safely away; and whatever you would carry away safely, I shall give to the sword itself. 15 You, for your part, will sow seed, but you will not up; although I dwell in the darkreap. You, for your part, will tread ness, Jehovah will be a light to me. olives, but you will not grease yourself with oil; also sweet wine, but bear-for I have sinned against you will not drink wine. 16 And him-until he conducts my legal the statutes of Om'ri and all the case and actually executes justice work of the house of A'hab are observed, and you people walk in their counsels; to the end that I righteousness. 10 And my enemy may make you an object of astonishment and her inhabitants something to be whistled at; and the reproach of peoples you men will bear."

7 Too bad for me, for I have become like the gatherings of summer fruit, like the gleaning of a grape gathering! There is no grape cluster to eat, no early fig, that my soul would desire! 2 The loyal one has perished from the cities of Egypt, and from Egypt earth, and among mankind there is even all the way to [the] River; no upright one. All of them, for bloodshed they lie in wait. They mountain to the mountain. 13 And hunt, everyone his own brother, with a dragnet. 3 [Their] hands are upon what is bad, to do [it] well; the prince is asking [for something], and the one who is judging [does so] for the reward, and the great one is speaking forth heritance, the one who was residthe craving of his soul, his very own; and they interweave it. of an orchard. Let them feed on 4 Their best one is like a brier, Ba'shan and Gil'e-ad as in the days [their] most upright one is worse of a long time ago.

house of a wicked one the treasures | than a thorn hedge. The day of

Injustices, moral corruption bewailed

5 Do not put your faith in a companion. Do not put your trust who is lying in your bosom guard the openings of your mouth. 6 For ter is rising up against her mother: a daughter-in-law against her mother-in-law; a man's enemies are the men of his household.

7 But as for me, it is for Jehovah that I shall keep on the lookout. I will show a waiting attitude for the God of my salvation. My God will hear me.

8 Do not rejoice over me, O you woman enemy of mine. Although I have fallen, I shall certainly rise 9 The raging of Jehovah I shall for me. He will bring me forth to the light; I shall look upon his will see, and shame will cover her. who was saying to me: "Where is he, Jehovah your God?" My own eyes will look upon her. Now she will become a place of trampling, like the mire of streets.

11 The day for building your stone walls, at that day [the] decree will be far away. 12 At that day even all the way to you they will come from As syr'i a and the and from sea to sea, and [from] the land must become a desolate waste on account of its inhabitants, because of the fruit of their dealings.

14 Shepherd your people with your staff, the flock of your ining alone in a forest-in the midst

15 "As in the days of your coming forth from the land of Egypt I shall show him wonderful things. 16 Nations will see and become ashamed of all their mightiness. They will put [their] hand upon [their] mouth; their very ears will | become deaf. 17 They will lick up dust like the serpents; like reptiles of [the] earth they will come in agitation out of their bulwarks. To Jehovah our God they will come quivering, and they will be afraid of vou."

18 Who is a God like you, one pardoning error and passing over transgression of the remnant of his inheritance? He will certainly not hold onto his anger forever, for he is delighting in loving-kindness. 19 He will again show us mercy; he will subject our errors. And you will throw into the depths of [the] sea all their sins. 20 You will give [the] trueness [given] to Jacob, [the] loving-kindness [given] to Abraham, which you swore to our forefathers from the days of long ago.

### NAHUM

Nin'e veh: The book of the in the day of distress. vision of Na'hum the El'kosh·ite:

2 Jehovah is a God exacting ex- seeking refuge in him. clusive devotion and taking vengeance; Jehovah is taking vengeance ing along he will make an outright and is disposed to rage. Jehovah is extermination of her place, and taking vengeance against his ad- darkness will pursue his very enversaries, and he is resentful toward emies. his enemies.

great in power, and by no means will Jehovah hold back from punishing.

In destructive wind and in storm is his way, and the cloud mass is the powder of his feet.

dries it up; and all the rivers he stubble fully dry. actually makes run dry.

Ba'shan and Car'mel have withered, and the very blossom of Leb'a non has withered.

5 Mountains themselves have hills found themselves melting.

in it.

because of him.

The pronouncement against 7 Jehovah is good, a stronghold

And he is cognizant of those

8 And by the flood that is pass-

9 What will you men think up 3 Jehovah is slow to anger and against Jehovah? He is causing an outright extermination.

Distress will not rise up a second

time.

10 Although they are being interwoven even as thorns and they are drunken as with their wheat beer, 4 He is rebuking the sea, and he they will certainly be devoured like

11 Out of you there will actually go forth one who is thinking up against Jehovah what is bad, counseling what is not worth while.

12 This is what Jehovah has rocked because of him, and the very said: "Although they were in complete form and there were many And the earth will be upheaved in that state, even in that state because of his face; the productive they must be cut down; and one land also, and all those dwelling must pass through. And I shall certainly afflict you, so that I shall 6 In the face of his denunciation not afflict you any more. 13 And who can stand? And who can rise now I shall break his carrying bar up against the heat of his anger? from upon you, and the bands upon His own rage will certainly be you I shall tear in two, 14 And poured out like fire, and the very concerning you Jehovah has comrocks will actually be pulled down manded, 'Nothing of your name will be sown any more. Out of the

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house of your gods I shall cut off | carved image and molten statue. I shall make a burial place for you, because you have been of no account.'

15 "Look! Upon the mountains the feet of one bringing good news, one publishing peace. O Judah, celebrate your festivals. Pay your vows; because no more will any good-for-nothing person pass again through you. In his entirety he will glow [of excitement]. 11 Where is certainly be cut off."

2 One that does a scattering has come up before your face. Let there be a safeguarding of the fortified place. Watch [the] way. Strengthen [the] hips. Reinforce power very much.

2 For Jehovah will certainly gather the pride of Jacob, like the pride of Israel, because those emptying out have emptied them out: and the shoots of them they have ruined.

3 The shield of his mighty men is dyed red; [his] men of vital energy are dressed in crimson stuff. With the fire of iron [fittings] is the war chariot in the day of his getting ready, and the juniper tree [spears] have been made to quiver. 4 In the streets the war chariots keep driving madly. They keep rushing up and down in the public squares. Their appearances are like

keep running.

5 He will remember his majestic ones. They will stumble in their walking. They will hasten to her wall, and the barricade will have to be firmly established 6 The very gates of the rivers will certainly be opened, and the palace itself will actually be dissolved. 7 And it has been fixed; she has been uncovered; she will certainly be carried away, and her slave girls will be moaning, like the sound of doves, beating repeatedly upon their hearts. 8 And Nin'e-veh, from the days [that] she [has been], was like a pool of waters; but they are fleeing. "Stand still, you men! Stand still!" But there is no one turning back. will cause nations to see your naked-

9 Plunder silver, you men: plunder gold; as there is no limit to the Ithings in larrangement. There is a heavy amount of all sorts of desirable articles.

10 Emptiness and voidness, and [a city] laid waste! And the heart is melting, and there is a tottering of Ithe 1 knees, and severe pains are in all hips; and as for the faces of all of them, they have collected a the lair of lions, and the cave that belongs to the maned young lions. where the lion walked and entered. where the lion's cub was, and no one was making [them] tremble? 12 [The] lion was tearing to pieces enough for his whelps, and was strangling for his lionesses. And he kept his holes filled with prey and his hiding places with animals torn to pieces.

13 "Look! I am against you." is the utterance of Jehovah of armies, "and I will burn up her war chariot in the smoke. And a sword will devour your own maned young lions. And I will cut off from the earth your prey, and no more will the voice of your messengers be heard."

9 Woe to the city of bloodshed. She is all full of deception [and] of robbery. Prey does not depart! 2 There is the sound of [the] whip torches. Like the lightnings they and the sound of the rattling of [the] wheel, and the dashing horse and the leaping chariot. 3 The mounted horseman, and the flame of [the] sword, and the lightning of [the] spear, and the multitude of slain ones, and the heavy mass of carcasses; and there is no end to the dead bodies. They keep stumbling among their dead bodies; 4 owing to the abundance of the acts of prostitution of the prostitute, attractive with charm, a mistress of sorceries, she who is ensnaring nations by her acts of prostitution and families by her sorceries.

5 "Look! I am against you," is the utterance of Jehovah of armies. "and I will put the covering of your skirts over your face, and I

her, whose wealth was [the] sea, more than the stars of the heavens. whose wall was from [the] sea. 9 E-thi-o'pi-a was her full might, actually strips off its skin; then it also Egypt; and that without limit, flies away. 17 Your guardsmen Put and the Lib'y ans themselves are like the locust, and your reproved to be of assistance to you, cruiting officers like the locust 10 She, too, was meant for exile; swarm. They are camping in the she went into captivity. Her own stone pens in a cold day. The sun children also came to be dashed itself has but to shine forth, and to pieces at the head of all the away they certainly flee; and their streets; and over her glorified men place is really unknown where they they cast lots, and her great ones are. have all been bound with fetters.

come drunk: you will become something hidden. You yourself also will seek a stronghold from [the] enemy, tered upon the mountains, and 12 All your fortified places are as there is no one collecting [them] fig trees with the first ripe fruits, which, if they get wiggled, will certainly fall into the mouth of an become unhealable. All those heareater.

in the midst of you. To your enemies because upon whom was it that the gates of your land must without your badness did not pass over confail be opened. Fire will certainly stantly?"

ness, and kingdoms your dishonor, devour your bars. 14 Water for 6 And I will throw disgusting things a siege draw out for yourself. upon you, and I will make you Strengthen your fortified places. despicable; and I will set you as a Get into the mire, and trample spectacle. 7 And it must occur down in the clay; grab hold of that everyone seeing you will flee [the] brick mold. 15 Even there away from you and will certainly fire will devour you. A sword will say, 'Nin'e veh has been despoiled! cut you off. It will devour you like Who will sympathize with her?' the locust species. Make yourself From where shall I seek comforters heavy in numbers like the locust for you? 8 Are you better than species; make yourself heavy in No-a'mon, that was sitting by the numbers like the locust. 16 You Nile canals? Waters were all around have multiplied your tradesmen

"As for the locust species, it

18 "Your shepherds have become 11 "You yourself will also be- drowsy, O king of As syr'i a; your majestic ones stay in their residences. Your people have been scattogether. 19 There is no relief for your catastrophe. Your stroke has ing the report about you will cer-13 "Look! Your people are women tainly clap their hands at you; when someone wicked thanks up when known to have some one or have long amount a sense one rightsone that he had not in manner than the last the last who is manner than the last the last who is manner than the last the last who is manner than the last the last the last who is manner than the last the

#### HABAKKUK

L bak'kuk the prophet visioned: justice never goes forth. Because 2 How long, O Jehovah, must I cry the wicked one is surrounding the for help, and you do not hear? righteous one, for that reason jus-[How long] shall I call to you for tice goes forth crooked. aid from violence, and you do not save? 3 Why is it that you make nations, and look on, and stare in me see what is hurtful, and you keep looking upon mere trouble? And [why] are despoiling and vio- that one is carrying on in Your lence in front of me, and [why] does quarreling occur, and [why] believe although it is related. 6 For is strife carried?

1 The pronouncement that Ha- | 4 Therefore law grows numb, and

5 "See, you people, among the amazement at one another. Be amazed; for there is an activity days, [which] you people will not here I am raising up the Chal de'-

ans, the nation bitter and impetu- | constantly, while he shows no comous, which is going to the wideopen places of earth in order to take possession of residences not belonging to it. 7 Frightful and fear-inspiring it is. From itself its own justice and its own dignity go forth. 8 And its horses have proved swifter than leopards, and they have proved fiercer than evening wolves. And its steeds have pawed the ground, and from far away its own steeds come. They fly like the eagle speeding to eat [something]. 9 In its entirety it comes for mere violence. The assembling of their faces is as [the] east wind, and it gathers up captives just like the sand. 10 And for its part, it jeers kings themselves, and high officials are something laughable to it. For its part, it laughs even at every fortified place, and it piles up dust and captures it. 11 At that time it will certainly move onward [like] wind and will pass through and will actually become guilty. This its

12 Are you not from long ago, O Jehovah? O my God, my Holy One, you do not die. O Jehovah, for a judgment you have set it; and,

power is due to its god."

founded it.

that you look on those dealing one will say, treacherously, that you keep silent when someone wicked swallows up what is not his own-O how long! someone more righteous than he is? dragnet and makes sacrificial smoke and the violence to [the] earth, his portion is well oiled, and his in it. food is healthful. 17 Is that why he will empty out his dragnet, ing evil gain for his house, in

passion?

9 At my guard post I will keep standing, and I will keep myself stationed upon [the] bulwark: and I shall keep watch, to see what he will speak by me and what I shall reply at the reproof of me.

2 And Jehovah proceeded to answer me and to say: "Write down [the] vision, and set [it] out plainly upon tablets, in order that the one reading aloud from it may do so fluently. 3 For [the] vision is yet for the appointed time, and it keeps panting on to the end, and it will not tell a lie. Even if it should delay, keep in expectation of it; for it will without fail come true. It will not be late.

4 "Look! His soul has been swelled up; it has not been upright within him. But as for the righteous one, by his faithfulness he will keep living. 5 And, indeed, because the wine is dealing treacherously. an able-bodied man is selfassuming; and he will not reach his goal, he who has made his soul spacious just like She'ol, and who is like death and cannot be satisfied. And he keeps gathering to himself all the nations and collect-O Rock, for a reproving you have ing together to himself all the peoples. 6 Will not these very ones, 13 You are too pure in eyes to all of them, lift up against him a see what is bad; and to look on proverbial saying and an alluding trouble you are not able. Why is it remark, insinuations at him? And

"'Woe to him who is multiplying -and who is making debt heavy 14 And [why] do you make earth- against himself! 7 Will not those ling man like the fishes of the claiming interest of you rise up sea, like creeping things over whom suddenly, and those wake up who no one is ruling? 15 All these he are violently shaking you, and you has brought up with a mere fish- certainly become to them something hook; he drags them away in his to pillage? 8 Because you yourself dragnet, and he gathers them in despoiled many nations, all the his fishing net. That is why he remaining ones of [the] peoples rejoices and is joyful. 16 That is will despoil you, because of the why he offers sacrifice to his shedding of blood of mankind to his fishing net; for by them [the] town and all those dwelling

9 " Woe to the one that is makand does he have to kill nations order to set his nest on the height, have counseled something shame- vah, I have heard the report about ful to your house, the cutting off of you. I have become afraid, O Jemany peoples; and your soul is hovah, of your activity. sinning. 11 For out of [the] wall a stone itself will cry out plain- bring it to life! In the midst of tively, and from the woodwork a [the] years may you make it known. rafter itself will answer it.

12 "'Woe to the one that is may you remember. building a city by bloodshed, and that has solidly established a town from Te'man, even a Holy One by unrighteousness! 13 Look! Is it from Mount Pa'ran, Se'lah. not from Jehovah of armies that peoples will toil on only for the fire, and that national groups will tire themselves out merely for nothing? 14 For the earth will be filled with the knowing of the glory of Jehovah as the waters themselves cover over [the] sea.

15 "'Woe to the one giving his companions something to drink, attaching [to it] your rage and anger, in order to make [them] drunk, for the purpose of looking upon their parts of shame. 16 You will certainly be satiated with dishonor instead of glory. Drink also, you yourself, and be considered uncircumcised. The cup of the right hand of Jehovah will come around to you, and there will be disgrace upon your glory; 17 because the violence [done] to Leb'a non is what will cover you, and the rapacity upon [the] beasts that terrifies them, because of the shedding of blood of mankind and the violence [done] to [the] earth, the town and all those dwelling in it. 18 Of what benefit has a carved image been, when the former of it has carved it, a molten statue, and an instructor in falsehood? when the former of its form has trusted in it, to the extent of making valueless gods that are speechless?

the piece of wood: "O do awake!" to a dumb stone: "O wake up! It sound. On high its hands it lifted itself will give instruction"! Look! up. It is sheathed in gold and silver, and there is no breath at all in the lofty abode thereof. Like light your midst of it. 20 But Jehovah is in his holy temple. Keep silence be- ning of your spear served for fore him, all the earth!"

so as to be delivered from the grasp of the prayer of Ha bak'kuk the of what is calamitous! 10 You prophet in dirges: 2 O Jeho-

In the midst of [the] years O During the agitation, to show mercy

3 God himself proceeded to come

His dignity covered [the] heavens; and with his praise the earth

became filled.

4 As for [his] brightness, it got to be just like the light. He had two rays [issuing] out of his hand, and there the hiding of his strength was.

5 Before him pestilence kept going, and burning fever would go

forth at his feet.

6 He stood still, that he might shake up [the] earth. He saw, and then caused nations to leap.

And the eternal mountains got to be smashed: the indefinitely lasting hills bowed down. The walkings of long ago are his.

7 Under what is hurtful I saw the tents of Cu'shan. The tent cloths of the land of Mid'i-an began to be agitated.

8 Is it against the rivers, O Jehovah, is it against the rivers that your anger has become hot, or is your fury against the sea? For you went riding upon your horses; your chariots were salvation.

9 In [its] nakedness your bow comes to be uncovered. The sworn oaths of [the] tribes are the thing said. Se'lah. With rivers you proceeded to split [the] earth.

10 Mountains saw you; they got to be in severe pains. A thunder-19 "'Woe to the one saying to storm of waters passed through. The watery deep gave forth its

> 11 Sun-moon-stood still, in the own arrows kept going. The lightbrightness.

nations.

salvation of your people, to save may not blossom, and there may be your anointed one. You broke to no vield on the vines: the work pieces the head one out of the of [the] olive tree may actually house of the wicked one. There was turn out a failure, and the tera laying of the foundation bare, races themselves may actually proclear up to the neck. Se'lah.

they moved tempestuously to scatter enclosures; me. Their high glee was as of those in a place of concealment.

15 Through the sea you trod [with] your horses, [through] the heap of vast waters.

16 I heard, and my belly began to be agitated; at the sound my lips quivered; rottenness began to enter into my bones; and in my

12 With denunciation you went situation I was agitated, that I marching [through] the earth. In should quietly wait for the day of anger you went threshing [the] distress, for [his] coming up to the people, [that] he may raid them.

13 And you went forth for the 17 Although [the] fig tree itself duce no food: [the] flock may 14 With his own rods you pierced actually be severed from [the] pen, [the] head of his warriors [when] and there may be no herd in the

18 Yet, as for me, I will exult in bent on devouring an afflicted one Jehovah himself; I will be joyful in the God of my salvation.

19 Jehovah the Sovereign Lord is my vital energy; and he will make my feet like those of the hinds, and upon my high places he will cause me to tread.

To the director on my stringed instruments. anger m order to make (them) 6 He shood still that he migh

### ZEPHANIAH

open dieh narts of shame. 10 ton then caused nations to tenn,

2 "I shall without fail finish not inquired of him." everything off the surface of the 7 Keep silence before the Lord vah.

man and beast. I shall finish off invited ones. from the surface of the ground," all those wearing foreign attire. is the utterance of Jehovah. 4 "And 9 And I will give attention to every-Judah and against all the inhabit-ants of Jerusalem, and I will cut off filling the house of their masof the Ba'al, the name of the 10 And there must occur on that foreign-god priests along with the day," is the utterance of Jehovah, priests, 5 and those who are bow- "the sound of an outcry from the ing down upon the roofs to the Fish Gate, and a howling from the army of the heavens, and those second quarter, and a great crash-

1 The word of Jehovah that oc-, who are bowing down, making curred to Zeph-a-ni'ah the son sworn oaths to Jehovah and makof Cush'i the son of Ged a li'ah ing sworn oaths by Mal'cham: the son of Am·a·ri'ah the son of 6 and those who are drawing back Hez·e·ki'ah in the days of Jo·si'ah from following Jehovah and who the son of A'mon the king of Judah: have not sought Jehovah and have

ground," is the utterance of Jeho- Jehovah; for the day of Jehovah is near, for Jehovah has prepared 3 "I shall finish off earthling a sacrifice; he has sanctified his

the flying creature of the heavens 8 "And it must occur on the day and the fishes of the sea, and the of Jehovah's sacrifice that I will stumbling blocks with the wicked give attention to the princes, and ones; and I will cut off mankind to the sons of the king, and to I will stretch out my hand against one that is climbing upon the platfrom this place the remaining ones ters with violence and deception.

out silver have been cut off.

who are saying in their heart, 'Je- rooted. hovah will not do good, and he will must come to be for pillage and their houses for a desolate waste. they will not have occupancy; and will not drink the wine of them.

14 "The great day of Jehovah is near. It is near, and there is a sound of the day of Jehovah is desolation, a day of darkness and his attention to them and certainly of gloominess, a day of clouds and gather back the captive ones of of thick gloom, 16 a day of horn them." and of alarm signal, against the fortified cities and against the high corner towers. 17 And I will cause distress to mankind, and they will certainly walk like blind men; because it is against Jehovah that they have sinned. And their blood will actually be poured out like dust, and their bowels like the dung. 18 Neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury; but by the fire of his zeal the whole earth will be devoured, because he will make an extermination, indeed a terrible one, of all the inhabitants of the earth."

 Gather yourselves together, yes, do the gathering, O nation not paling in shame. 2 Before [the] statute gives birth to [anything].

ing from the hills. 11 Howl, you practiced His own judicial decision. inhabitants of Mak'tesh for all Seek righteousness, seek meekness. the people who are tradesmen have Probably you may be concealed in been silenced: all those weighing the day of Jehovah's anger. 4 For. as regards Ga'za, an abandoned 12 "And it must occur at that [city] is what she will become: time that I shall carefully search and Ash'ke lon is to be a desolate Jerusalem with lamps, and I will waste, As regards Ash'dod, at high give attention to the men who are noon they will drive her out; and congealing upon their dregs [and] as regards Ek'ron, she will be up-

5 "Woe to those inhabiting the not do bad.' 13 And their wealth region of the sea, the nation of Cher'e thites! The word of Jehovah is against you people. O Ca'naan. And they will build houses, but the land of the Phi-lis'tines, I will also destroy you, so that there will they will plant vineyards, but they be no inhabitant. 6 And the region of the sea must become pasture grounds, [with] wells for shepherds and stone pens for sheep. hurrying [of it] very much. The 7 And it must become a region for the remaining ones of the house of bitter. There a mighty man is let- Judah. Upon them they will feed. ting out a cry. 15 That day is a In the houses of Ash'ke lon, in the day of fury, a day of distress and evening, they will lie stretched out. of anguish, a day of storm and of For Jehovah their God will turn

8 "I have heard the reproach by Mo'ab and the abusive words of the sons of Am'mon, with which they have reproached my people and kept putting on great airs against their territory. 9 Therefore, as I am alive," is the utterance of Jehovah of armies, the God of Israel, "Mo'ab herself will become just like Sod'om, and the sons of Am'mon like Go mor'rah, a place possessed by nettles, and a salt pit, and a desolate waste, even to time indefinite. The remaining ones of my people will plunder them, and the remnant of my own nation will take possession of them. 10 This is what they will have instead of their pride, because they reproached and kept putting on great airs against the people [before the] day has passed by of Jehovah of armies. 11 Jehovah just like chaff, before there comes will be fear-inspiring against them; upon you people the burning anger for he will certainly emaciate all of Jehovah, before there comes the gods of the earth, and people upon you the day of Jehovah's will bow down to him, each one anger, 3 seek Jehovah, all you from his place, all the islands of meek ones of the earth, who have the nations,

12 "You also, you E-thi-o'pi-ans, acted promptly in making all their You yourselves will be people slain dealings ruinous.

by my sword.

13 "And he will stretch out his hand toward the north, and he will ance of Jehovah, 'till the day of my destroy As syr'i a. And he will make rising up to [the] booty, for my Nin'e veh a desolate waste, a waterless region like the wilderness. 14 And in the midst of her, droves will certainly lie stretched out, all the wild animals of a nation. Both pelican and porcupine will spend the night right among her pillar capitals. A voice will keep singing in the window. There will be devastation at the threshold; for he will certainly lay bare the very wainscoting. 15 This is the exultant city that was sitting in security, that was saying in her heart, 'I am, and there is nobody else.' O animals to lie stretched out! Everywhistle: he will wag his hand."

9 Woe to her that is rebelling and polluting herself, the oppressive city! 2 She did not listen to a voice; she did not accept discipline. In Jehovah she did not trust. To her God she did not draw near. 3 Her princes in the midst of her were roaring lions. Her judges were evening wolves that did not gnaw [bones] till the morning. 4 Her prophets were insolent, were men of treachery. Her priests themselves profaned what was holy; they did violence to [the] law. 5 Jehovah was righteous in the midst of her: he would do no unrighteousness. Morning by morning he kept giving his own judicial decision. At daylight it did not prove lacking. But no shame.

6 "I cut off nations; their corner towers were desolated. I devastated one passing through. Their cities were laid waste, so that there was no man, so that there was no inhabitant. 7 I said, 'Surely you will fear me; you will accept discipline':

8 "Therefore keep yourselves in expectation of me,' is the utterjudicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger; for by the fire of my zeal all the earth will be devoured. 9 For then I shall give to peoples the change to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder.'

10 "From the region of the rivers of E·thi·o'pi·a the ones entreating me, [namely,] the daughter of my how she has become an object of scattered ones, will bring a gift to astonishment, a place for the wild me. 11 In that day you will not be ashamed because of all your one passing along by her will dealings with which you transgressed against me, for then I shall remove from the midst of you your haughtily exultant ones; and you will never again be haughty in my holy mountain. 12 And I shall certainly let remain in the midst of you a people humble and lowly. and they will actually take refuge in the name of Jehovah. 13 As regards the remaining ones of Israel, they will do no unrighteousness, nor speak a lie, nor will there be found in their mouths a tricky tongue; for they themselves will feed and actually lie stretched out. and there will be no one making [them] tremble."

14 Joyfully cry out, O daughter of Zion! Break out in cheers, O Israel! Rejoice and exult with all the unrighteous one was knowing the heart, O daughter of Jerusalem! 15 Jehovah has removed the judgments upon you. He has turned away your enemy. The king of Istheir streets, so that there was no rael, Jehovah, is in the midst of you. You will fear calamity no more. 16 In that day it will be said to Jerusalem: "Do not be afraid. O Zion. May your hands not drop down. 17 Jehovah your God is in so that her dwelling might not be the midst of you. As a mighty One, cut off-all that I must call to he will save. He will exult over you account against her. Truly they with rejoicing. He will become silent in his love. He will be joyful over I shall collect together. And I will you with happy cries. set them as a praise and as a name

absence from your festal season I 20 At that time I shall bring you shall certainly gather together; ab- people in, even in the time of my sent from you they happened to collecting you together. For I shall be, because of bearing reproach on make you people to be a name and her account. 19 Here I am acting a praise among all the peoples of against all those afflicting you, at the earth, when I gather back that time: and I will save her that your captive ones before Your is limping, and her that is dispersed eyes," Jehovah has said. micacliness the secretary was fed fac- primary that property or a fed and the fed and the

18 "The ones grief-stricken in in all the land of their shame.

## HAGGAI

the service of the control of the co

the king, in the sixth month, rifled, Jehovah has said." on the first day of the month, the 9 "There was a looking for of Hag'gai the prophet to Ze rub'- little; and you have brought [it] babel the son of Sheal'tiel, the into the house, and I blew upon governor of Judah, and to Joshua it-for what reason?' is the utterpriest, saying:

2 "This is what Jehovah of armies has said, 'As regards this people, they have said: "The time has 10 Therefore over you [the] heavnot come, the time of the house of Jehovah, for [it] to be built.""

3 And the word of Jehovah continued to come by means of Hag'gai the prophet, saying: 4 "Is it the time for you yourselves to dwell in your paneled houses, while this house is waste? 5 And now this is what Jehovah of armies has said, 'Set your heart upon your ways. 6 You have sown much seed, but there is a bringing of little in. There is an eating, but it She-al'ti-el, and Joshua the son of is not to satisfaction. There is a Je hoz'a dak the high priest, and drinking, but not to the point of all the remaining ones of the peogetting intoxicated. There is a put- ple began to listen to the voice of ting on of clothes, but it is not Jehovah their God, and to the with anyone's getting warm; and words of Hag'gai the prophet, as he that is hiring himself out is Jehovah their God had sent him; hiring himself out for a bag having and the people began to fear beholes.' "

7 "This is what Jehovah of armies has said. 'Set your heart upon YOUR wavs.'

you must bring in lumber. And saying: "'I am with you people,' build the house, that I may take is the utterance of Jehovah."

1 In the second year of Da ri'us | pleasure in it and I may be glo-

word of Jehovah occurred by means much, but here there was just a the son of Je hoz'a dak the high ance of Jehovah of armies. By reason of my house that is waste, while you are on the run, each one in behalf of his own house. ens kept back [their] dew, and the earth itself kept back its yield. 11 And I kept calling for dryness upon the earth, and upon the mountains, and upon the grain, and upon the new wine, and upon the oil, and upon what the ground would bring forth, and upon earthling man, and upon domestic animal, and upon all the toil of [the] hands."

12 And Ze rub ba bel the son of cause of Jehovah.

13 And Hag'gai the messenger of Jehovah went on to say to the people according to the messen-8 "'Go up to the mountain, and ger's commission from Jehovah.

14 And Jehovah proceeded to the former, Jehovah of armies has rouse up the spirit of Ze rub'ba bel said. the son of She al'tiel, the governor of Judah, and the spirit of Joshua peace,' is the utterance of Jehovah the son of Je hoz'a dak the high priest, and the spirit of all the remaining ones of the people; and of the ninth [month], in the second they began to enter in and to do the work in the house of Jehovah vah occurred to Hag'gai the prophof armies their God. 15 It was on et, saying: 11 "This is what Jethe twenty-fourth day of the sixth month in the second year of Dari'us the king.

2 In the seventh [month], on the twenty-first [day] of the month, the word of Jehovah occurred by means of Hag'gai the prophet, saying: 2 "Say, please, to Ze rub babel the son of She al'ti el, the governor of Judah, and to Joshua the son of Je hoz'a dak the high priest, and to the remaining ones of the people, saying, 3 'Who is there among you that is remaining over who saw this house in its former glory? And how are you people seeing it now? Is it not, in comparison with that, as nothing in YOUR eves?'

4 "'But now be strong, O Zerub'ba bel,' is the utterance of Jehovah, 'and be strong, O Joshua the son of Je hoz'a dak the high priest.' "'And be strong, all you people of the land,' is the utterance of

Jehovah, 'and work.'

"'For I am with you people,' is the utterance of Jehovah of armies. 5 '[Remember] the thing that I concluded with you people when you came forth from Egypt, and [when] my spirit was standing in among you. Do not be afraid."

6 "For this is what Jehovah of armies has said, 'Yet once—it is a little while-and I am rocking the

tions, and the desirable things of all the nations must come in; and utterance of Jehovah-I will fill this house with glory,' Jehovah of armies has said.

Jehovah of armies.

later house become than [that of] [on this]: 19 Is there as yet the

"'And in this place I shall give

of armies."

10 In the twenty-fourth [day] year of Da ri'us, the word of Jehohovah of armies has said, 'Ask, please, the priests as to [the] law. saving: 12 "If a man carries holy flesh in the skirt of his garment. and he actually touches with his skirt bread or stew or wine or oil or any sort of food, will it become holy?","

And the priests proceeded to an-

swer and sav: "No!"

13 And Hag'gai went on to say: "If someone unclean by a deceased soul touches any of these things. will it become unclean?"

In turn the priests answered and said: "It will become unclean."

14 Accordingly Hag'gai answered and said: "That is how this people is, and that is how this nation is before me,' is the utterance of Jehovah, 'and that is how all the work of their hands is, and whatever they present there. It is unclean.

15 "'But now, please, set your heart [on this] from this day and forward, before there was the placing of a stone upon a stone in the temple of Jehovah, 16 from when those things happened to be -one came to a heap of twenty [measures], and it proved to be ten; one came to the press vat to draw off fifty [measures] of the wine trough, and it proved to be twenty; 17 I struck you people heavens and the earth and the sea and the dry ground.

The with scorching and with mildew and with hail, even all the work of your hands, and there was no one with you [turning] to me,' is the

18 "'Set your heart, please, [on this] from this day and forward, 8 "The silver is mine, and the from the twenty-fourth [day] of gold is mine,' is the utterance of the ninth [month], from the day that the foundation of the temple 9 "'Greater will the glory of this of Jehovah was laid; set your heart

seed in the grain pit? And as yet, of the kingdoms of the nations; and the vine and the fig tree and the I will overthrow [the] chariot and pomegranate tree and the olive its riders, and [the] horses and tree—it has not borne, has it? their riders will certainly come From this day I shall bestow down, each one by the sword of blessing." and and allow soul

20 And the word of Jehovah proof the month, saying: 21 "Say to of She-al'ti-el, my servant," is the doms and annihilate the strength Jehovah of armies."

his brother.'"

23 "'In that day,' is the utterceeded to occur a second time to ance of Jehovah of armies. 'I shall Hag'gai on the twenty-fourth [day] take you, O Ze rub'ba bel the son Ze·rub'ba bel the governor of Ju- utterance of Jehovah; 'and I shall dah, 'I am rocking the heavens and certainly set you as a seal ring, the earth. 22 And I shall cer- because you are the one whom I tainly overthrow the throne of king- have chosen,' is the utterance of

# ZECHARIAH

Jehovah occurred to Zech-a-ri'ah month She'bat, in the second year the son of Ber e chi'ah the son of of Da ri'us, the word of Jehovah Id'do the prophet, saying: 2 "Je- occurred to Zech a ri'ah the son of hovah grew indignant at your fa- Ber e chi'ah the son of Id'do the thers-very much so.

'This is what Jehovah of armies on a red horse, and he was standing has said: "'Return to me,' is the still among the myrtle trees that utterance of Jehovah of armies. 'and I shall return to you,' Jehovah him there were horses red. bright

of armies has said."

4 "'Do not become like your fathers to whom the former prophets called, saying: "This is what Jehovah of armies has said, 'Re- ing with me said to me: "I myself turn, please, from your bad ways shall show you who these very and from your bad dealings.""

"'But they did not listen, and

the utterance of Jehovah.

5 "'As for your fathers, where are they? And as for the prophets, to walk about in the earth." was it to time indefinite that they 11 And they proceeded to answer continued to live? 6 However, as regards my words and my regula- standing among the myrtle trees tions that I commanded my servants, the prophets, did they not in the earth, and, look! the whole catch up with your fathers?' "

So they returned and said: "According to what Jehovah of armies had in mind to do to us, according swered and said: "O Jehovah of to our ways and according to our armies, how long will you yourself with us."

1 In the eighth month in the sec- 7 On the twenty-fourth [day] ond year of Da ri'us the word of of the eleventh month, that is, the prophet, saving: 8 "I saw [in] 3 "And you must say to them, the night, and, look! a man riding were in the deep place; and behind red, and white." A street warmer to the

9 And so I said: "Who are these.

my lord?"

At that the angel who was speak-

ones are."

nato evolvendense us 10 Then the man who was standthey paid no attention to me,' is ing still among the myrtle trees answered and said: "These are the ones whom Jehovah has sent forth the angel of Jehovah who was and to say: "We have walked about earth is sitting still and having no disturbance."

12 So the angel of Jehovah andealings, that is how he has done not show mercy to Jerusalem and to the cities of Judah, whom you have denounced these seventy | In turn he said to me: "To meas-

vears?"

swer the angel who was speaking her length amounts to." with me, with good words, comfortsay to me: "Call out, saying, 'This is what Jehovah of armies has said: "I have been jealous for Jerusalem and for Zion with great jealousy. 15 With great indignation I am feeling indignant against the nations that are at ease: because I, for my part, felt indigthey, for their part, helped toward calamity."

16 "Therefore this is what Jehovah has said, "I shall certainly return to Jerusalem with mercies. My own house will be built in her." is the utterance of Jehovah of armies, "and a measuring line itself will be stretched out over Jeru-

salem."

17 "Call out further, saying, 'This is what Jehovah of armies has said: "My cities will yet overflow with goodness: and Jehovah will vet certainly feel regrets over Zion and vet actually choose Jerusalem."'"

18 And I proceeded to raise my eyes and see; and, look! there were four horns. 19 So I said to the angel who was speaking with me: "What are these?" In turn he said to me: "These are the horns that dispersed Judah, Israel and Jerusalem."

20 Furthermore, Jehovah showed me four craftsmen. 21 At that I do?"

And he went on to say: "These are the horns that dispersed Judah to such an extent that no one at all raised his head; and these others will come to set them trembling, to cast down the horns of the nations that are lifting up a horn against the land of Judah, in order to disperse her."

2 And I proceeded to raise my eyes will certainly take possession of and see; and, look! there was Judah as his portion upon the a man, and in his hand a measuring rope. 2 So I said: "Where are Jerusalem. 13 Keep silence, all you going?"

ure Jerusalem, in order to see what 13 And Jehovah proceeded to an- her breadth amounts to and what

3 And, look! the angel who was ing words: 14 and the angel who speaking with me was going forth. was speaking with me went on to and there was another angel going forth to meet him. 4 Then he said to him: "Run, speak to the young man over there, saving, "As open rural country Jerusalem will be inhabited, because of the multitude of men and domestic animals in the midst of her. 5 And I myself shall become to her." is the nant to only a little extent, but utterance of Jehovah, "a wall of fire all around, and a glory is what I shall become in the midst of her."'"

6 "Hey there! Hey there! Flee. then, you people, from the land of the north," is the utterance of Jehovah.

"For in the direction of the four winds of the heavens I have spread you people abroad," is the utterance of Jehovah.

7 "Hey there, Zion! Make your escape, you who are dwelling with the daughter of Babylon, 8 For this is what Jehovah of armies has said, 'Following after [the] glory he has sent me to the nations that were despoiling you people; for he that is touching you is touching my eyeball. 9 For here I am waying my hand against them, and they will have to become spoil to their slaves.' And you people will certainly know that Jehovah of armies himself has sent me.

10 "Cry out loudly and rejoice. said: "What are these coming to O daughter of Zion; for here I am coming, and I will reside in the midst of you," is the utterance of Jehovah, 11 "And many nations will certainly become joined to Jehovah in that day, and they will actually become my people; and I will reside in the midst of you." And you will have to know that Jehovah of armies himself has sent me to you. 12 And Jehovah holy ground, and he must yet choose flesh, before Jehovah, for he has aroused himself from his holy while under [the] vine and while dwelling.

3 And he proceeded to show me Joshua the high priest standing The angel of Jehovah said to you seeing?" Satan: "Jehovah rebuke you, O Satan, yes, Jehovah rebuke you, he look! there is a lampstand, all of it who is choosing Jerusalem! Is this of gold, with a bowl on top of it. one not a log snatched out of the And its seven lamps are upon it. fire?"

3 Now as for Joshua, he happened to be clothed in befouled garments and standing before the angel. 4 Then he answered and said to those standing before him: "Remove the befouled garments from upon him." And he went on to say to him: "See, I have caused your error to pass away from upon you, and there is a clothing of you with robes of state."

5 At that I said: "Let them put a clean turban upon his head." And they proceeded to put the clean turban upon his head and to clothe him with garments; and the angel of Jehovah was standing by. 6 And the angel of Jehovah began to bear witness to Joshua, saying: 7 "This is what Jehovah of armies has said. 'If it is in my ways that you will walk, and if it is my obligation that you will keep, then also it will be you that will judge my house and also keep my courtvards; and I shall certainly give you free access among these who are standing by.'

8 "'Hear, please, O Joshua the high priest, you and your companions who are sitting before you. for they are men [serving] as portents: for here I am bringing in my servant Sprout! 9 For, look! the stone that I have put before Joshua! Upon the one stone there are seven eyes. Here I am engraving its engraving,' is the utterance of Jehovah of armies, 'and I will take away the error of that land in one day.'

ance of Jehovah of armies, 'you the lampstand and on its left side will call, each one to the other, mean?" 12 Then I answered the

under [the] fig tree."

4 And the angel who was speaking with me proceeded to come before the angel of Jehovah, and back and wake me up, like a man Satan standing at his right hand that is awakened from his sleep. in order to resist him. 2 Then 2 Then he said to me: "What are

> So I said: "I have seen, and, even seven: and the lamps that are at the top of it have seven pipes. 3 And there are two olive trees alongside it, one on the right side of the bowl and one on its left side."

> 4 Then I answered and said to the angel who was speaking with me, saying: "What do these [things] mean, my lord?" 5 So the angel who was speaking with me answered and said to me: "Do you not really know what these things mean?"

In turn I said: "No, my lord."

6 Accordingly he answered and said to me: "This is the word of Jehovah to Ze-rub'ba-bel, saying, "Not by a military force, nor by power, but by my spirit," Jehovah of armies has said. 7 Who are you, O great mountain? Before Zerub'ba bel [vou will become] a level land. And he will certainly bring forth the headstone. There will be shoutings to it: "How charming! How charming!"'"

8 And the word of Jehovah continued to occur to me, saying: 9 "The very hands of Ze·rub'ba·bel have laid the foundation of this house, and his own hands will finish [it]. And you will have to know that Jehovah of armies himself has sent me to you people. 10 For who has despised the day of small things? And they will certainly rejoice and see the plummet in the hand of Ze·rub'ba·bel. These seven are the eyes of Jehovah. They are roving about in all the earth."

11 And I proceeded to answer and say to him: "What do these 10 "'In that day,' is the utter- two olive trees on the right side of second time and said to him: "What | 9 Then I raised my eyes and are the two bunches of twigs of saw, and here there were two womthe olive trees that, by means of en coming forth, and wind was in the two golden tubes, are pouring their wings. And they had wings forth from within themselves the like the wings of the stork. And golden [liquid]?"

really know what these [things] heavens. 10 So I said to the angel mean?"

In turn I said: "No, my lord." 14 Accordingly he said: "These whole earth."

5 Then I raised my eyes again deposit and saw; and, look! a fiving place." scroll. 2 So he said to me: "What are you seeing?"

of which is ten cubits."

according to it on this side, has horses speckled, parti-colored. gone free of punishment: and everyone making a sworn oath, say to the angel who was speaking according to it on that side, has gone free of punishment. 4 'I have lord?" caused it to go forth,' is the utterstones.' "

forth."

6 So I said: "What is it?"

e'phah measure that is going forth." And he went on to say: "This is their aspect in all the earth." 7 And, look! the circular lid of lead woman sitting in the midst of the throw her [back] into the midst of rest in the land of the north." the e'phah, after which he threw the lead weight upon its mouth, tinued to occur to me, saying:

they gradually raised the e'phah 13 So he said to me: "Do you not up between the earth and the who was speaking with me: "Where are they taking the e'phah?"

11 In turn he said to me: "In are the two anointed ones who are order to build for her a house in the standing alongside the Lord of the land of Shi'nar; and it must be firmly established, and she must be deposited there upon her proper

6 Then I raised my eyes again and saw; and, look! there were In turn I said: "I am seeing a four chariots coming forth from flying scroll, the length of which between two mountains, and the is twenty cubits, and the breadth mountains were copper mountains. 2 In the first chariot there were 3 Then he said to me: "This is red horses; and in the second charthe curse that is going forth over lot, black horses, 3 And in the the surface of all the earth, be- third chariot there were white cause everyone that is stealing, horses; and in the fourth chariot,

4 And I proceeded to answer and with me: "What are these, my

5 So the angel answered and ance of Jehovah of armies, 'and it said to me: "These are the four must enter into the house of the spirits of the heavens that are thief and into the house of the one going forth after having taken making a sworn oath in my name their station before the Lord of falsely; and it must lodge in the whole earth. 6 As for the one the midst of his house and exter- in which the black horses are, they minate it and its timbers and its are going forth to the land of the north; and as for the white ones. 5 Then the angel who was speak- they must go forth to behind the ing with me went forth and said sea; and as for the speckled ones. to me: "Raise your eyes, please, they must go forth to the land of and see what this is that is going the south. 7 And as for the particolored ones, they must go forth and keep seeking [where] to go, In turn he said: "This is the in order to walk about in the earth." Then he said: "Go, walk about in the earth." And they began walking about in the earth.

8 And he proceeded to cry out was lifted up; and this is a certain to me and speak to me, saying: "See, those going forth to the land e'phah. 8 So he said: "This is of the north are the ones that have Wickedness." And he proceeded to caused the spirit of Jehovah to

9 And the word of Jehovah con-

10 "Let there be a taking of some-| saving: 5 "Sav to all the people thing from the exiled people, feven | of the land and to the priests. from Hel'dai and from To bi'iah 'When you fasted and there was a and from Je da'iah; and you your-Jo si'ah the son of Zeph a ni'ah fast to me, even me? 6 And when [with these] who have come from You would eat and when you would Babylon, 11 And you must take drink, were not you the ones crown and put [it] upon the head you the ones doing the drinking? say to him.

has said: "Here is the man whose habited, and at ease, with her name is Sprout. And from his own place he will sprout, and he will certainly build the temple of Jehovah. 13 And he himself will build the temple of Jehovah, and he, for his part, will carry [the] dignity; and he must sit down and rule on of armies has said. With true jushis throne, and he must become a priest upon his throne, and the with one another loving-kindness very counsel of peace will prove to and mercies: 10 and defraud no be between both of them. 14 And widow or fatherless boy, no alien the grand crown itself will come to belong to He'lem and to To bi'iah and to Je da'iah and to Hen er in your hearts.' 11 But they the son of Zeph·a·ni'ah as a memorial in the temple of Jehovah. 15 And those who are far away will come and actually build in the unresponsive to hear, 12 And their temple of Jehovah." And you people will have to know that Jehovah of armies himself has sent me to you. And it must occur-if you will without fail listen to the voice of Jehovah your God." ....

7 Furthermore, it came about that in the fourth year of Da ri'us the king the word of Jehovah occurred to Zech a ri'ah, on the fourth [day] of the ninth month. [that is,] in Chis'lev. 2 And Beth'el proceeded to send Shar-e'zer and Reg'em-mel'ech and his men to soften the face of Jehovah. 3 saying to the priests who belonged to the house of Jehovah of armies. and to the prophets, even saying: "Shall I weep in the fifth month, practicing an abstinence, the way I have done these O how many vears?"

wailing in the fifth [month] and self must come in that day, and in the seventh [month], and this you must come into the house of for seventy years, did you really silver and gold and make a grand doing the eating, and were not of Joshua the son of Je hoz'a dak 7 (Should you) not lobev1 the the high priest. 12 And you must words that Jehovah called out by means of the former prophets, while "This is what Jehovah of armies Jerusalem happened to be incities all around her, and [while] the Neg'eb and the She phe'lah were inhabited?' " a bras avod dan

8 And the word of Jehovah continued to occur to Zech-a-ri'ah. saving: 9 "This is what Jehovah tice do your judging; and carry on resident or afflicted one, and scheme out nothing bad against one anothkept refusing to pay attention, and they kept giving a stubborn shoulder, and their ears they made too heart they set as an emery stone to keep from obeying the law and the words that Jehovah of armies sent by his spirit, by means of the former prophets; so that there occurred great indignation on the part of Jehovah of armies."

13 "'And so it occurred that, just as he called and they did not listen. so they would call and I would not listen.' Jehovah of armies has said. 14 'And I proceeded tempestuously to hurl them throughout all the nations that they had not known; and the land itself has been left desolate behind them, with no one passing through and with no one returning: and they proceeded to make the desirable land an object of astonishment."

8 And the word of Jehovah of armies continued to occur, say-4 And the word of Jehovah of ing: 2 "This is what Jehovah of armies continued to occur to me, armies has said, 'I will be jealous

for Zion with great jealousy, and utterance of Jehovah of armies with great rage I will be jealous 12 'For there will be the seed of for her'"

reside in the midst of Jerusalem:

holy mountain."

because of the abundance of [his] days. 5 And the public squares of the city themselves will be filled in mind to do what was calamitous with boys and girls playing in her public squares.'

6 "This is what Jehovah of armies has said. 'Although it should felt no regret. 15 so I will again seem too difficult in the eyes of the have in mind in these days to deal remaining ones of this people in those days, should it seem too dif- house of Judah. Do not be afraid." ficult also in my eyes?' is the utterance of Jehovah of armies."

7 "This is what Jehovah of armies has said, 'Here I am saving my people from the land of the sunrise and from the land of the certainly bring them in, and they must reside in the midst of Jerusalem; and they must become my is the utterance of Jehovah." people, and I myself shall become eousness."

armies was laid, for the temple to seasons. So love truth and peace.' be built. 10 For before those days there were no wages for mankind mies has said, 'It will yet be that made to exist; and as for the wages peoples and the inhabitants of of domestic animals, there was no many cities will come; 21 and the such thing; and to the one going inhabitants of one [city] will cerout and to the one coming in there tainly go to [those of] another, was no peace because of the adversary, as I kept thrusting all soften the face of Jehovah and to mankind against one another.'

in the former days to the remain- ples and mighty nations will ac-

peace: the vine itself will give its 3 "This is what Jehovah has fruitage, and the earth itself will said. 'I will return to Zion and give its yield, and the heavens themselves will give their dew; and and Jerusalem will certainly be I shall certainly cause the remaincalled the city of trueness, and the ing ones of this people to inherit mountain of Jehovah of armies, the all these [things]. 13 And it must occur that just as you became a 4 "This is what Jehovah of ar- malediction among the nations. O mies has said, "There will vet sit old house of Judah and house of Ismen and old women in the public rael, so I shall save you, and you squares of Jerusalem, each one must become a blessing. Do not be also with his staff in his hand afraid. May your hands be strong. 14 "For this is what Jehovah of

armies has said, "Just as I had to you people because of your forefathers' making me indignant." Jehovah of armies has said, "and I well with Jerusalem and with the

16 "'These are the things that you people should do: Speak truthfully with one another. With truth and the judgment of peace do your judging in your gates. 17 And calamity to one another do not you setting of the sun. 8 And I shall scheme up in your hearts, and do not love any false oath: for these are all things that I have hated.'

18 And the word of Jehovah of their God in trueness and in right- armies continued to occur to me. saying: 19 "This is what Jehovah 9 "This is what Jehovah of ar- of armies has said, "The fast of the mies has said. 'Let the hands of fourth [month], and the fast of you people be strong, you who are the fifth [month], and the fast of hearing in these days these words the seventh [month], and the fast from the mouth of the prophets, of the tenth [month] will become on the day on which the founda- for the house of Judah an exultation of the house of Jehovah of tion and a rejoicing and good festal

20 "This is what Jehovah of arsaying: "Let us earnestly go to seek Jehovah of armies. I myself 11 "'And now I shall not be as will go also." 22 And many peoing ones of this people,' is the tually come to seek Jehovah of armies in Jerusalem and to soften upon an ass. even upon a fullthe face of Jehovah.'

hold of the skirt of a man who is a Jew, saving: "We will go with [that] God is with you people."'"

9 A pronouncement: "The word of Jehovah is against the land of Ha'drach, and Damascus is where it rests; for Jehovah has an eye on earthling man and on all the tribes of Israel. 2 And Ha'math itself will also border upon her: Tyre and Si'don, for she is very wise. 3 And Tyre proceeded to build a rampart for herself, and to pile up silver like dust and gold like the mire of [the] streets. 4 Look! Jehovah himself will dispossess her, and into the sea he will certainly strike down her military force; and in the fire she herself will be devoured. 5 Ash'ke-lon will see and get afraid; and as for Ga'za, she will also feel very severe pains; Ek'ron also, because her looked-for hope will have to experience shame. And a king will certainly perish from Ga'za, and Ash'ke lon herself will not be inhabited. 6 And an illegitimate son will actually seat himself in Ash'dod, and I shall certainly cut off the pride of the Phi-lis'tine. 7 And I will remove his bloodstained things from his mouth and his disgusting things from between his teeth, and he himself also will certainly be left remaining for our God: and he must become like a sheik in Judah, and Ek'ron like the Jeb'u-site. 8 And I will encamp as an outpost for my house, so that there will be no one passing through and no one returning; and there will no more pass through them a taskmaster, for now I have seen litl with my eyes.

Zion. Shout in triumph, O daughter of Jerusalem. Look! Your king rain to them, to each one vegetahimself comes to you. He is right- tion in the field. 2 For the tera-

grown animal the son of a she-ass. 23 "This is what Jehovah of ar- 10 And I shall certainly cut off mies has said, 'It will be in those [the] war chariot from E'phra·im days that ten men out of all the and [the] horse from Jerusalem. languages of the nations will take And the battle bow must be cut hold, yes, they will actually take off. And he will actually speak peace to the nations; and his rulership will be from sea to sea and you people, for we have heard from the River to the ends of [the] earth.

11 "Also, you. O woman, by the blood of your covenant I will send your prisoners out of the pit in which there is no water.

12 "Return to the stronghold. you prisoners of the hope.

"Also, today [I am] telling [you]. 'I shall repay to you, O woman, a double portion. 13 For I will tread as my [bow] Judah. The bow I will fill with E'phra im, and I will awaken your sons, O Zion, against your sons, O Greece, and I will make you as the sword of a mighty man.' 14 And over them Jehovah himself will be seen, and his arrow will certainly go forth just like lightning. And on the horn the Lord Jehovah himself will blow, and he will certainly go with the windstorms of the south, 15 Jehovah of armies himself will defend them, and they will actually devour and subdue the slingstones. And they will certainly drink-be boisterous-as if there were wine: and they will actually become filled like the bowl, like the corners of [the] altar.

16 "And Jehovah their God will certainly save them in that day like the flock of his people; for they will be as the stones of a diadem glittering over his soil. 17 For O how [great] his goodness is, and how [great] his handsomeness is! Grain is what will make the young men thrive, and new wine the virgins."

10 "Make your requests of Jehovah for rain in the time of the spring rain, even of Jehovah 9 "Be very joyful, O daughter of who is making the storm clouds. and [who] gives a downpour of eous, yes, saved; humble, and riding phim themselves have spoken what divination, for their part, have down [the] waves, and all the visioned falsehood, and valueless depths of the Nile must dry up. dreams are what they keep speaking, and in vain they try to comfort. That is why they will certainly of Egypt will depart. 12 And I will depart like a flock: they will become afflicted, because there is no and in his name they will walk shepherd.

3 "Against the shepherds my anger has grown hot, and against the keyman, out of him is the support- down! 3 Listen! The howling of ing ruler, out of him is the battle shepherds, for their majesty has they must become like mighty men stamping down in the mire of [the] streets in the battle. And they must house of Judah superior, and the house of Joseph I shall save. And I will give them a dwelling, for I must become like those whom I had any compassion upon them.' not cast off; for I am Jehovah their heart will be joyful in Jehovah.

collect them together; for I shall out of their hand." certainly redeem them, and they pass through the sea [with] dis- dying, let her die, And the one that

is uncanny; and the practicers of tress; and in the sea he must strike And the pride of As syr'i a must be brought down, and the very scepter make them superior in Jehovah. about,' is the utterance of Jehovah." "Open up your doors, O Leb'-

a non, that a fire may devour goatlike leaders I shall hold an among your cedars. 2 Howl, O juaccounting; for Jehovah of armies niper tree, for the cedar has fallen; has turned his attention to his because the majestic ones themdrove, the house of Judah, and has selves have been despoiled! Howl, made them like his horse of dignity you massive trees of Ba'shan, for in the battle. 4 Out of him is the the impenetrable forest has come bow; out of him goes forth every been despoiled. Listen! The roaring taskmaster, all together. 5 And of maned young lions, for the proud [thickets] along the Jordan have been despoiled.

4 "This is what Jehovah my get engaged in battle, for Jehovah God has said, 'Shepherd the flock is with them; and the riders of [meant] for the killing, 5 the horses will have to experience buyers of which proceed to kill shame. 6 And I will make the [them] although they are not held guilty. And those who are selling them say: "May Jehovah be blessed, while I shall gain riches." And will show them mercy; and they their own shepherds do not show

6 "'For I shall show compassion God. and I shall answer them, no more upon the inhabitants of 7 And those of E'phra im must be- the land,' is the utterance of Jecome just like a mighty man, and hovah. 'So here I am causing mantheir heart must rejoice as though kind to find themselves, each one from wine. And their own sons will in the hand of his companion and see and certainly rejoice; their in the hand of his king; and they will certainly crush to pieces the 8 "'I will whistle for them and land, and I shall do no delivering

7 And I proceeded to shepherd must become many, just like those the flock [meant] for the killing, who have become many. 9 And I in your behalf. O afflicted ones of shall scatter them like seed among the flock. So I took for myself two the peoples, and in the distant staffs. The one I called Pleasantplaces they will remember me; and ness, and the other I called Union, they must revive with their sons and I went shepherding the flock. and return. 10 And I must bring 8 And I finally effaced three shepthem back from the land of Egypt: herds in one lunar month, as my and from As-syr'i-a I shall collect soul gradually became impatient them together; and to the land of with them, and also their own soul Gil'e-ad and Leb'a-non I shall felt a loathing toward me. 9 At bring them, and no [room] will be length I said: "I shall not keep found for them. 11 And he must shepherding you. The one that is

is being effaced, let her be effaced, to be in the siege, [even] against And as for the ones left remaining. Jerusalem. 3 And it must occur in let them devour, each one the flesh that day [that] I shall make Jeruof her companion." 10 So I took salem a burdensome stone to all the my staff Pleasantness and cut it to peoples. All those lifting it will pleces in order to break my cove- without fail get severe scratches nant that I had concluded with all for themselves; and against her all the peoples. 11 And it came to be the nations of the earth will cerbroken in that day, and the afflicted tainly be gathered. 4 In that day," ones of the flock who were watching is the utterance of Jehovah. "I shall me got to know in this way that strike every horse with bewilderit was the word of Jehovah.

good in your eyes, give [me] my shall open my eyes, and every

thirty pieces of silver.

ond staff, the Union, in order to and on the left all the peoples break the brotherhood between Ju- round about; and Jerusalem must

dah and Israel.

15 And Jehovah went on to say place, in Jerusalem. to me: "Take yet for yourself the implements of a useless shepherd. 16 For here I am letting a shepherd rise up in the land. To the David and the beauty of the insheep] being effaced he will give habitants of Jerusalem may not no attention. The young one he will become too great over Judah. not seek, and the broken [sheep] 8 In that day Jehovah will be a he will not heal. The one stationing defense around the inhabitants of herself he will not supply [with Jerusalem; and the one that is foodl, and the flesh of the fat one stumbling among them must behe will eat, and the hoofs of the come in that day like David, and sheep he will tear off. 17 Woe the house of David like God, to my valueless shepherd, who is like Jehovah's angel before them. leaving the flock! A sword will be 9 And it must occur in that day upon his arm and upon his right [that] I shall seek to annihilate eve. His own arm will without fail all the nations that are coming dry up, and his own right eye will against Jerusalem. without fail grow dim."

cerning Israel," is the utterance of of favor and entreaties, and they Jehovah, the One who is stretching will certainly look to the One whom out [the] heavens and laying the they pierced through, and they will foundation of [the] earth and certainly wail over him as in the forming the spirit of man inside wailing over an only [son]; and him. 2 "Here I am making Jeru- there will be a bitter lamentation salem a bowl [causing] reeling to over him as when there is bitter all the peoples round about; and lamentation over the first-born

ment and its rider with madness: 12 Then I said to them: "If it is and upon the house of Judah I wages: but if not refrain," And horse of the peoples I shall strike they proceeded to pay my wages, with loss of sight. 5 And the sheiks of Judah will have to say in 13 At that, Jehovah said to me: their heart, 'The inhabitants of "Throw it to the treasury—the ma- Jerusalem are a strength to me by jestic value with which I have Jehovah of armies their God.' 6 In been valued from their standpoint." that day I shall make the sheiks Accordingly I took the thirty pieces of Judah like a fire pot among of silver and threw it into the trees and like a fiery torch in a treasury at the house of Jehovah, row of newly cut grain, and they 14 Then I cut in pieces my sec- must devour on the right [hand] yet be inhabited in her [own]

7 "And Jehovah will certainly save the tents of Judah first, to the end that the beauty of the house of

10 "And I will pour out upon the 12 A pronouncement: house of David and upon the in-habitants of Jerusalem the spirit also against Judah he will come [son]. 11 In that day the wailing

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and their women by themselves; cant." 13 the family of the house of Le'vi by itself; and their women by them- land," is the utterance of Jehovah, selves; the family of the Shim'ethat are left remaining, each family by itself, and their women by certainly bring the third [part] themselves.

13 "In that day there will come to be a well opened to the house of David and to the inhabitants of Jerusalem for sin and for an abhorrent thing.

2 "And it must occur in that day," is the utterance of Jehovah of my God." armies, "[that] I shall cut off the names of the idols out of the land. and they will no more be remembered: and also the prophets and the spirit of uncleanness I shall cause to pass out of the land. 3 And it must occur [that] in case a man should prophesy any more, his father and his mother, the ones who caused his birth, must also say to him, 'You will not live, because falsehood is what you have spoken in the name of Jehovah.' And his father and his mother, the ones who caused his birth, must pierce him through because of his prophesving.

4 "And it must occur in that day [that] the prophets will become ashamed, each one of his vision when he prophesies; and they will not wear an official garment of hair for the purpose of deceiving. 5 And he will certainly say, 'I am no [the] soil, because an earthling man himself acquired me from my youth on.' 6 And one must say to him. 'What are these wounds [on your person] between your hands?' And he will have to say, "Those with my intense lovers."

in Jerusalem will be great, like the | 7 "O sword, awake against my wailing of Ha dad rim mon in the shepherd, even against the ablevalley plain of Me gid'do. 12 And bodied man who is my associate," the land will certainly wail, each is the utterance of Jehovah of arfamily by itself; the family of the mies. "Strike the shepherd, and let house of David by itself, and their those of the flock be scattered; and women by themselves; the family I shall certainly turn my hand of the house of Nathan by itself, back upon those who are insignifi-

8 "And it must occur in all the "[that] two parts in it are what ites by itself, and their women will be cut off [and] expire; and by themselves: 14 all the families as for the third [part], it will be left remaining in it. 9 And I shall through the fire; and I shall actually refine them as in the refining of silver, and examine them as in the examining of gold. It, for its part, will call upon my name, and I, for my part, will answer it. I will say, 'It is my people,' and it, in its turn, will say, 'Jehovah is

> 14 "Look! There is a day coming, belonging to Jehovah, and the spoil of you will certainly be apportioned out in the midst of you. 2 And I shall certainly gather all the nations against Jerusalem for the war; and the city will actually be captured and the houses be pillaged, and the women themselves will be raped. And half of the city must go forth into the exile; but as for the remaining ones of the people, they will not be cut off from the city.

3 "And Jehovah will certainly go forth and war against those nations as in the day of his warring, in the day of fight. 4 And his feet will actually stand in that day upon the mountain of the olive trees, which is in front of Jerusalem, on the east: and the mountain of the olive trees must be split at its middle, from the sunrising and to prophet. I am a man cultivating the west. There will be a very great valley: and half of the mountain will actually be moved to the north, and half of it to the south. 5 And you people will certainly flee to the valley of my mountains; because the valley of [the] mountains will which I was struck in the house of reach all the way to A'zel. And you will have to flee, just as you

fled because of the [earth]quake tually come up against the hand of in the days of Uz zi'ah the king of his companion. 14 And Judah it-Judah. And Jehovah my God will self also will be warring at Jerucertainly come, all the holy ones salem; and the wealth of all the being with him.

day [that] there will prove to be garments in excessive abundance. no precious light—things will be occur [that] at evening time it will like this scourge. become light. 8 And it must occur in that day [that] living waters regards everyone who is left rewill go forth from Jerusalem, half maining out of all the nations of them to the eastern sea and half that are coming against Jerusalem, of them to the western sea. In summer and in winter it will occur. 9 And Jehovah must become hovah of armies, and to celebrate king over all the earth. In that day Jehovah will prove to be one, and it must occur that, as regards anyhis name one.

changed like the Ar'a bah, from salem to bow down to the King, Ge'ba to Rim'mon to the south of Jehovah of armies, even upon them Jerusalem; and she must rise and no pouring rain will occur. 18 And become inhabited in her place, from if the family of Egypt itself does the gate of Benjamin all the way not come up and does not actually to the place of the First Gate, all enter, upon them also there shall the way to the Corner Gate, and be none. The scourge will occur king. 11 And people will certainly inhabit her; and there will occur 19 This itself will prove to be the no more any banning I to destruction], and Jerusalem must be in- and the sin of all the nations that habited in security.

12 "And this is what will prove festival of the booths. to be the scourge with which Jehovah will scourge all the peoples to be upon the bells of the horse that will actually do military service against Jerusalem: There will be a rotting away of one's flesh, while one is standing upon one's feet; and one's very eyes will rot 21 And every widemouthed cooking away in their sockets, and one's pot in Jerusalem and in Judah must very tongue will rot away in one's become something holy belonging to mouth.

day [that] confusion from Jeho- and take from them and must do vah will become widespread among boiling in them. And there will no them; and they will actually grab more prove to be a Ca'naan ite in hold, each one of the hand of his the house of Jehovah of armies in companion, and his hand will ac- that day."

nations round about will certainly 6 "And it must occur in that be gathered, gold and silver and

15 "And this is how the scourge congealed. 7 And it must become of the horse, the mule, the camel, one day that is known as belonging and the male ass, and every sort to Jehovah. It will not be day, nei- of domestic animal that happens to ther will it be night; and it must be in those camps, will prove to be,

16 "And it must occur [that], as they must also go up from year to vear to bow down to the King, Jethe festival of the booths. 17 And one that does not come up out of 10 "The whole land will be the families of the earth to Jeru-[from] the Tower of Ha nan'el all with which Jehovah scourges the the way to the press vats of the nations that do not come up to celebrate the festival of the booths. [punishment for the] sin of Egypt do not come up to celebrate the

20 "In that day there will prove 'Holiness belongs to Jehovah!' And the widemouthed cooking pots in the house of Jehovah must become like the bowls before the altar. Jehovah of armies, and all those 13 "And it must occur in that who are sacrificing must come in

means of Mal'a chi:

hovah has said.

have you loved us?"

"Was not E'sau the brother of Jacob?" is the utterance of Jeho-E'sau I have hated: and I finally made his mountains a desolated waste and his inheritance for the jackals of [the] wilderness."

4 "Because E'dom keeps saying, 'We have been shattered, but we shall return and build [the] devastated places,' this is what Jehovah of armies has said, "They, for their part, will build; but I, for my part, certainly call them "the territory whom Jehovah has denounced to armies has said. time indefinite." 5 And your own eyes will see [it], and you yourselves will say: "May Jehovah be magnified over the territory of Israel."'"

6 "'A son, for his part, honors a father: and a servant, his grand master. So if I am a father, where a grand master, where is the fear of me?' Jehovah of armies has said to you. O priests who are despising my name.

"'And you have said: "In what way have we despised your name?" 7 "'[By] presenting upon my altar polluted bread.'

"'And you have said: "In what way have we polluted you?"'

"'By Your saying: "The table of Jehovah is something to be despised." 8 And when you present a blind [animal] for sacrificing: "It is nothing bad." And when you one: "It is nothing bad.""

governor. Will he find pleasure in "I shall also certainly send upon

A pronouncement: The word of you, or will he receive you kindly?" Jehovah concerning Israel by Jehovah of armies has said.

9 "And now, please, soften the 2 "I have loved you people." Je- face of God, that he may show us favor. From your hand this has And you have said: "In what way occurred. Will he receive any of you men kindly?" Jehovah of armies has said.

10 "Who also is there among you vah, "But I loved Jacob, 3 and that will shut the doors? And you men will not light my altar-for nothing. No delight do I have in you." Jehovah of armies has said. "and in the gift offering from your hand I take no pleasure."

11 "For from the sun's rising even to its setting my name will be great among the nations, and in every place sacrificial smoke will be made, a presentation will be shall tear down. And people will made to my name, even a clean gift; because my name will be great of wickedness" and "the people among the nations," Jehovah of

12 "But you men are profaning me by your saying, 'The table of Jehovah is something polluted, and its fruit is something to be despised. its food.' 13 And you have said. 'Look! What a weariness!' and you have caused a sniffing at it." Jehovah of armies has said. "And is the honor to me? And if I am You have brought something torn away, and the lame one, and the sick one; yes, you have brought [it] as a gift. Can I take pleasure in it at your hand?" Jehovah has said.

14 "And cursed is the one acting cunningly when there exists in his drove a male animal, and he is making a vow and sacrificing a ruined one to Jehovah. For I am a great King," Jehovah of armies has said, "and my name will be fear-inspiring among the nations."

And now this commandment is to you, O priests. 2 If you will present a lame [animal] or a sick not listen, and if you will not lay [it] to heart to give glory to my "Bring it near, please, to your name," Jehovah of armies has said, you the curse, and I will curse is answering, from the tents of are not laying [it] to heart."

3 "Look! I am rebuking on your account the [sown] seed, and I will that you people do. [this resulting scatter dung upon your faces, the in | covering with tears the altar of dung of your festivals; and someone will actually carry you away to so that there is no more a turning it. 4 And you will have to know that I have sent to you this commandment, in order that my covenant with Le'vi may continue." Jehovah of armies has said.

5 "As for my covenant, it proved to be with him, [one] of life and of your youth, with whom you yourof peace, and I kept giving them to him, with fear, And he continued fearing me: ves. because of my name he himself was struck there was one who did not do [it]. with terror. 6 The very law of as he had what was remaining of truth proved to be in his mouth, [the] spirit. And what was that and there was no unrighteousness to be found on his lips. In peace and in uprightness he walked with me, and many were those whom he turned back from error. 7 For the lips of a priest are the ones that should keep knowledge, and [the] law is what people should seek from his mouth: for he is the messenger of Jehovah of armies.

8 "But you men-you have turned aside from the way. You have caused many to stumble in the law. You have ruined the covenant of Le'vi." Jehovah of armies has said. 9 "And I also, for my part, shall certainly make you to be despised and low to all the people, according as you were not keeping my ways, but were showing partiality in the law."

10 "Is it not one father that all of us have? Is it not one God that has created us? Why is it that we deal treacherously with one another, will come to His temple the [true] in profaning the covenant of our Lord, whom you people are seeking, forefathers? 11 Judah has dealt and the messenger of the covenant treacherously, and a detestable in whom you are delighting, Look! thing has been committed in Isra- He will certainly come." Jehovah el and in Jerusalem; for Judah has of armies has said. profaned the holiness of Jehovah, 2 "But who will be putting up which He has loved, and he has with the day of his coming, and taken possession of the daughter of who will be the one standing when a foreign god as a bride. 12 Jeho- he appears? For he will be like the vah will cut off each one that does fire of a refiner and like the lye of it, one who is awake and one who laundrymen. 3 And he must sit

YOUR blessings. Yes, I have even Jacob, and one who is presenting cursed the [blessing], because you a gift offering to Jehovah of armies."

> 13 "And this is the second thing Jehovah, with weeping and sighing. toward the gift offering or a taking of pleasure [in anything] from your hand. 14 And you have said. 'On what account?' On this account. that Jehovah himself has borne witness between you and the wife self have dealt treacherously, although she is your partner and the wife of your covenant, 15 And one seeking? The seed of God. And you people must guard vourselves respecting your spirit, and with the wife of your youth may no one deal treacherously. 16 For he has hated a divorcing," Jehovah the God of Israel has said; "and the one who with violence has covered over his garment." Jehovah of armies has said. "And you must guard yourselves respecting your spirit, and you must not deal treacherously.

> 17 "You people have made Jehovah weary by your words, and you have said, 'In what way have we made [him] weary?' By your saying, 'Everyone that is doing bad is good in the eyes of Jehovah, and in such ones he himself has taken delight'; or, 'Where is the God of justice?' "

3 "Look! I am sending my mes-senger, and he must clear up a way before me. And suddenly there

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tainly become to Jehovah people said. presenting a gift offering in right-eousness. 4 And the gift offering of Judah and of Jerusalem will actually be gratifying to Jehovah. as in the days of long ago and as you?" in the years of antiquity.

5 "And I will come near to you people for the judgment, and I will is there in that we have kept the become a speedy witness against obligation to him, and that we have the sorcerers, and against the adulterers, and against those swearing falsely, and against those act- present we are pronouncing preing fraudulently with the wages of sumptuous people happy. Also, the a wage worker, with [the] widow and with [the] fatherless boy, and up. Also, they have tested God out those turning away the alien resident, while they have not feared me." Jehovah of armies has said.

changed. And you are sons of Jacob; you have not come to your listening. And a book of rememfinish. 7 From the days of your forefathers you have turned aside from my regulations and have not kept [them]. Return to me, and I his name. will return to you," Jehovah of 17 "And they will certainly bearmies has said.

And you have said: "In what way shall we return?"

8 "Will earthling man rob God? But you are robbing me."

And you have said: "In what way have we robbed you?"

"In the tenth parts and in the contributions. 9 With the curse you are cursing [me], and me you are robbing-the nation in its entirety. 10 Bring all the tenth parts 4 "For, look! the day is coming into the storehouse, that there may 4 that is burning like the furnace, into the storehouse, that there may come to be food in my house; and and all the presumptuous ones and test me out, please, in this respect." Jehovah of armies has said, "wheth- become as stubble. And the day that er I shall not open to you people is coming will certainly devour the floodgates of the heavens and them," Jehovah of armies has said, actually empty out upon you a "so that it will not leave to them blessing until there is no more either root or bough. 2 And to you want."

fruitless for you," Jehovah of ar- fattened calves."

as a refiner and cleanser of silver | 12 "And all the nations will have and must cleanse the sons of Le'vi: to pronounce you happy, for you and he must clarify them like gold yourselves will become a land of and like silver, and they will cer- delight." Jehovah of armies has

13 "Strong have been your words against me," Jehovah has said. And you have said: "What have

we spoken with one another against

14 "You have said, 'It is of no value to serve God. And what profit doers of wickedness have been built and keep getting away."

16 At that time those in fear of Jehovah spoke with one another. 6 "For I am Jehovah; I have not each one with his companion, and Jehovah kept paving attention and brance began to be written up before him for those in fear of Jehovah and for those thinking upon his name.

> come mine," Jehovah of armies has said, "at the day when I am producing a special property. And I will show compassion upon them, just as a man shows compassion upon his son who is serving him. 18 And you people will again certainly see [the distinction] between a righteous one and a wicked one, between one serving God and one who has not served him."

all those doing wickedness must who are in fear of my name the 11 "And I will rebuke for you sun of righteousness will certainly the devouring one, and it will not ruin for you the fruit of the ground, wings; and you will actually go nor will the vine in the field prove forth and paw the ground like

mies has said, 3 "And you people will certainly

tread down [the] wicked ones, for | 5 "Look! I am sending to you they will become as powder under people E-li'jah the prophet before the soles of your feet in the day the coming of the great and fearon which I am acting," Jehovah inspiring day of Jehovah. 6 And of armies has said.

tions and judicial decisions. amount Divisions

he must turn the heart of fathers 4 "Remember, you people, the back toward sons, and the heart law of Moses my servant with of sons back toward fathers; in which I commanded him in Ho'reb order that I may not come and concerning all Israel, even regula- actually strike the earth with a devoting [of it] to destruction."

(End of the translation of the Hebrew-Aramaic Scriptures. to be followed by that of the Christian Greek Scriptures)

The state of the s

#### Project a import and dally ACCORDING TO a you as emuled like very

#### of 1891 ROOY to amon and MATTHEW

The book of the history of Jesus Christ, son of David, son of Abraham:

2 Abraham became father to

Isaac became father to Jacob; Jacob became father to Judah and his brothers:

3 Judah became father to Pe'rez and to Ze'rah by Ta'mar; Pe'rez became father to Hez'ron;

Hez'ron became father to Ram; 4 Ram became father to Ammin'a · dab:

Am·min'a dab became father to Nah'shon:

Nah'shon became father to Sal'-

5 Sal'mon became father to Bo'az by Ra'hab;

Bo'az became father to O'bed by

O'bed became father to Jes'se: 6 Jes'se became father to David the king.

David became father to Sol'omon by the wife of U·ri'ah; 7 Sol'o mon became father to Re-

ho·bo'am:

Re·ho·bo'am became father to A·bi'iah: A·bi'jah became father to A'sa:

8 A'sa became father to Je-hosh'a · phat:

Je hosh'a phat became father to Je · ho'ram:

Je ho'ram became father to Uz·zi'ah:

9 Uz·zi'ah became father to Jo'tham:

Jo'tham became father to A'haz: A'haz became father to Hez-eki'ah:

Ma·nas'seh:

Ma nas'seh became father to A'mon:

si'ah:

the time of the deportation to Babylon.

12 After the deportation to Babvlon Jec·o·ni'ah became father to She al'ti el;

She al'ti el became father to Ze·rub'ba·bel:

13 Ze·rub'ba·bel became father to A·bi'ud:

A.bi'ud became father to E.li'a.kim:

E·li'a·kim became father to A'zor:

14 A'zor became father to Za'dok; Za'dok became father to A'chim: A'chim became father to E·li'ud;

15 E·li'ud became father to El·ea'zar:

El·e·a/zar became father to Mat'than;

Mat'than became father to Jacob;

16 Jacob became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

17 All the generations, then, from Abraham until David were fourteen generations, and from David until the deportation to Babylon fourteen generations, and from the deportation to Babylon until the Christ fourteen generations.

18 But the birth of Jesus Christ was in this way. During the time his mother Mary was promised in marriage to Joseph, she was found to be pregnant by holy spirit before they were united. 19 However, Joseph her husband, because he was righteous and did not want to make her a public spectacle, intended to divorce her secretly. 20 But after 10 Hez-e-ki'ah became father to he had thought these things over, look! Jehovah's angel appeared to him in a dream, saying: "Joseph, son of David, do not be afraid to A'mon became father to Jo- take Mary your wife home, for that which has been begotten in her is 11 Jo-si'ah became father to Jec- by holy spirit. 21 She will give o ni'ah and to his brothers at birth to a son, and you must call when translated, "With Us Is God."

Jehovah had directed him, and he no intercourse with her until she

his name Jesus.

days of Herod the king, look! asin the east, and we have come to Herod, for that to be fulfilled which this King Herod was agitated, and his prophet, saying: "Out of Egypt all Jerusalem along with him: I called my son." 4 and on gathering together all the chief priests and scribes of the been outwitted by the astrologers, people he began to inquire of them fell into a great rage, and he sent where the Christ was to be born, out and had all the boys in Beth'-5 They said to him: "In Beth'le- le hem and in all its districts done hem of Ju de'a; for this is how it away with, from two years of age has been written through the and under, according to the time prophet. 6 'And you, O Beth'le- that he had carefully ascertained hem of the land of Judah, are by from the astrologers. 17 Then that no means the most insignificant was fulfilled which was spoken [city] among the governors of Ju-through Jeremiah the prophet. dah; for out of you will come forth saying: 18 "A voice was heard in a governing one, who will shepherd Ra'mah, weeping and much wailmy people, Israel.'"

the astrologers and carefully ascer- to take comfort, because they are tained from them the time of no more." the star's appearing; 8 and, when 19 When Herod had deceased. sending them to Beth'le hem, he look! Jehovah's angel appeared in said: "Go make a careful search a dream to Joseph in Egypt 20 and for the young child, and when you said: "Get up, take the young child have found it report back to me, and its mother and be on your way that I too may go and do it obei- into the land of Israel, for those sance." 9 When they had heard who were seeking the soul of the the king, they went their way; young child are dead." 21 So he and, look! the star they had seen got up and took the young child when [they were] in the east went and its mother and entered into the ahead of them, until it came to a land of Israel. 22 But hearing stop above where the young child that Arche-la'us ruled as king of

his name Jesus, for he will save his rejoiced very much indeed. 11 And people from their sins." 22 All when they went into the house this actually came about for that they saw the young child with Mary to be fulfilled which was spoken its mother, and, falling down, they by Jehovah through his prophet, did obeisance to it. They also saying: 23 "Look! The virgin will opened their treasures and prebecome pregnant and will give birth sented it with gifts, gold and to a son, and they will call his frankincense and myrrh. 12 Howname Im·man'u·el," which means, ever, because they were given divine warning in a dream not to return 24 Then Joseph woke up from to Herod, they withdrew to their his sleep and did as the angel of country by another way.

13 After they had withdrawn. took his wife home. 25 But he had look! Jehovah's angel appeared in a dream to Joseph, saving: "Get gave birth to a son; and he called up, take the young child and its mother and flee into Egypt, and After Jesus had been born in stay there until I give you word; Beth'le hem of Ju de'a in the for Herod is about to search for the young child to destroy it." trologers from eastern parts came 14 So he got up and took along the to Jerusalem, 2 saying: "Where is young child and its mother by night the one born king of the Jews? For and withdrew into Egypt, 15 and we saw his star when [we were] he stayed there until the decease of do him obeisance," 3 At hearing was spoken by Jehovah through

16 Then Herod, seeing he had ing; it was Rachel weeping for 7 Then Herod secretly summoned her children, and she was unwilling

was. 10 On seeing the star they Ju-de'a instead of his father Herod.

he became afraid to depart for burn up with fire that cannot be there. Moreover, being given divine put out." warning in a dream, he withdrew into the territory of Gal'i-lee i-lee to the Jordan to John, in 23 and came and dwelt in a city order to be baptized by him. named Naz'a reth, that there might 14 But the latter tried to prevent

2 In those days John the Baptist came preaching in the wilderness of Ju·de'a, 2 saying: "RE-PENT, for the kingdom of the heavens has drawn near." 3 This, in fact, is the one spoken of through Isaiah the prophet in these words: "Listen! Someone is crying out in up, and he saw descending like the wilderness, 'Prepare the way of Jehovah, you people! Make his roads straight." 4 But this very John had his clothing of camel's hair and a leather girdle around his loins; his food too was insect up into the wilderness to be up into the wilderness to be Jerusalem and all Ju-de'a and all tempted by the Devil. 2 After he the country around the Jordan had fasted forty days and forty made their way out to him. 6 and nights, then he felt hungry. 3 Also, people were baptized by him in the the Tempter came and said to him: Jordan River, openly confessing "If you are a son of God, tell these their sins.

them: "You offspring of vipers, coming forth through Jehovah's who has shown you how to flee mouth." from the coming wrath? 8 So then produce fruit that befits repentbaptize you with water because of put Jehovah your God to the test." YOUR repentance: but the one com-

13 Then Jesus came from Gal'be fulfilled what was spoken him, saying: "I am the one needing through the prophets: "He will be called a Naz·a·rene'."

him, saying: "I am the one needing to be baptized by you, and are you coming to me?"

15 In reply Jesus said to him: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous." Then he guit preventing him. 16 After being baptized Jesus immediately came up from the water: and, look! the heavens were opened a dove God's spirit coming upon him. 17 Look! Also, there was a voice from the heavens that said: "This is my Son, the beloved, whom I have approved."

stones to become loaves of bread." 7 When he caught sight of many 4 But in reply he said: "It is of the Pharisees and Sadducees written, 'Man must live, not on coming to the baptism, he said to bread alone, but on every utterance

5 Then the Devil took him along into the holy city, and he staance; 9 and do not presume to tioned him upon the battlement say to yourselves, 'As a father we of the temple 6 and said to him: have Abraham.' For I say to you "If you are a son of God, hurl that God is able to raise up children yourself down; for it is written, to Abraham from these stones. He will give his angels a charge 10 Already the ax is lying at the concerning you, and they will carry root of the trees; every tree, then, you on their hands, that you may that does not produce fine fruit at no time strike your foot against is to be cut down and thrown into a stone." 7 Jesus said to him: the fire. 11 I, for my part, "Again it is written, 'You must not

8 Again the Devil took him along ing after me is stronger than I am. to an unusually high mountain, and whose sandals I am not fit to take showed him all the kingdoms of off. That one will baptize you the world and their glory, 9 and people with holy spirit and with he said to him: "All these things I fire. 12 His winnowing shovel is will give you if you fall down and in his hand, and he will completely do an act of worship to me." clean up his threshing floor, and 10 Then Jesus said to him: "Go will gather his wheat into the away, Satan! For it is written, 'It storehouse, but the chaff he will is Jehovah your God you must

worship, and it is to him alone lowed him from Gal'i-lee and Deyou must render sacred service." 11 Then the Devil left him, and, and from the other side of the look! angels came and began to Jordan. minister to him.

had been arrested, he withdrew into Gal'i-lee. 13 Further, after leaving Naz'a reth, he came and took up residence in Ca-per'na-um beside the sea in the districts of Zeb'u·lun and Naph'ta·li. 14 that there might be fulfilled what was spoken through Isaiah the prophet, saying: 15 "O land of Zeb'u·lun and land of Naph'ta·li, along the road of the sea, on the other side of the Jordan, Gal'i-lee of the nations! 16 the people sitting in darkness saw a great light, and as for those sitting in a region of deathly shadow, light rose upon them." 17 From that time on Jesus commenced preaching and saying: "Repent, you people, for the kingdom of the heavens has drawn near."

18 Walking alongside the sea of Gal'i·lee he saw two brothers. Simon who is called Peter and Andrew his brother, letting down a fishing net into the sea, for they were fishers. 19 And he said to them: "Come after me, and I will make you fishers of men." 20 At once abandoning the nets, they followed him. 21 Going on also from there he saw two others [who were] brothers, James [the son] of Zeb'e-dee and John his brother, in the boat with Zeb'e-dee their father, mending their nets, and he called them. 22 At once leaving the boat and their father, they

followed him.

23 Then he went around throughout the whole of Gal'i-lee, teaching in their synagogues and preaching the good news of the kingdom 25 Consequently great crowds fol- Father who is in the heavens.

cap'o·lis and Jerusalem and Ju·de'a

12 Now when he heard that John 5 When he saw the crowds he and after he sat down his disciples came to him: 2 and he opened his mouth and began teaching them. saying:

3 "Happy are those conscious of their spiritual need, since the kingdom of the heavens belongs to them.

4 "Happy are those who mourn. since they will be comforted.

5 "Happy are the mild-tempered ones, since they will inherit the earth.

6 "Happy are those hungering and thirsting for righteousness, since they will be filled.

7 "Happy are the merciful, since they will be shown mercy.

8 "Happy are the pure in heart, since they will see God.

9 "Happy are the peaceable, since they will be called 'sons of God.'

10 "Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them.

11 "Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake. 12 Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you.

13 "You are the salt of the earth: but if the salt loses its strength. how will its saltness be restored? It is no longer usable for anything but to be thrown outside to be trampled on by men.

14 "You are the light of the and curing every sort of disease world. A city cannot be hid when and every sort of infirmity among situated upon a mountain. 15 Peothe people. 24 And the report ple light a lamp and set it, not about him went out into all Syria; under the measuring basket, but and they brought him all those upon the lampstand, and it shines faring badly, distressed with var- upon all those in the house. ious diseases and torments, demon- 16 Likewise let your light shine possessed and epileptic and para- before men, that they may see your lyzed persons, and he cured them, fine works and give glory to your

17 "Do not think I came to | 27 "You heard that it was said, destroy the Law or the Prophets. I 'You must not commit adultery.' came, not to destroy, but to fulfill; 28 But I say to you that everyone 18 for truly I say to you that that keeps on looking at a woman sooner would heaven and earth so as to have a passion for her pass away than for one smallest has already committed adultery letter or one particle of a letter to pass away from the Law by any that right eye of yours is making means and not all things take place. you stumble, tear it out and throw 19 Whoever, therefore, breaks one it away from you. For it is more of these least commandments and beneficial to you for one of your teaches mankind to that effect, he members to be lost to you than for will be called 'least' in relation to your whole body to be pitched into the kingdom of the heavens. As for Ge-hen'na. 30 Also, if your right anyone who does them and teaches hand is making you stumble, cut it them, this one will be called 'great' off and throw it away from you. in relation to the kingdom of the For it is more beneficial for one heavens. 20 For I say to you that of your members to be lost to you if your righteousness does not than for your whole body to land abound more than that of the in Ge-hen'na. scribes and Pharisees, you will by no means enter into the kingdom of ever divorces his wife, let him the heavens.

I say to you that everyone who woman commits adultery. continues wrathful with his brother will be accountable to the court of the Supreme Court; whereas whoever says, 'You despicable fool!' will be liable to the flery Ge-hen'na.

there remember that your brothback, offer up your gift.

25 "Be about settling matters quickly with the one complaining 'Eve for eve and tooth for tooth.' against you at law, while you are 39 However, I say to you: Do not with him on the way there, that resist him that is wicked; but somehow the complainant may not whoever slaps you on your right turn you over to the judge, and the cheek, turn the other also to him. judge to the court attendant, and 40 And if a person wants to go to you get thrown into prison. 26 I court with you and get possession say to you for a fact, You will cer- of your inner garment, let your tainly not come out from there outer garment also go to him: until you have paid over the last 41 and if someone under authority

with her in his heart. 29 If, now,

31 "Moreover it was said, 'Whogive her a certificate of divorce.' 21 "You heard that it was said 32 However. I say to you that to those of ancient times, 'You must everyone divorcing his wife, except not murder; but whoever commits on account of fornication, makes a murder will be accountable to her a subject for adultery, seeing the court of justice.' 22 However, that whoever marries a divorced

33 "Again you heard that it was said to those of ancient times, 'You justice; but whoever addresses his must not swear without performing, brother with an unspeakable word but you must pay your vows to of contempt will be accountable to Jehovah.' 34 However, I say to you: Do not swear at all, neither by heaven, because it is God's throne; 35 nor by earth, because 23 "If, then, you are bringing it is the footstool of his feet; nor your gift to the altar and you by Jerusalem, because it is the city of the great King. 36 Nor by your er has something against you, head must you swear, because you 24 leave your gift there in front cannot turn one hair white or black. of the altar, and go away; first 37 Just let your word Yes mean make your peace with your brother, Yes, Your No. No: for what is in and then, when you have come excess of these is from the wicked one.

38 "You heard that it was said, coin of very little value. | impresses you into service for a mile, go with him two miles, you. 7 But when praying, do not 42 Give to the one asking you, and say the same things over and over do not turn away from one that again, just as the people of the wants to borrow from you [without interest1.

43 "You heard that it was said. 'You must love your neighbor and hate your enemy.' 44 However, I say to you: Continue to love your enemies and to pray for those persecuting you; 45 that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. 46 For if you love those loving you, what reward do you our debts, as we also have forgiven have? Are not also the tax collectors doing the same thing? 47 And if you greet your brothers from the wicked one.' only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing? 48 You must accordingly if you do not forgive men their be perfect, as your heavenly Father is perfect.

6 "Take good care not to practice your righteousness in front of men in order to be observed by crites, for they disfigure their faces them: otherwise you will have no reward with your Father who is in fasting. Truly I say to you, They the heavens. 2 Hence when you are having their reward in full. go making gifts of mercy, do not 17 But you, when fasting, grease blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Truly I say to you. They are having their who is looking on in secrecy will reward in full. 3 But you, when repay you, making gifts of mercy, do not let your left hand know what your treasures upon the earth, where right is doing, 4 that your gifts of mercy may be in secret; then your Father who is looking on in secret 20 Rather, store up for yourselves will repay you.

must not be as the hypocrites: because they like to pray standing in 21 For where your treasure is, there the synagogues and on the corners your heart will be also. of the broad ways to be visible to men. Truly I say to you, They are eye. If, then, your eye is simple, having their reward in full. 6 You, your whole body will be bright; however, when you pray, go into 23 but if your eye is wicked, your your private room and, after shut- whole body will be dark. If in ting your door, pray to your Father reality the light that is in you is who is in secret; then your Father darkness, how great that darkness who looks on in secret will repay is!

nations do, for they imagine they will get a hearing for their use of many words. 8 So, do not make yourselves like them, for God your Father knows what things you are needing before ever you ask him. 9 "You must pray, then, this

wav: "'Our Father in the heavens, let your name be sanctified. 10 Let your kingdom come. Let your will take place, as in heaven, also upon earth. 11 Give us today our bread for this day; 12 and forgive us our debtors. 13 And do not bring us into temptation, but deliver us

14 "For if you forgive men their trespasses, your heavenly Father will also forgive you: 15 whereas trespasses, neither will your Father

forgive your trespasses.

16 "When you are fasting, stop becoming sad-faced like the hypothat they may appear to men to be your head and wash your face. 18 that you may appear to be fasting, not to men, but to your Father who is in secrecy; then your Father

19 "Stop storing up for yourselves moth and rust consume, and where thieves break in and steal. treasures in heaven, where neither 5 "Also, when you pray, you moth nor rust consumes, and where thieves do not break in and steal.

22 "The lamp of the body is the

masters; for either he will hate brother, 'Allow me to extract the the one and love the other, or he straw from your eye'; when, look! will stick to the one and despise a rafter is in your own eye? the other. You cannot slave for 5 Hypocrite! First extract the raft-God and for Riches.

You: Stop being anxious about your the straw from your brother's eye. souls as to what you will eat or what you will drink, or about your dogs, neither throw your pearls bodies as to what you will wear, before swine, that they may never Does not the soul mean more than trample them under their feet and food and the body than clothing? turn around and rip you open. 26 Observe intently the birds of heaven, because they do not sow given you; keep on seeking, and seed or reap or gather into store- you will find; keep on knocking. houses; still your heavenly Father and it will be opened to you. 8 For feeds them. Are you not worth everyone asking receives, and everymore than they are? 27 Who of one seeking finds, and to everyone you by being anxious can add one knocking it will be opened. 9 Incubit to his life span? 28 Also, deed, who is the man among you on the matter of clothing, why are whom his son asks for bread-he you anxious? Take a lesson from will not hand him a stone, will he? the lilies of the field, how they are 10 Or, perhaps, he will ask for a growing; they do not toil, nor do fish-he will not hand him a serthey spin; 29 but I say to you pent, will he? 11 Therefore, if that not even Sol'o mon in all his you, although being wicked, know glory was arrayed as one of these. how to give good gifts to Your 30 If, now, God thus clothes the children, how much more so will vegetation of the field, which is your Father who is in the heavens here today and tomorrow is thrown give good things to those asking into the oven, will he not much him? rather clothe you, you with little faith? 31 So never be anxious and you want men to do to you, you say, 'What are we to eat?' or, also must likewise do to them; 'What are we to drink?' or, 'What this, in fact, is what the Law and are we to put on?' 32 For all these the Prophets mean. are the things the nations are eagerly pursuing. For your heavenly Father knows you need all is the road leading off into dethese things.

the kingdom and his righteousness, narrow is the gate and cramped and all these [other] things will be the road leading off into life, and added to you. 34 So, never be few are the ones finding it. anxious about the next day, for the next day will have its own false prophets that come to you in anxieties. Sufficient for each day is

its own badness.

7 "Stop judging that you may you will recognize them. Never do not be judged; 2 for with what judgment you are judging, you will or figs from thistles, do they? be judged; and with the measure 17 Likewise every good tree prothat you are measuring out, they duces fine fruit, but every rotten will measure out to you. 3 Why, tree produces worthless fruit; 18 a then, do you look at the straw in good tree cannot bear worthless your brother's eye, but do not con- fruit, neither can a rotten tree prosider the rafter in your own eye? duce fine fruit. 19 Every tree not

24 "No one can slave for two 4 Or how can you say to your er from your own eye, and then 25 "On this account I say to you will see clearly how to extract

6 "Do not give what is holy to

7 "Keep on asking, and it will be

12 "All things, therefore, that

13 "Go in through the narrow gate: because broad and spacious struction, and many are the ones 33 "Keep on, then, seeking first going in through it; 14 whereas

> 15 "Be on the watch for the sheep's covering, but inside they are ravenous wolves. 16 By their fruits

producing fine fruit gets cut down | 5 When he entered into Ca per'and thrown into the fire. 20 Real- na um. an army officer came to ly, then, by their fruits you will him, entreating him 6 and saying: recognize those [men].

kingdom of the heavens, but the him: "When I get there I will cure one doing the will of my Fa-him." 8 In reply the army officer ther who is in the heavens will, said: "Sir, I am not a fit man for 22 Many will say to me in that you to enter under my roof, but day, 'Lord, Lord, did we not proph- just say the word and my manesy in your name, and expel demons servant will be healed. 9 For I in your name, and perform many powerful works in your name?' ity, having soldiers under me, and I 23 And yet then I will confess to say to this one, 'Be on your way!' them: I never knew you! Get away and he is on his way, and to from me, you workers of lawless- another, 'Come!' and he comes, and

these sayings of mine and does amazed and said to those following them will be likened to a discreet him: "I tell you the truth, With man, who built his house upon the no one in Israel have I found so rock-mass. 25 And the rain poured great a faith. 11 But I tell you down and the floods came and the that many from eastern parts and winds blew and lashed against that western parts will come and recline house, but it did not cave in, for it at the table with Abraham and had been founded upon the rock- Isaac and Jacob in the kingdom mass. 26 Furthermore, everyone of the heavens: 12 whereas the hearing these sayings of mine and sons of the kingdom will be thrown not doing them will be likened to a into the darkness outside. There is foolish man, who built his house where [their] weeping and the upon the sand. 27 And the rain gnashing of [their] teeth will be." poured down and the floods came 13 Then Jesus said to the army and the winds blew and struck officer: "Go. Just as it has been against that house and it caved in, your faith, so let it come to pass and its collapse was great."

28 Now when Jesus finished these healed in that hour. sayings, the effect was that the crowds were astounded at his way of teaching; 29 for he was teaching them as a person having authority, and not as their scribes.

the mountain great crowds followed him. 2 And, look! a leprous brought him many demon-possessed man came up and began doing obei- persons; and he expelled the spirits sance to him, saying: "Lord, if you with a word, and he cured all who just want to, you can make me clean." 3 And so, stretching out might be fulfilled what was spoken [his] hand, he touched him, saying: "I want to. Be made clean." And immediately his leprosy was cleansed away. 4 Then Jesus said to him: "See that you tell no one. but go, show yourself to the priest, and offer the gift that Moses appointed, for the purpose of a wit- and said to him: "Teacher, I will ness to them."

"Sir, my manservant is laid up in 21 "Not everyone saying to me, the house with paralysis, being 'Lord, Lord,' will enter into the terribly tormented." 7 He said to too am a man placed under authoress. 24 "Therefore everyone that hears it." 10 Hearing that, Jesus became for you." And the manservant was

14 And Jesus, on coming into Peter's house, saw his mother-inlaw lying down and sick with fever. 15 So he touched her hand, and the fever left her, and she got up and 8 After he had come down from began ministering to him. 16 But after it became evening, people were faring badly; 17 that there through Isaiah the prophet, saying: "He himself took our sicknesses and carried our diseases."

18 When Jesus saw a crowd around him, he gave the command to shove off for the other side. 19 And a certain scribe came up follow you wherever you are about to go." 20 But Jesus said to him: O So, boarding the boat, he pro"Foxes have dens and birds of ceeded across and went into his dead bury their dead."

23 And when he got aboard a boat, his disciples followed him. 24 Now, look! a great agitation arose in the sea, so that the boat was being covered by the waves: they came and woke him up, saythem: "Why are you fainthearted. you with little faith?" Then, getting up, he rebuked the winds and the sea, and a great calm set in. 27 So the men became amazed and said: "What sort of person is this. that even the winds and the sea obev him?"

28 When he got to the other side. into the country of the Gad-arenes', there met him two demonpossessed men coming out from among the memorial tombs, unusually fierce, so that nobody had the courage to pass by on that road. 29 And, look! they screamed saying: "What have we to do with you, Son of God? Did you come here to torment us before the appointed time?" 30 But a long way off from them a herd of many swine was at pasture. 31 So the demons began to entreat him, saying: "If you expel us, send us forth into the herd of swine." 32 Accordingly he said to them: "Go!" They came out and went off into the swine: and, look! the entire herd rushed over the precipice into the sea and died in the waters. 33 But the herders fled and, going into the city. they reported everything, including the affair of the demon-possessed men. 34 And, look! all the city turned out to meet Jesus; and after having seen him, they earnestly urged him to move out from their districts.

heaven have roosts, but the Son of own city. 2 And, look! they were man has nowhere to lay down his bringing him a paralyzed man lying head." 21 Then another of the on a bed. On seeing their faith disciples said to him: "Lord, permit Jesus said to the paralytic: "Take me first to leave and bury my courage, child; your sins are forfather." 22 Jesus said to him: given." 3 And, look! certain of the "Keep following me, and let the scribes said to themselves: "This fellow is blaspheming." 4 And Jesus, knowing their thoughts, said: "Why are you thinking wicked things in your hearts? 5 For instance, which is easier, to say, Your sins are forgiven, or to say. Get up he, however, was sleeping. 25 And and walk? 6 However, in order for you to know that the Son of ing: "Lord, save us, we are about man has authority on earth to forto perish!" 26 But he said to give sins-" then he said to the paralytic: "Get up, pick up your bed, and go to your home." 7 And he got up and went off to his home. 8 At the sight of this the crowds were struck with fear, and they glorified God, who gave such authority to men, or blank and

> 9 Next, while passing along from there. Jesus caught sight of a man named Matthew seated at the tax office, and he said to him: "Be my follower." Thereupon he did rise up and follow him. 10 Later, while he was reclining at the table in the house, look! many tax collectors and sinners came and began reclining with Jesus and his disciples. 11 But on seeing this the Pharisees began to say to his disciples: "Why is it that your teacher eats with tax collectors and sinners?" 12 Hearing [them], he said: "Persons in health do not need a physician, but the ailing do. 13 Go. then, and learn what this means, 'I want mercy, and not sacrifice.' For I came to call, not righteous people, but sinners."

> 14 Then John's disciples came to him and asked: "Why is it that we and the Pharisees practice fasting but your disciples do not fast?" 15 At this Jesus said to them: "The friends of the bridegroom have no reason to mourn as long as the bridegroom is with them, do they? But days will come when the bridegroom will be taken away from them, and then they will fast.

16 Nobody sews a patch of un-|Jesus sternly charged them, saythe tear would become worse, all that region. 17 Neither do people put new wine then the wineskins burst and the wine spills out and the wineskins are ruined. But people put new wine into new wineskins, and both things are preserved."

18 While he was telling them these things, look! a certain ruler who had approached began to do obeisance to him, saving: "By now my daughter must be dead; but come and lay your hand upon her of all the cities and villages, teachand she will come to life."

19 Then Jesus, getting up, began to follow him; also his disciples did. 20 And, look! a woman suffering twelve years from a flow of blood came up behind and touched the fringe of his outer garment; 21 for she kept saying to herself: "If I only touch his outer garment I shall get well." 22 Jesus turned is great, but the workers are few. around and, noticing her, said: has made you well." And from that hour the woman became well.

23 When, now, he came into the ruler's house and caught sight of the flute players and the crowd in noisy confusion, 24 Jesus began to say: "Leave the place, for the little girl did not die, but she is sleeping." At this they began to laugh at him scornfully. 25 As soon as the crowd had been sent outside, he went in and took hold of her hand, and the little girl got up. 26 Of course, the talk about this spread out into all that region.

from there, two blind men followed him, crying out and saying: "Have betraved him. mercy on us, Son of David," 28 After he had gone into the house, the blind men came to him, have faith that I can do this?"

shrunk cloth upon an old outer ing: "See that nobody gets to know garment: for its full strength would it." 31 But they, after getting outpull from the outer garment and side, made it public about him in

32 Now when they were leaving. into old wineskins; but if they do, look! people brought him a dumb man possessed of a demon: 33 and after the demon had been expelled the dumb man spoke. Well, the crowds felt amazement and said: 'Never was anything like this seen in Israel." 34 But the Pharisees began to say: "It is by the ruler of the demons that he expels the demons."

35 And Jesus set out on a tour ing in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity. 36 On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd. 37 Then he said to his disciples: "Yes, the harvest 38 Therefore, beg the Master of the "Take courage, daughter; your faith harvest to send out workers into his harvest."

10 So he summoneu mo disciples and gave them audisciples are also and gave them audisciples and gave them audisciples are also and gave them audisciples are also and gave them audisciples are also and gave them are also and gave the area. der to expel these and to cure every sort of disease and every sort of infirmity.

2 The names of the twelve apostles are these: First, Simon, the one called Peter, and Andrew his brother: and James the [son] of Zeb'edee and John his brother; 3 Philip and Bar·thol'o·mew; Thomas and Matthew the tax collector; James the [son] of Al-phae'us, and Thad-27 As Jesus was passing along dae'us: 4 Simon the Ca na nae'an, and Judas Is car'i ot, who later

5 These twelve Jesus sent forth. giving them these orders: "Do not go off into the road of the nations. and Jesus asked them: "Do you and do not enter into a Sa mar'i tan city; 6 but, instead, go continually They answered him: "Yes, Lord." to the lost sheep of the house of 29 Then he touched their eyes, Israel. 7 As you go, preach, saying, saying: "According to your faith "The kingdom of the heavens has let it happen to you." 30 And drawn near.' 8 Cure sick people, their eyes received sight. Moreover, raise up dead persons, make lepers clean, expel demons. You received lord. 25 It is enough for the free, give free. 9 Do not procure disciple to become as his teacher, gold or silver or copper for your and the slave as his lord. If girdle purses, 10 or a food pouch people have called the householder for the trip, or two undergarments, Be-el'ze-bub, how much more [will or sandals or a staff; for the worker they call those of his household deserves his food.

you enter, search out who in it is that will not become uncovered. deserving, and stay there until you and secret that will not become leave. 12 When you are entering known. 27 What I tell you in into the house, greet the household; 13 and if the house is deserving, what you hear whispered, preach let the peace you wish it come upon from the housetops. 28 And do not it; but if it is not deserving, let become fearful of those who kill the peace from you return upon the body but cannot kill the soul; you. 14 Wherever anyone does not but rather be in fear of him that take you in or listen to your words. on going out of that house or that Ge-hen'na. 29 Do not two sparcity shake the dust off your feet, rows sell for a coin of small value? 15 Truly I say to you, It will be Yet not one of them will fall to more endurable for the land of Sod'om and Go·mor'rah on Judg- [knowledge]. 30 But the very hairs ment Day than for that city.

16 "Look! I am sending you forth as sheep amidst wolves; there- are worth more than many sparfore prove yourselves cautious as rows. serpents and vet innocent as doves. 17 Be on your guard against men; complete the circuit of the cities of find it. Israel until the Son of man arrives.

so? 26 Therefore do not fear them: 11 "Into whatever city or village for there is nothing covered over the darkness, say in the light; and can destroy both soul and body in the ground without your Father's of your head are all numbered. 31 Therefore have no fear: you

Apostles given ministerial instructions

32 "Everyone, then, that confesses union with me before men, I for they will deliver you up to local will also confess union with him courts, and they will scourge you before my Father who is in the in their synagogues. 18 Why, you heavens; 33 but whoever disowns will be haled before governors and me before men, I will also diskings for my sake, for a witness to own him before my Father who them and the nations. 19 How- is in the heavens. 34 Do not think ever, when they deliver you up, do I came to put peace upon the earth: not become anxious about how or I came to put, not peace, but a what you are to speak; for what sword, 35 For I came to cause you are to speak will be given you division, with a man against his in that hour; 20 for the ones father, and a daughter against her speaking are not just you, but it mother, and a young wife against is the spirit of your Father that her mother-in-law. 36 Indeed, a speaks by you. 21 Further, broth- man's enemies will be persons of er will deliver up brother to death, his own household. 37 He that and a father his child, and children has greater affection for father or will rise up against parents and will mother than for me is not worthy have them put to death. 22 And of me; and he that has greater you will be objects of hatred by affection for son or daughter than all people on account of my name: for me is not worthy of me. 38 And but he that has endured to the end whoever does not accept his toris the one that will be saved, ture stake and follow after me is 23 When they persecute you in one not worthy of me. 39 He that finds city, fiee to another; for truly I his soul will lose it, and he that say to you, You will by no means loses his soul for my sake will

40 "He that receives you re-24 "A disciple is not above his ceives me also, and he that reteacher, nor a slave above his ceives me receives him also that

sent me forth. 41 He that receives is the goal toward which men press, a prophet because he is a prophet and those pressing forward are will get a prophet's reward, and he seizing it. 13 For all, the Prophthat receives a righteous man be- ets and the Law, prophesied until cause he is a righteous man will John: 14 and if you want to acget a righteous man's reward. cept it. He himself is 'E·li'jah who 42 And whoever gives one of these is destined to come.' 15 Let him little ones only a cup of cold water | that has ears listen. to drink because he is a disciple, I tell you truly, he will by no this generation? It is like young means lose his reward."

giving instructions to his twelve disciples, he set out from there to teach and preach in their cities.

2 But John, having heard in jail about the works of the Christ, sent by means of his own disciples 3 and said to him: "Are you the Coming One, or are we to expect ple say, 'Look! A man gluttonous a different one?" 4 In reply Jesus said to them: "Go your way and report to John what you are hearing and seeing: 5 The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up. and the poor are having the good news declared to them: 6 and happy is he that finds no cause for

stumbling in me." 7 While these were on their way, Jesus started to say to the crowds repented in sackcloth and ashes. respecting John: "What did you 22 Consequently I say to you, It go out into the wilderness to behold? A reed being tossed by a wind? 8 What, then, did you go you. 23 And you, Ca per'na um, out to see? A man dressed in soft will you perhaps be exalted to garments? Why, those wearing soft heaven? Down to Ha'des you will garments are in the houses of kings. 9 Really, then, why did you go out? To see a prophet? Yes, I tell place in Sod'om, it would have you, and far more than a prophet, remained until this very day. you, and far more than a prophet. 10 This is he concerning whom it is written, 'Look! I myself am ple, It will be more endurable for sending forth my messenger before the land of Sod'om on Judgment your face, who will prepare your Day than for you." way ahead of you!' 11 Truly I say to you people. Among those born response: "I publicly praise you. of women there has not been raised Father, Lord of heaven and earth, up a greater than John the Baptist; because you have hidden these but a person that is a lesser one things from the wise and intellecin the kingdom of the heavens is tual ones and have revealed them to greater than he is. 12 But from babes, 26 Yes, O Father, because the days of John the Baptist until to do thus came to be the way ap-

16 "With whom shall I compare children sitting in the market places Now when Jesus had finished who cry out to their playmates, 17 saying, 'We played the flute for you, but you did not dance; we wailed, but you did not beat yourselves in grief.' 18 Correspondingly, John came neither eating nor drinking, yet people say, 'He has a demon'; 19 the Son of man did come eating and drinking, still peoand given to drinking wine, a friend of tax collectors and sinners.' All the same, wisdom is proved right-

eous by its works."

20 Then he started to reproach the cities in which most of his powerful works had taken place. because they did not repent: 21 "Woe to you, Cho ra'zin! Woe to you, Beth sa'i da! because if the powerful works had taken place in Tyre and Si'don that took place in you, they would long ago have will be more endurable for Tyre and Si'don on Judgment Day than for come; because if the powerful works that took place in you had taken 24 Consequently I say to you peo-

25 At that time Jesus said in now the kingdom of the heavens proved by you. 27 All things have been delivered to me by my Father, man: "Stretch out your hand." and no one fully knows the Son And he stretched it out, and it but the Father, neither does any- was restored sound like the other one fully know the Father but the hand. 14 But the Pharisees went Son and anyone to whom the Son out and took counsel against him is willing to reveal him. 28 Come that they might destroy him. to me, all you who are toiling and 15 Having come to know [this], loaded down, and I will refresh you. Jesus withdrew from there. Many 29 Take my yoke upon you and also followed him, and he cured become my disciples, for I am mild- them all, 16 but he strictly charged tempered and lowly in heart, and them not to make him manifest; you will find refreshment for your 17 that there might be fulfilled souls. 30 For my yoke is kindly what was spoken through Isaiah and my load is light,"

12 At that season Jesus went sabbath. His disciples got hungry approved! I will put my spirit upon and started to pluck heads of grain him, and what justice is he will and to eat. 2 At seeing this the make clear to the nations. 19 He Pharisees said to him: "Look! Your will not wrangle, nor cry aloud. disciples are doing what it is not nor will anyone hear his voice in lawful to do on the sabbath." the broad ways. 20 No bruised 3 He said to them: "Have you not reed will he crush, and no smolderread what David did when he and ing flaxen wick will he extinguish. the men with him got hungry? until he sends out justice with 4 How he entered into the house success. 21 Indeed, in his name of God and they ate the loaves of nations will hope." presentation, something that it was not lawful for him to eat, nor for demon-possessed man, blind and those with him, but for the priests dumb; and he cured him, so that only? 5 Or, have you not read in the dumb man spoke and saw. the Law that on the sabbaths the 23 Well, all the crowds were simply priests in the temple treat the carried away and began to say: sabbath as not sacred and continue "May this not perhaps be the Son guiltless? 6 But I tell you that of David?" 24 At hearing this, something greater than the temple the Pharisees said: "This fellow is here, 7 However, if you had does not expel the demons except understood what this means, 'I by means of Be el'ze bub, the ruler want mercy, and not sacrifice,' of the demons," 25 Knowing their you would not have condemned thoughts, he said to them: "Every the guiltless ones. 8 For Lord of kingdom divided against itself the sabbath is what the Son of man comes to desolation, and every city

he went into their synagogue; if Satan expels Satan, he has be-10 and, look! a man with a withered come divided against himself; how, hand! So they asked him, "Is it then, will his kingdom stand? lawful to cure on the sabbath?" 27 Moreover, if I expel the demons that they might get an accusation by means of Be-el'ze-bub, by means against him. 11 He said to them: of whom do your sons expel them? "Who will be the man among you This is why they will be judges of that has one sheep and, if this falls you. 28 But if it is by means of into a pit on the sabbath, will not God's spirit that I expel the demons, get hold of it and lift it out? 12 All the kingdom of God has really considered, of how much more worth overtaken you. 29 Or how can is a man than a sheep! So it is anyone invade the house of a lawful to do a fine thing on the strong man and seize his movable sabbath." 13 Then he said to the goods, unless first he binds the

the prophet, who said:

18 "Look! My servant whom I through the grainfields on the chose, my beloved, whom my soul

22 Then they brought him a or house divided against itself will 9 After departing from that place not stand, 26 In the same way,

strong man? And then he will the earth to hear the wisdom of plunder his house. 30 He that is not on my side is against me, and more than Sol'o mon is here. he that does not gather with me

Every sort of sin and blasphemy of a resting place, and finds none. will be forgiven men, but the 44 Then it says, 'I will go back to blasphemy against the spirit will my house out of which I moved'; not be forgiven. 32 For example, whoever speaks a word against the occupied but swept clean and Son of man, it will be forgiven him; adorned. 45 Then it goes its way but whoever speaks against the and takes along with it seven differholy spirit, it will not be forgiven ent spirits more wicked than itself, him, no, not in this system of and, after getting inside, they dwell things nor in that to come.

tree fine and its fruit fine or make the first. That is how it will be the tree rotten and its fruit rotten; also with this wicked generation." for by its fruit the tree is known. 46 While he was yet speaking 34 Offspring of vipers, how can to the crowds, look! his mother you speak good things, when you and brothers took up a position are wicked? For out of the abundance of the heart the mouth speaks. 35 The good man out of his good treasure sends out good standing outside, seeking to speak things, whereas the wicked man out to you." 48 As an answer he said of his wicked treasure sends out wicked things. 36 I tell you that my mother, and who are my brothevery unprofitable saying that men speak, they will render an account concerning it on Judgment Day; 37 for by your words you will be ers! 50 For whoever does the will

38 Then as an answer to him and mother." nights. 41 Men of Nin'e-veh will fell upon the rocky places where raised up in the judgment with this too, fell among the thorns, and

Sol'o·mon, but, look! something

43 "When an unclean spirit comes out of a man, it passes 31 "On this account I say to you, through parched places in search and on arriving it finds it unthere; and the final circumstances 33 "Either you people make the of that man become worse than

outside seeking to speak to him. 47 So someone said to him: "Look! Your mother and your brothers are to the one telling him: "Who is ers?" 49 And extending his hand toward his disciples, he said: "Look! My mother and my brothdeclared righteous, and by your of my Father who is in heaven, words you will be condemned." of my Father who is in heaven, the same is my brother, and sister.

some of the scribes and Pharisees said: "Teacher, we want to see a 13 On that day Jesus, having said: "Teacher, we want to see a said: "Teacher, we want to see a 10 left the house, was sitting by sign from you." 39 In reply he the sea; 2 and great crowds gathsaid to them: "A wicked and adul- ered to him, so that he went aboard terous generation keeps on seeking a boat and sat down, and all the for a sign, but no sign will be given crowd was standing on the beach. it except the sign of Jo'nah the 3 Then he told them many things prophet. 40 For just as Jo'nah by illustrations, saying: "Look! A was in the belly of the huge fish sower went out to sow; 4 and as three days and three nights, so the he was sowing, some [seeds] fell Son of man will be in the heart alongside the road, and the birds of the earth three days and three came and ate them up. 5 Others rise up in the judgment with this they did not have much soil, and generation and will condemn it; at once they sprang up because because they repented at what of not having depth of soil. 6 But Jo'nah preached, but, look! some- when the sun rose they were thing more than Jo'nah is here, scorched, and because of not hav-42 The queen of the south will be ing root they withered. 7 Others. generation and will condemn it: the thorns came up and choked because she came from the ends of them. 8 Still others fell upon the fine soil and they began to yield he is at once stumbled. 22 As for fruit, this one a hundredfold, that the one sown among the thorns. one sixty, the other thirty. 9 Let this is the one hearing the word. him that has ears listen."

said to him: "Why is it you speak riches choke the word, and he beto them by the use of illustrations?" 11 In reply he said: "To you it is one sown upon the fine soil, this is granted to understand the sacred the one hearing the word and getsecrets of the kingdom of the ting the sense of it, who really heavens, but to those people it is does bear fruit and produces, this not granted. 12 For whoever has. more will be given him and he will the other thirty." be made to abound; but whoever does not have, even what he has before them, saying: "The kingdom will be taken from him. 13 This is of the heavens has become like a why I speak to them by the use of man that sowed fine seed in his illustrations, because, looking, they look in vain, and hearing, they hear his enemy came and oversowed in vain, neither do they get the sense of it; 14 and toward them left. 26 When the blade sprouted the prophecy of Isaiah is having and produced fruit, then the weeds fulfillment, which says, 'By hearing, you will hear but by no means the householder came up and said get the sense of it; and, looking, you will look but by no means see. 15 For the heart of this people has does it come to have weeds?' 28 He grown thick, and with their ears said to them, 'An enemy, a man, they have heard with annoyance, did this.' They said to him, 'Do and they have shut their eyes: that you want us, then, to go out and they might never see with their collect them?' 29 He said. 'No: eyes and hear with their ears and that by no chance, while collecting get the sense of it with their hearts the weeds, you uproot the wheat and turn back, and I heal them.'

16 "However, happy are your eyes because they behold, and your ears because they hear. 17 For I the things you are beholding and into my storehouse." did not see them, and to hear the

hear them.

lustration of the man that sowed. 19 Where anyone hears the word in fact, the tiniest of all the seeds, of the kingdom but does not get but when it has grown it is the the sense of it, the wicked one largest of the vegetables and becomes and snatches away what comes a tree, so that the birds of has been sown in his heart: this is heaven come and find lodging the one sown alongside the road, among its branches." 20 As for the one sown upon the rocky places, this is the one hear- to them: "The kingdom of the ing the word and at once accepting heavens is like leaven, which a it with joy. 21 Yet he has no root woman took and hid in three large in himself but continues for a time, measures of flour, until the whole and after tribulation or persecution mass was fermented." has arisen on account of the word 34 All these things Jesus spoke

but the anxiety of this system of 10 So the disciples came up and things and the deceptive power of comes unfruitful. 23 As for the one a hundredfold, that one sixty,

24 Another illustration he set field. 25 While men were sleeping. weeds in among the wheat, and appeared also. 27 So the slaves of to him, 'Master, did you not sow fine seed in your field? How, then, with them. 30 Let both grow together until the harvest; and in the harvest season I will tell the reapers. First collect the weeds and truly say to you, Many prophets bind them in bundles to burn them and righteous men desired to see up, then go to gathering the wheat

31 Another illustration he set bethings you are hearing and did not fore them, saying: "The kingdom of the heavens is like a mustard 18 "You, then, listen to the il- grain, which a man took and planted in his field: 32 which is.

33 Another illustration he spoke

to the crowds by illustrations. In- but the unsuitable they threw away. deed, without an illustration he 49 That is how it will be in the would not speak to them; 35 that conclusion of the system of things: there might be fulfilled what was the angels will go out and separate spoken through the prophet who the wicked from among the rightsaid: "I will open my mouth with eous 50 and will cast them into illustrations, I will publish things the flery furnace. There is where hidden since the founding."

crowds he went into the house. And his disciples came to him and said: "Explain to us the illustration of the weeds in the field." 37 In response he said: "The sower of the fine seed is the Son of man: 38 the field is the world: as for the fine seed, these are the sons of the kingdom: but the weeds are the sons of the wicked one, 39 and the enemy that sowed them is the these illustrations he went across Devil. The harvest is a conclusion of a system of things, and the reapers are angels. 40 Therefore, just as the weeds are collected and burned with fire, so it will be in tounded and said: "Where did this the conclusion of the system of man get this wisdom and these things. 41 The Son of man will powerful works? 55 Is this not send forth his angels, and they will the carpenter's son? Is not his collect out from his kingdom all mother called Mary, and his broththings that cause stumbling and ers James and Joseph and Simon persons who are doing lawlessness. 42 and they will pitch them into are they not all with us? Where, the fiery furnace. There is where then, did this man get all these [their] weeping and the gnashing things?" 57 So they began to of [their] teeth will be. 43 At stumble at him. But Jesus said to that time the righteous ones will them: "A prophet is not unhonored shine as brightly as the sun in except in his home territory and the kingdom of their Father. Let in his own house." 58 And he did him that has ears listen.

44 "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid; 14 At that particular time Herod, field, which a man found and hid;

that field.

heavens is like a dragnet let down him: "It is not lawful for you to be into the sea and gathering up having her." 5 However, although got full they hauled it up onto the the crowd, because they took him collected the fine ones into vessels, birthday was being celebrated the

[their] weeping and the gnashing 36 Then after dismissing the of [their] teeth will be.

51 "Did you get the sense of all these things?" They said to him: "Yes." 52 Then he said to them: "That being the case, every public instructor, when taught respecting the kingdom of the heavens, is like a man, a householder. who brings out of his treasure store

things new and old."

53 Now when Jesus had finished country from there. 54 And after coming into his home territory he began to teach them in their synagogue, so that they were asand Judas? 56 And his sisters, not do many powerful works there on account of their lack of faith.

and for the joy he has he goes and report about Jesus 2 and said to sells what things he has and buys his servants: "This is John the Baptist. He was raised up from the 45 "Again the kingdom of the dead, and this is why the powerful heavens is like a traveling mer- works are operating in him." 3 For chant seeking fine pearls. 46 Upon Herod had arrested John and finding one pearl of high value, bound him and put him away in away he went and promptly sold prison on account of He·ro'di·as all the things he had and bought it. the wife of Philip his brother. 47 "Again the kingdom of the 4 For John had been saying to [fish] of every kind. 48 When it he wanted to kill him, he feared beach and, sitting down, they for a prophet. 6 But when Herod's

daughter of He ro'di as danced at it and pleased Herod so much crowds away, he went up into the 7 that he promised with an oath mountain by himself to pray. to give her whatever she asked. Though it became late, he was 8 Then she, under her mother's there alone. 24 By now the boat coaching, said: "Give me here upon a platter the head of John from land, being hard put to it the Baptist." 9 Grieved though he was, the king out of regard for his oaths and for those reclining with him commanded it to be given; he came to them, walking over the 10 and he sent and had John beheaded in the prison, 11 And his head was brought on a platter and given to the maiden, and she brought it to her mother. 12 Finally his disciples came up and removed the corpse and buried him and came and reported to Jesus. have no fear." 28 In reply Peter 13 At hearing this Jesus withdrew from there by boat into a lonely place for isolation; but the crowds, getting to hear of it, followed him Thereupon Peter, getting down off on foot from the cities.

14 Now when he came forth he saw a great crowd; and he felt looking at the windstorm, he got pity for them, and he cured their afraid and, after starting to sink. sick ones. 15 But when evening he cried out: "Lord, save me!" fell his disciples came to him and said: "The place is lonely and the hour is already far advanced; send said to him: "You with little faith. the crowds away, that they may go into the villages and buy themselves things to eat." 16 However, Jesus said to them: "They do not have to leave: you give them something to eat." 17 They said really God's Son." 34 And they to him: "We have nothing here but five loaves and two fishes." 18 He said: "BRING them here to me." to recline on the grass and took the five loaves and two fishes, and, people brought him all those who looking up to heaven, he said a were ill. 36 And they went enblessing and, after breaking the treating him that they might just loaves, he distributed them to the touch the fringe of his outer gardisciples, the disciples in turn to ment; and all those who touched the crowds. 20 So all ate and it were made completely well. were satisfied, and they took up the surplus of fragments, twelve baskets full. 21 Yet those eating scribes, saying: 2 "Why is it your were about five thousand men, besides women and young children, the men of former times? For 22 Then, without delay, he com-pelled his disciples to board the hands when about to eat a meal." boat and go ahead of him to the 3 In reply he said to them: "Why

23 Eventually, having sent the was many hundreds of yards away by the waves, because the wind was against them. 25 But in the fourth watch period of the night sea. 26 When they caught sight of him walking on the sea, the disciples were troubled, saying: "It is an apparition!" And they cried out in their fear. 27 At once Jesus spoke to them with the words: "Take courage, it is I; said to him: "Lord, if it is you, command me to come to you over the waters." 29 He said: "Come!" the boat, walked over the waters and went toward Jesus, 30 But 31 Immediately stretching out his hand Jesus caught hold of him and why did you give way to doubt?" 32 And after they got up into the boat, the windstorm abated. 33 Then those in the boat did obeisance to him, saying: "You are got across and came to land in Gen·nes'a·ret.

35 Upon recognizing him the 19 Next he commanded the crowds men of that place sent forth into all that surrounding country, and

> 15 Then there came to Jesus from Jerusalem Pharisees and disciples overstep the tradition of

other side, while he sent the crowds is it you also overstep the comaway, mandment of God because of

your tradition? 4 For example, came out and cried aloud, saying: people honors me with their lips. me. 9 It is in vain that they keep commands of men as doctrines." near and said to them: "Listen and enters into [his] mouth defiles a man; but it is what proceeds out of [his] mouth that defiles a man."

12 Then the disciples came up and said to him: "Do you know that the Pharisees stumbled at hearing what you said?" 13 In reply he said: "Every plant that my heavenly Father did not plant will be uprooted. 14 LET them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." 15 By way of response Peter said to him: "Make the illustration plain to us." 16 At this he said: "Are you also yet without understanding? they glorified the God of Israel. 17 Are you not aware that every-thing entering into the mouth to him and said: "I feel pity for passes along into the intestines the crowd, because it is already and is discharged into the sewer? three days that they have stayed 18 However, the things proceeding with me and they have nothing to out of the mouth come out of the eat; and I do not want to send heart, and those things defile a them away fasting. They may man. 19 For example, out of the possibly give out on the road." heart come wicked reasonings, mur- 33 However, the disciples said to eries, false testimonies, blasphemies. 20 These are the things defiling a man; but to take a meal with 34 At this Jesus said to them: unwashed hands does not defile a "How many loaves have you?" man."

God said, 'Honor your father and "Have mercy on me, Lord, Son of your mother'; and, 'Let him that David. My daughter is badly dereviles father or mother end up in monized." 23 But he did not say death.' 5 But you say, 'Whoever a word in answer to her. So his says to his father or mother: "What- disciples came up and began to ever I have by which you might request him: "Send her away; beget benefit from me is a gift dedi- cause she keeps crying out after cated to God," 6 he must not us." 24 In answer he said: "I was honor his father at all.' And so you not sent forth to any but to the have made the word of God invalid lost sheep of the house of Israel." because of your tradition. 7 You 25 When the woman came she behypocrites. Isaiah aptly prophesied gan doing obeisance to him, saying: about you, when he said, 8 "This "Lord, help me!" 26 In answer he said: "It is not right to take the vet their heart is far removed from bread of the children and throw it to little dogs." 27 She said: "Yes, worshiping me, because they teach Lord; but really the little dogs do eat of the crumbs falling from the 10 With that he called the crowd table of their masters." 28 Then Jesus said in reply to her: "O womget the sense of it: 11 Not what an great is your faith: let it happen to you as you wish." And her daughter was healed from that hour on.

29 Crossing country from there, Jesus next came near the sea of Gal'i-lee, and, after going up into the mountain, he was sitting there. 30 Then great crowds approached him, having along with them people that were lame, maimed, blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them: 31 so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing, and

32 But Jesus called his disciples ders, adulteries, fornications, thiev- him: "Where are we in this lonely place going to get sufficient loaves to satisfy a crowd of this size?" They said: "Seven, and a few little 21 Leaving there, Jesus now fishes." 35 So, after instructing withdrew into the parts of Tyre the crowd to recline upon the and Si'don. 22 And, look! a Phoe- ground, 36 he took the seven ni'cian woman from those regions loaves and the fishes and, after

the disciples in turn to the crowds. 37 And all ate and were satisfied. and as a surplus of fragments they took up seven provision baskets full. 38 Yet those eating were four thousand men, besides women and young children. 39 Finally, after sending the crowds away, he got into the boat and came into the regions of Mag'a dan.

16 Here the Pharisees and Sadducees approached him and to tempt him, they asked him to display to them a sign from heaven. 2 In reply he said to them: [["When evening falls you are accustomed to say, 'It will be fair weather, for the sky is fire-red': 3 and at morning, 'It will be wintry. rainy weather today, for the sky is fire-red, but gloomy-looking.' You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret.]] 4 A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jo'nah." With that he went away, leaving them behind.

5 Now the disciples crossed to the other side and forgot to take loaves along. 6 Jesus said to them: "Keep your eyes open and watch out for the leaven of the Pharisees and Sadducees." 7 So they began to reason among themselves. saying: "We did not take any loaves along." 8 Knowing this, Jesus said: "Why are you doing this reasoning among yourselves, because you have no loaves, you with little faith? 9 Do you not yet see the point, or do you not remember the five loaves in the case of the five thousand and how many baskets you took up? 10 Or the seven loaves in the case of the four thousand and how many provision baskets you took up? 11 How is it you do not discern that I did not talk to you about loaves? But watch out for the leaven of the Pharisees and Sadducees." 12 Then they grasped that he said what benefit will it be to a man

offering thanks he broke them and to watch out, not for the leaven began distributing to the disciples, of the loaves, but for the teaching of the Pharisees and Sadducees.

13 Now when he had come into the parts of Caes a re'a Phi lip'pi. Jesus went asking his disciples: "Who are men saving the Son of man is?" 14 They said: "Some say John the Baptist, others E·li'jah, still others Jeremiah or one of the prophets." 15 He said to them: "You, though, who do you say I am?" 16 In answer Simon Peter said: "You are the Christ. the Son of the living God." 17 In response Jesus said to him: "Happy you are. Simon son of Jo'nah, because flesh and blood did not reveal [it] to you, but my Father who is in the heavens did. 18 Also, I say to you, You are Peter, and on this rock-mass I will build my congregation, and the gates of Ha'des will not overpower it. 19 I will give you the keys of the kingdom of the heavens, and whatever you may bind on earth will be the thing bound in the heavens, and whatever you may loose on earth will be the thing loosed in the heavens." 20 Then he sternly charged the disciples not to say to anybody that he was the Christ.

21 From that time forward Jesus Christ commenced showing his disciples that he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed, and on the third day be raised up. 22 At this Peter took him aside and commenced rebuking him, saving: "Be kind to yourself, Lord; you will not have this [destiny] at all." 23 But, turning his back, he said to Peter: "Get behind me, Satan! You are a stumbling block to me. because you think, not God's thoughts, but those of men."

24 Then Jesus said to his disciples: "If anyone wants to come after me, let him disown himself and pick up his torture stake and continually follow me. 25 For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it. 26 For

forfeits his soul? or what will a Bantist man give in exchange for his soul? 27 For the Son of man is destined the crowd, a man approached him, to come in the glory of his Father with his angels, and then he will 15 "Lord, have mercy on my son, recompense each one according to his behavior. 28 Truly I say to ill, for he falls often into the fire you that there are some of those standing here that will not taste death at all until first they see the Son of man coming in his kingdom."

Six days later Jesus took Peter and James and John his brother along and brought them up into a lofty mountain by themselves. 2 And he was transfigured Jesus rebuked it, and the demon before them, and his face shone as came out of him; and the boy was the sun, and his outer garments cured from that hour. 19 Therebecame brilliant as the light. 3 And, look! there appeared to privately and said: "Why is it we them Moses and E·li'jah, conversing with him. 4 Responsively Peter said to Jesus: "Lord, it is fine for us to be here. If you wish, I will erect three tents here, one for you and one for Moses and one for E·li'jah." 5 While he was yet speaking, look! a bright cloud overshadowed them, and, look! a voice out of the cloud, saving: "This is my Son, the beloved, whom I have approved: listen to him." 6 At hearing this the disciples fell upon their faces and became very much afraid. 7 Then Jesus came near and, touching them, said: "Get up and have no fear." 8 When they raised their eyes, they saw no one mountain. Jesus commanded them. saying: "Tell the vision to no one until the Son of man is raised up from the dead."

question to him: "Why, then, do do you think, Simon? From whom the scribes say that E-li'jah must do the kings of the earth receive come first?" 11 In reply he said: duties or head tax? From their sons will restore all things. 12 How- he said: "From the strangers,"

if he gains the whole world but spoke to them about John the

14 And when they came toward kneeling down to him and saving: because he is an epileptic and is and often into the water: 16 and I brought him to your disciples. but they could not cure him." 17 In reply Jesus said: "O faithless and twisted generation, how long must I continue with you? How long must I put up with you? Bring him here to me." 18 Then upon the disciples came up to Jesus could not expel it?" 20 He said to them: "Because of your little faith. For truly I say to you, If you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for you."

22 It was while they were gathered together in Gal'i-lee that Jesus said to them: "The Son of man is destined to be betrayed into men's hands, 23 and they will kill him, and the third day he will be raised up." Consequently they were very much grieved.

24 After they arrived in Ca-per'but Jesus himself only. 9 And as na um the men collecting the two they were descending from the drachmas [tax] approached Peter and said: "Does your teacher not pay the two drachmas [tax]?" 25 He said: "Yes." However, when he entered the house Jesus got 10 However, the disciples put the ahead of him by saying: "What "E·li'jah, indeed, is coming and or from the strangers?" 26 When ever, I say to you that E lijah has Jesus said to him: "Really, then, already come and they did not the sons are tax-free. 27 But that recognize him but did with him the we do not cause them to stumble. things they wanted. In this way you go to the sea, cast a fishhook, also the Son of man is destined to and take the first fish coming up suffer at their hands." 13 Then and, when you open its mouth, you the disciples perceived that he will find a stater coin. Take that you."

18 In that hour the disciples came near to Jesus and said: "Who really is greatest in the kingdom of the heavens?" 2 So, calling a young child to him, he set it in their midst 3 and said: "Truly I say to you, Unless you turn around and become as young children, you will by no means enter into the kingdom of the heavens. 4 Therefore, whoever will humble himself like this young child is the one that is the greatest in the kingdom of the heavens: 5 and whoever receives one such young child on the basis of my name receives me [also]. 6 But whoever stumbles one of these little ones who put faith in me, it is more beneficial for him to have hung around his neck a millstone such as is turned by an ass and to be sunk in the wide, open sea.

7 "Woe to the world due to the stumbling blocks! Of course, the stumbling blocks must of necessity come, but wee to the man through whom the stumbling block comes! 8 If, then, your hand or your foot is making you stumble, cut it off and throw it away from you: it is finer for you to enter into life maimed or lame than to be thrown with two hands or two feet into my brother to sin against me and the everlasting fire. 9 Also, if your am I to forgive him? Up to seven eve is making you stumble, tear it out and throw it away from you: it is finer for you to enter one-eyed but, Up to seventy-seven times. into life than to be thrown with two eyes into the fiery Ge-hen'na, of the heavens has become like a 10 See to it that you men do not man, a king, that wanted to settle despise one of these little ones; accounts with his slaves. 24 When for I tell you that their angels in he started to settle them, there heaven always behold the face of was brought in a man who owed my Father who is in heaven, him ten thousand talents [=60,-

and give it to them for me and strayed. 14 Likewise it is not a desirable thing with my Father who is in heaven for one of these little ones to perish.

15 "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother. 16 But if he does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established. 17 If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and

as a tax collector. 18 "Truly I say to you men, Whatever things you may bind on earth will be things bound in heaven, and whatever things you may loose on earth will be things loosed in heaven. 19 Again I truly say to you, If two of you on earth agree concerning anything of importance that they should request, it will take place for them due to my Father in heaven. 20 For where there are two or three gathered together in my name, there I

am in their midst."

21 Then Peter came up and said to him: "Lord, how many times is times?" 22 Jesus said to him: "I say to you, not, Up to seven times,

23 "That is why the kingdom 000,000 de nar'i il. 25 But because 12 "What do you think? If a he did not have the means to pay certain man comes to have a hun- [it] back, his master ordered him dred sheep and one of them gets and his wife and his children and strayed, will he not leave the ninety- all the things he had to be sold nine upon the mountains and set and payment to be made. 26 Thereout on a search for the one that is fore the slave fell down and began straying? 13 And if he happens to do obeisance to him, saying, to find it, I certainly tell you, he 'Be patient with me and I will pay rejoices more over it than over back everything to you.' 27 Moved the ninety-nine that have not to pity at this, the master of that

began to entreat him, saying, 'Be commits adultery." patient with me and I will pay you 10 The disciples said to him: "If back.' 30 However, he was not such is the situation of a man willing, but went off and had with his wife, it is not advisable him thrown into prison until he should pay back what was owing. 31 When, therefore, his fellow slaves saw the things that had happened, they became very much grieved. and they went and made clear to mother's womb, and there are eutheir master all the things that nuchs that were made eunuchs by had happened. 32 Then his master men, and there are eunuchs that summoned him and said to him, have made themselves eunuchs on 'Wicked slave, I canceled all that account of the kingdom of the debt for you, when you entreated me. 33 Ought you not, in turn, to have had mercy on your fellow slave, as I also had mercy on you?' 34 With that his master, provoked to wrath, delivered him to the but the disciples reprimanded them. jailers, until he should pay back 14 Jesus, however, said: "Let the all that was owing. 35 In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from Your hearts."

Now when Jesus had finished these words, he departed from Gal'i-lee and came to the frontiers of Ju de'a across the Jordan. what good must I do in order to 2 Also, great crowds followed him, get everlasting life?" 17 He said and he cured them there.

intent on tempting him and saying: "Is it lawful for a man to divorce into life, observe the commandhis wife on every sort of ground?" 4 In reply he said: "Did you not him: "Which ones?" Jesus said: read that he who created them "Why, You must not murder. You from [the] beginning made them must not commit adultery, You male and female 5 and said, 'For must not steal, You must not bear this reason a man will leave his false witness. 19 Honor [your] father and his mother and will father and [your] mother, and, stick to his wife, and the two will You must love your neighbor as be one flesh'? 6 So that they are yourself." 20 The young man said no longer two, but one flesh. There- to him: "I have kept all these; fore, what God has yoked together what yet am I lacking?" 21 Jesus let no man put apart." 7 They said to him: "If you want to be said to him: "Why, then, did Moses | perfect, go sell your belongings and prescribe giving a certificate of dis- give to the poor and you will have missal and divorcing her?" 8 He treasure in heaven, and come be

slave let him off and canceled his said to them: "Moses, out of regard debt. 28 But that slave went out for your hardheartedness, made the and found one of his fellow slaves concession to you of divorcing your that was owing him a hundred wives, but such has not been the de nar'i i; and, grabbing him, he case from [the] beginning. 9 I say began to choke him, saying, 'Pay to you that whoever divorces his back whatever you owe.' 29 There- wife, except on the ground of fore his fellow slave fell down and fornication, and marries another

> to marry." 11 He said to them: "Not all men make room for the saying, but only those who have the gift. 12 For there are eunuchs that were born such from their heavens. Let him that can make room for it make room for it."

> 13 Then young children were brought to him, for him to put his hands upon them and offer prayer: young children alone, and stop hindering them from coming to me, for the kingdom of the heavens belongs to suchlike ones." 15 And he put his hands upon them and went from there.

16 Now, look! a certain one came up to him and said: "Teacher, to him: "Why do you ask me about 3 And Pharisees came up to him, what is good? One there is that is good. If, though, you want to enter ments continually." 18 He said to

my follower." 22 When the young | ployed?' 7 They said to him. many possessions. 23 But Jesus vineyard.' said to his disciples: "Truly I say I say to you, It is easier for a ceeding from the last to the first.' camel to get through a needle's eye 9 When the eleventh-hour men than for a rich man to get into came, they each received a de-nar'the kingdom of God."

they expressed very great surprise, more; but they also received pay saying: "Who really can be saved?" 26 Looking them in the face, Jesus receiving it they began to murmur said to them: "With men this is against the householder 12 and impossible, but with God all things said, 'These last put in one hour's are possible."

actually will there be for us?" judging the twelve tribes of Israel. houses or brothers or sisters or father or mother or children or last." lands for the sake of my name will receive many times more and will inherit everlasting life.

30 "But many that are first will be last and the last first.

"For the kingdom of the heavens is like a man, a householder, who went out early in the morning to hire workers for his vineyard. 2 When he had agreed with the workers for a de nar'i us a day, he sent them forth into his third day he will be raised up." vineyard. 3 Going out also about the third hour, he saw others of Zeb'e dee approached him with standing unemployed in the market her sons, doing obeisance and askplace: 4 and to those he said, ing for something from him, 21 He You also, go into the vineyard, said to her: "What do you want?" and whatever is just I will give you.' 5 So off they went. Again he went that these my two sons may sit out about the sixth and the ninth down, one at your right hand and hour and did likewise. 6 Finally, one at your left, in your kingdom." about the eleventh hour he went 22 Jesus said in answer: "You out and found others standing, and men do not know what you are he said to them, 'Why have you asking for. Can you drink the cup

man heard this saving, he went Because nobody has hired us.' He away grieved, for he was holding said to them, 'You too go into the

8 "When it became evening, the to you that it will be a difficult master of the vineyard said to his thing for a rich man to get into the man in charge, 'Call the workers kingdom of the heavens. 24 Again and pay them their wages, proi.us. 10 So, when the first came, 25 When the disciples heard that, they concluded they would receive at the rate of a de nar'i us. 11 On work; still you made them equal 27 Then Peter said to him in to us who bore the burden of the reply: "Look! We have left all day and the burning heat!' 13 But things and followed you; what in reply to one of them he said, 'Fellow, I do you no wrong, You 28 Jesus said to them: "Truly I agreed with me for a de nar'i-us, say to you, In the re-creation, did you not? 14 Take what is when the Son of man sits down yours and go. I want to give to this upon his glorious throne, you who last one the same as to you. 15 Is have followed me will also your- it not lawful for me to do what I selves sit upon twelve thrones, want with my own things? Or is your eve wicked because I am 29 And everyone that has left good?' 16 In this way the last ones will be first, and the first ones

17 Being now about to go up to Jerusalem, Jesus took the twelve disciples off privately and said to them on the road: 18 "Look! We are going up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to death. 19 and will deliver him up to [men of] the nations to make fun of and to scourge and to impale, and the

20 Then the mother of the sons She said to him: "Give the word been standing here all day unem- that I am about to drink?" They said to him: "We can," 23 He | 5 "Tell the daughter of Zion, said to them: "You will indeed 'Look! Your King is coming to you. drink my cup, but this sitting down mild-tempered, and mounted upon at my right hand and at my left an ass, yes, upon a colt, the offis not mine to give, but it belongs spring of a beast of burden." to those for whom it has been prepared by my Father."

of this, they became indignant at and its colt, and they put upon the two brothers. 25 But Jesus, these their outer garments, and calling them to him, said: "You he seated himself upon them, know that the rulers of the nations 8 Most of the crowd spread their lord it over them and the great men outer garments on the road, while wield authority over them. 26 This others began cutting down branches is not the way among you; but whoever wants to become great on the road. 9 As for the crowds. among you must be your minister. 27 and whoever wants to be first among you must be your slave. 28 Just as the Son of man came, is he that comes in Jehovah's not to be ministered to, but to name! Save him, we pray, in the minister and to give his soul a heights above!" ransom in exchange for many."

of Jer'i cho a great crowd followed in commotion, saying: "Who is him. 30 And, look! two blind men sitting beside the road, when they heard that Jesus was passing by. cried out, saying: "Lord, have mercy on us. Son of David!" 31 But the crowd sternly told them to keep silent: yet they cried all the louder, saying: "Lord, have money-changers and the benches mercy on us, Son of David!" 32 So of those selling doves. 13 And he Jesus stopped, called them and said to them: "It is written, 'My said: "What do you want me to do house will be called a house of for you?" 33 They said to him: "Lord, let our eyes be opened." 34 Moved with pity. Jesus touched their eyes, and immediately they received sight, and they followed him.

Beth'pha ge on the Mount of Olives. then Jesus sent forth two disciples. 2 saying to them: "Be on your 16 and said to him: "Do you hear way into the village that is within what these are saving?" Jesus said sight of you, and you will at once to them: "Yes. Did you never read find an ass tied, and a colt with this, 'Out of the mouth of babes her; untie them and bring them and sucklings you have furnished to me. 3 And if someone says anything to you, you must say, "The hind he went outside the city to Lord needs them.' At that he will Beth'a ny and passed the night immediately send them forth."

4 This actually took place that there might be fulfilled what was early in the morning, he got hungry. spoken through the prophet, saying: 19 And he caught sight of a fig

6 So the disciples got on their way and did just as Jesus ordered 24 When the ten others heard them. 7 And they brought the ass from the trees and spreading them those going ahead of him and those following kept crying out: "Save, we pray, the Son of David! Blessed

10 Now when he entered into 29 Now as they were going out Jerusalem, the whole city was set this?" 11 The crowds kept telling: "This is the prophet Jesus, from Naz'a reth of Gal'i lee!"

12 And Jesus entered into the temple and threw out all those selling and buying in the temple. and overturned the tables of the prayer,' but you are making it a cave of robbers." 14 Also, blind and lame persons came up to him in the temple, and he cured them.

15 When the chief priests and the scribes saw the marvelous 21 Well, when they got close to things he did and the boys that Jerusalem and arrived at were crying out in the temple and saying: "Save, we pray, the Son of David!" they became indignant praise'?" 17 And leaving them bethere.

18 While returning to the city

but he found nothing on it except way of righteousness, but you did leaves only, and he said to it: not believe him. However, the tax "Let no fruit come from you any collectors and the harlots believed more forever." And the fig tree him, and you, although you saw withered instantly, 20 But when the disciples saw this, they wondered, saying: "How is it that the fig tree withered instantly?" 21 In answer Jesus said to them: "Truly I say to you. If only you have faith and do not doubt, not only will you do what I did to the fig tree. but also if you say to this mounthe sea,' it will happen, 22 And all the things you ask in prayer, having faith, you will receive."

23 Now after he went into the temple, the chief priests and the older men of the people came up to him while he was teaching and said: "By what authority do you do these things? And who gave you this authority?" 24 In reply ask you one thing. If you tell it to me. I also will tell you by what authority I do these things: 25 The baptism by John, from what source was it? From heaven or from among themselves, saying: "If we say, 'From heaven,' he will say to men,' we have the crowd to fear, for they all hold John as a prophet." 27 So in answer to Jesus they said: "We do not know." He. in turn, said to them: "Neither I do these things.

had two children. Going up to the first, he said, 'Child, go work today not go out. 30 Approaching the this one said, 'I will not.' Afterwards he felt regret and went out. 31 Which of the two did the will of [his] father?" They said: "The pulverize him." latter." Jesus said to them: "Truly I say to you that the tax collectors and the Pharisees had heard his and the harlots are going ahead of illustrations, they took note that he

tree by the road and went to it, 32 For John came to you in a [this], did not feel regret afterwards so as to believe him.

33 "Hear another illustration: There was a man, a householder, who planted a vineyard and put a fence around it and dug a wine press in it and erected a tower, and let it out to cultivators, and traveled abroad. 34 When the seatain, 'Be lifted up and cast into son of the fruits came around, he dispatched his slaves to the cultivators to get his fruits. 35 However, the cultivators took his slaves, and one they beat up, another they killed, another they stoned. 36 Again he dispatched other slaves. more than the first, but they did the same to these. 37 Lastly he dispatched his son to them, saying, 'They will respect my son.' 38 On Jesus said to them: "I, also, will seeing the son the cultivators said among themselves, 'This is the heir: come, let us kill him and get his inheritance!' 39 So they took him and threw him out of the vineyard and killed him. men?" But they began to reason 40 Therefore, when the owner of the vineyard comes, what will he do to those cultivators?" 41 They us. 'Why, then, did you not believe said to him: "Because they are him?' 26 If, though, we say, 'From evil, he will bring an evil destruction upon them and will let out the vineyard to other cultivators. who will render him the fruits when they become due."

42 Jesus said to them: "Did you am I telling you by what authority never read in the Scriptures. 'The stone that the builders rejected is 28 "What do you think? A man the one that has become the chief cornerstone. From Jehovah this has come to be, and it is marvelous in in the vineyard.' 29 In answer our eyes'? 43 This is why I say to this one said, 'I will, sir,' but did you, The kingdom of God will be taken from you and be given to second, he said the same. In reply a nation producing its fruits. 44 Also, the person falling upon this stone will be shattered. As for anyone upon whom it falls, it will

45 Now when the chief priests you into the kingdom of God. was speaking about them. 46 But. him, they feared the crowds, because these held him to be a prophet.

22 In further reply Jesus again spoke to them with illustrations, saving: 2 "The kingdom of the heavens has become like a man, a king, that made a marriage feast for his son. 3 And he sent forth his slaves to call those invited to the marriage feast, but they were unwilling to come. 4 Again he sent forth other slaves, saving, 'Tell those invited: "Look! I have prepared my dinner, my bulls and fattened animals are slaughtered. and all things are ready. Come to the marriage feast."' 5 But unconcerned they went off, one to his own field, another to his commercial business: 6 but the rest, laying hold of his slaves, treated them insolently and killed them.

7 "But the king grew wrathful. and sent his armies and destroyed those murderers and burned their city. 8 Then he said to his slaves. 'The marriage feast indeed is ready. but those invited were not worthy. 9 Therefore go to the roads leading out of the city, and anyone you find invite to the marriage feast.' 10 Accordingly those slaves went out to the roads and gathered together all they found, both wicked and the third, until through all and good; and the room for the seven. 27 Last of all the woman wedding ceremonies was filled with those reclining at the table.

11 "When the king came in to inspect the guests he caught sight there of a man not clothed with a marriage garment. 12 So he said to him, 'Fellow, how did you get in here not having on a marriage garment?' He was rendered speechless. 13 Then the king said to his servants, 'Bind him hand and foot and throw him out into the darkness outside. There is where [his] weeping and the gnashing of [his] teeth will be.'

14 "For there are many invited,

but few chosen."

15 Then the Pharisees went their way and took counsel together in order to trap him in his speech. 16 So they dispatched to him their disciples, together with party fol- he had put the Sadducees to silence,

although they were seeking to seize lowers of Herod, saying: "Teacher, we know you are truthful and teach the way of God in truth, and you do not care for anybody, for you do not look upon men's outward appearance. 17 Tell us, therefore. What do you think? Is it lawful to pay head tax to Caesar or not?" 18 But Jesus, knowing their wickedness, said: "Why do you put me to the test, hypocrites? 19 Show me the head tax coin." They brought him a de nar'i us. 20 And he said to them: "Whose image and inscription is this?" 21 They said: "Caesar's." Then he said to them: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." 22 Well, when they heard [that], they marveled, and leaving him they went off.

23 On that day Sadducees. who say there is no resurrection, came up to him and asked him: 24 "Teacher, Moses said, 'If any man dies without having children. his brother must take his wife in marriage and raise up offspring for his brother.' 25 Now there were seven brothers with us; and the first married and deceased, and, not having offspring, he left his wife for his brother, 26 It went the same way also with the second died. 28 Consequently, in the resurrection, to which of the seven will she be wife? For they all got her."

29 In reply Jesus said to them: "You are mistaken, because you know neither the Scriptures nor the power of God: 30 for in the resurrection neither do men marry nor are women given in marriage. but are as angels in heaven. 31 As regards the resurrection of the dead, did you not read what was spoken to you by God, saying, 32 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is the God, not of the dead, but of the living." 33 On hearing [that], the crowds were

astounded at his teaching. 34 After the Pharisees heard that is the greatest and first command- be exalted. ment. 39 The second, like it, is hangs, and the Prophets."

41 Now while the Pharisees were gathered together Jesus asked 14 them: 42 "What do you think about the Christ? Whose son is he?" They said to him: "David's." 43 He said to them: "How, then, is it that David by inspiration calls him 'Lord,' saying, 44 'Jehovah ject for Ge-hen'na twice as much said to my Lord: "Sit at my right so as yourselves. hand until I put your enemies beneath your feet"'? 45 If, there-fore, David calls him 'Lord,' how is he his son?" 46 And nobody one swears by the gold of the was able to say a word in reply to him, nor did anyone dare from 17 Fools and blind ones! Which, in further.

by men; for they broaden the on it. [scripture-containing] cases that 23 "Woe to you, scribes and they wear as safeguards, and en- Pharisees, hypocrites! because you large the fringes of their garments. give the tenth of the mint and the 6 They like the most prominent dill and the cummin, but you have place at evening meals and the disregarded the weightier matters front seats in the synagogues, of the Law, namely, justice and 7 and the greetings in the market mercy and faithfulness. These places and to be called Rabbi by things it was binding to do, yet men. 8 But you, do not you be not to disregard the other things. called Rabbi, for one is your 24 Blind guides, who strain out teacher, whereas all you are broth- the gnat but gulp down the camel!

they came together in one group, ers. 9 Moreover, do not call any-35 And one of them, versed in one your father on earth, for one the Law, asked, testing him; is your Father, the heavenly One. 36 "Teacher, which is the greatest commandment in the Law?" 37 He your Leader is one, the Christ. said to him: "'You must love 11 But the greatest one among you Jehovah your God with your whole must be your minister. 12 Whoheart and with your whole soul and ever exalts himself will be humbled, with your whole mind.' 38 This and whoever humbles himself will

13 "Woe to you, scribes and this, 'You must love your neighbor | Pharisees, hypocrites! because you as yourself.' 40 On these two shut up the kingdom of the heavens commandments the whole Law before men; for you yourselves do not go in, neither do you permit those on their way in to go in.

> 15 "Woe to you, scribes and Pharisees, hypocrites! because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a sub-

16 "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing; but if anytemple, he is under obligation.' that day on to question him any fact, is greater, the gold or the temple that has sanctified the gold? 19 Then Jesus spoke to the crowds 18 Also, 'If anyone swears by the and to his disciples, saying: altar, it is nothing; but if anyone 2 "The scribes and the Pharisees swears by the gift on it, he is have seated themselves in the seat under obligation.' 19 Blind ones! of Moses. 3 Therefore all the Which, in fact, is greater, the gift things they tell you, do and observe, or the altar that sanctifies the gift? but do not do according to their 20 Therefore he that swears by the deeds, for they say but do not altar is swearing by it and by all perform. 4 They bind up heavy the things on it; 21 and he that loads and put them upon the swears by the temple is swearing shoulders of men, but they them- by it and by him that is inhabiting selves are not willing to budge it; 22 and he that swears by heavthem with their finger. 5 All the en is swearing by the throne of works they do they do to be viewed God and by him that is sitting

inside of the cup and of the dish. vah's name!"

isees, hypocrites! because you rebones and of every sort of uncleanness. 28 In that way you upon a stone and not be thrown also, outwardly indeed, appear down." righteous to men, but inside you are full of hypocrisy and lawless-

Pharisees, hypocrites! because you be, and what will be the sign of build the graves of the prophets your presence and of the conand decorate the memorial tombs clusion of the system of things?" of the righteous ones, 30 and you say, 'If we were in the days of them: "Look out that nobody misour forefathers, we would not be leads you; 5 for many will come sharers with them in the blood on the basis of my name, saying, of the prophets.' 31 Therefore T am the Christ,' and will mislead you are bearing witness against many. 6 You are going to hear vourselves that you are sons of of wars and reports of wars; see those who murdered the prophets. that you are not terrified. For 32 Well, then, fill up the measure these things must take place, but of your forefathers.

33 "Serpents, offspring of vipers, how are you to flee from the judg- nation and kingdom against kingment of Ge hen'na? 34 For this dom, and there will be food shortreason, here I am sending forth ages and earthquakes in one place to you prophets and wise men and after another. 8 All these things public instructors. Some of them are a beginning of pangs of distress. you will kill and impale, and some

25 "Woe to you, scribes and her wings! But you people did not Pharisees, hypocrites! because you want it. 38 Look! Your house is cleanse the outside of the cup and abandoned to you. 39 For I say of the dish, but inside they are to you. You will by no means see full of plunder and immoderateness. me from henceforth until you say, 26 Blind Pharisee, cleanse first the 'Blessed is he that comes in Jeho-

that the outside of it also may become clean.

24 Departing now, Jesus was on become clean. 27 "Woe to you, scribes and Phar- his disciples approached to show him the buildings of the temple. semble whitewashed graves, which 2 In response he said to them: outwardly indeed appear beautiful "Do you not behold all these but inside are full of dead men's things? Truly I say to you, By no means will a stone be left here

3 While he was sitting upon the Mount of Olives, the disciples apess. 29 "Woe to you, scribes and "Tell us, When will these things

> 4 And in answer Jesus said to the end is not yet.

> 7 "For nation will rise against

9 "Then people will deliver you of them you will scourge in Your up to tribulation and will kill you, synagogues and persecute from city and you will be objects of hatred to city: 35 that there may come by all the nations on account of upon you all the righteous blood my name. 10 Then, also, many spilled on earth, from the blood of will be stumbled and will betray righteous Abel to the blood of one another and will hate one an-Zech·a·ri'ah son of Bar·a·chi'ah, other. 11 And many false prophwhom you murdered between the ets will arise and mislead many; sanctuary and the altar. 36 Truly 12 and because of the increasing I say to you, All these things will of lawlessness the love of the greatcome upon this generation. er number will cool off. 13 But he 37 "Jerusalem, Jerusalem, the that has endured to the end is the killer of the prophets and stoner one that will be saved. 14 And of those sent forth to her,-how this good news of the kingdom will often I wanted to gather your be preached in all the inhabited children together, the way a hen earth for a witness to all the nagathers her chicks together under tions; and then the end will come.

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15 "Therefore, when you catch a great trumpet sound, and they sight of the disgusting thing that will gather his chosen ones together causes desolation, as spoken of from the four winds, from one through Daniel the prophet, stand- extremity of the heavens to their ing in a holy place, (let the other extremity. reader use discernment,) 16 then | 32 "Now learn from the fig tree let those in Ju de'a begin fleeing as an illustration this point: Just to the mountains. 17 Let the man as soon as its young branch grows on the housetop not come down to tender and it puts forth leaves, take the goods out of his house; you know that summer is near. 18 and let the man in the field 33 Likewise also you, when you not return to the house to pick up see all these things, know that he his outer garment. 19 Woe to the is near at the doors. 34 Truly I pregnant women and those suckling say to you that this generation a baby in those days! 20 Keep will by no means pass away until praying that your flight may not all these things occur. 35 Heavoccur in wintertime, nor on the en and earth will pass away, but sabbath day: 21 for then there my words will by no means pass will be great tribulation such as away. has not occurred since the world's beginning until now, no, nor will hour nobody knows, neither the occur again. 22 In fact, unless angels of the heavens nor the Son,

'Look! Here is the Christ,' or, drinking, men marrying and wom-'There!' do not believe it. 24 For en being given in marriage, until false Christs and false prophets will the day that Noah entered into arise and will give great signs and the ark; 39 and they took no note wonders so as to mislead, if possible, until the flood came and swept even the chosen ones, 25 Look! them all away, so the presence of I have forewarned you. 26 There- the Son of man will be. 40 Then fore, if people say to you, 'Look! two men will be in the field: one He is in the wilderness,' do not will be taken along and the other go out; 'Look! He is in the inner be abandoned; 41 two women will chambers,' do not believe it. 27 For be grinding at the hand mill; one just as the lightning comes out of will be taken along and the other eastern parts and shines over to be abandoned. 42 Keep on the western parts, so the presence of watch, therefore, because you do the Son of man will be. 28 Wher- not know on what day your Lord ever the carcass is, there the eagles is coming.

be cut short.

will appear in heaven, and then it, the Son of man is coming. all the tribes of the earth will beat themselves in lamentation, and and discreet slave whom his master they will see the Son of man com- appointed over his domestics, to ing on the clouds of heaven with give them their food at the proper power and great glory. 31 And time? 46 Happy is that slave if

will be gathered together.

36 "Concerning that day and those days were cut short, no flesh but only the Father. 37 For just would be saved; but on account as the days of Noah were, so the of the chosen ones those days will presence of the Son of man will be. 38 For as they were in those 23 "Then if anyone says to you, days before the flood, eating and

43 "But know one thing, that 29 "Immediately after the tribu- if the householder had known in lation of those days the sun will what watch the thief was coming, be darkened, and the moon will he would have kept awake and not not give its light, and the stars will allowed his house to be broken into. fall from heaven, and the powers of 44 On this account you too prove the heavens will be shaken. 30 And yourselves ready, because at an then the sign of the Son of man hour that you do not think to be

45 "Who really is the faithful he will send forth his angels with his master on arriving finds him doing so. 47 Truly I say to you, to one he gave five talents, to He will appoint him over all his another two, to still another one, belongings.

say in his heart, 'My master is eat and drink with the confirmed drunkards. 50 the master of that slave will come on a day that he will punish him with the greatest severity and will assign him his gnashing of [his] teeth will be.

25 "Then the kingdom of the heavens will become like ten virgins that took their lamps and you committed five talents to me; went out to meet the bridegroom. 2 Five of them were foolish, and five were discreet. 3 For the foolish took their lamps but took no oil with them, 4 whereas the discreet took oil in their receptacles with their lamps. 5 While the bridegroom was delaying, they all nodded and went to sleep. 6 Right in the middle of the night there arose a cry, 'Here is the bridegroom! Be on your way out to meet him.' 7 Then all those virgins rose and ful slave! You were faithful over put their lamps in order. 8 The a few things. I will appoint you foolish said to the discreet, 'Give over many things. Enter into the us some of your oil, because our lamps are about to go out.' 9 The discreet answered with the words, 'Perhaps there may not be quite enough for us and you. Be on your way, instead, to those who sell it and buy for yourselves.' 10 While ing where you did not winnow. they were going off to buy, the 25 So I grew afraid and went off bridegroom arrived, and the virgins and hid your talent in the ground. that were ready went in with him Here you have what is yours." to the marriage feast; and the door | 26 In reply his master said to him, was shut. 11 Afterwards the rest of the virgins also came, saying, knew, did you, that I reaped where 'Sir, sir, open to us!' 12 In answer I did not sow and gathered where he said, 'I tell you the truth, I do I did not winnow? 27 Well, then, not know you.'

fore, because you know neither the on my arrival I would be receiving day nor the hour.

14 "For it is just as when a 28 "Therefore TAKE away the

to each one according to his 48 "But if that evil slave should own ability, and he went abroad, 16 Immediately the one that redelaying,' 49 and should start to ceived the five talents went his way beat his fellow slaves and should and did business with them and gained five more. 17 In the same way the one that received the two gained two more. 18 But the one does not expect and in an hour that received just one went off, and that he does not know, 51 and dug in the ground and hid the silver money of his master.

19 "After a long time the master part with the hypocrites. There is of those slaves came and settled where [his] weeping and the accounts with them. 20 So the one that had received five talents came forward and brought five additional talents, saying, 'Master, see, I gained five talents more.' 21 His master said to him, 'Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.' 22 Next the one that had received the two talents came forward and said, 'Master, you committed to me two talents; see, I gained two talents more.' 23 His master said to him, 'Well done, good and faithjoy of your master.'

24 "Finally the one that had received the one talent came forward and said, 'Master, I knew you to be an exacting man, reaping where you did not sow and gather-'Wicked and sluggish slave, you you ought to have deposited my 13 "Keep on the watch, there- silver monies with the bankers, and what is mine with interest.

man, about to travel abroad, sum- talent from him and give it to him moned slaves of his and committed that has the ten talents. 29 For to them his belongings. 15 And to everyone that has, more will be given and he will have abundance; not look after me.' 44 Then they but as for him that does not have, also will answer with the words, even what he has will be taken 'Lord, when did we see you hungry away from him. 30 And throw the or thirsty or a stranger or naked good-for-nothing slave out into the or sick or in prison and did not darkness outside. There is where minister to you?' 45 Then he will [his] weeping and the gnashing of answer them with the words, "Truly [his] teeth will be.'

in his glory, and all the angels with least ones, you did not do it to me.' him, then he will sit down on his 46 And these will depart into everglorious throne. 32 And all the lasting cutting-off, but the rightnations will be gathered before him. and he will separate people one from another, just as a shepherd 26 all these sayings, he said to his left.

34 "Then the king will say to you from the founding of the world. thirsty and you gave me something to drink. I was a stranger and you received me hospitably; 36 naked, and you clothed me. I fell sick and you looked after me. I was in prison and you came to me.' 37 Then the righteous ones will answer him with the words, 'Lord, when did we see you hungry and feed you, or thirsty, and give you we see you a stranger and receive you hospitably, or naked, and clothe you? 39 When did we see you sick or in prison and go to you?' 40 And in reply the king will say to them, 'Truly I say to you, To you did it to me.'

41 "Then he will say, in turn, to those on his left, 'Be on Your way from me, you who have been thirsty, but you gave me nothing as a remembrance of her." to drink. 43 I was a stranger, but 14 Then one of the twelve, the naked, but you did not clothe me; the chief priests 15 and said: sick and in prison, but you did "What will you give me to betray

I say to you, To the extent that 31 "When the Son of man arrives You did not do it to one of these eous ones into everlasting life."

all these sayings, he said to separates the sheep from the goats. his disciples: 2 "You know that 33 And he will put the sheep on two days from now the passover his right hand, but the goats on occurs, and the Son of man is to be delivered up to be impaled."

3 Then the chief priests and the those on his right, 'Come, you who older men of the people gathered have been blessed by my Father, together in the courtyard of the inherit the kingdom prepared for high priest who was called Ca'iaphas. 4 and took counsel together 35 For I became hungry and you to seize Jesus by crafty device and gave me something to eat; I got kill him. 5 However, they kept saying: "Not at the festival, in order that no uproar may arise

among the people."

6 While Jesus happened to be in Beth'a ny in the house of Simon the leper, 7 a woman with an alabaster case of costly perfumed oil approached him, and she began pouring it upon his head as he was reclining at the table. 8 On seesomething to drink? 38 When did ing this the disciples became indignant and said: "Why this waste? 9 For this could have been sold for a great deal and been given to poor people." 10 Aware of this, Jesus said to them: "Why do you try to make trouble for the woman? For the extent that you did it to one she did a fine deed toward me. of the least of these my brothers, 11 For you always have the poor with you, but you will not always have me. 12 For when this woman put this perfumed oil upon my body, she did it for the preparation cursed, into the everlasting fire pre- of me for burial. 13 Truly I say pared for the Devil and his angels, to you. Wherever this good news 42 For I became hungry, but you is preached in all the world, what gave me nothing to eat, and I got this woman did shall also be told

you did not receive me hospitably; one called Judas Is car'i ot, went to

him to you?" They stipulated to 31 Then Jesus said to them: "All good opportunity to betray him.

you want us to prepare for you to eat the passover?" 18 He said: "Go into the city to So-and-so and say to him. The Teacher says, 'My celebrate the passover with my disciples at your home." 19 And the disciples did as Jesus ordered them, and they got things ready

for the passover.

20 When, now, it had become evening, he was reclining at the table with the twelve disciples. 21 While they were eating, he said: "Truly I say to you, One of you and he said to the disciples: "Sit will betray me." 22 Being very much grieved at this, they commenced each and every one to say Peter and the two sons of Zeb'e-dee. to him: "Lord, it is not I, is it?" 23 In reply he said: "He that dips sorely troubled, 38 Then he said his hand with me in the bowl is to them: "My soul is deeply grieved, the one that will betray me, even to death, Stay here and keep 24 True, the Son of man is going on the watch with me." 39 And away, just as it is written concern- going a little way forward, he fell ing him, but woe to that man upon his face, praying and saying: through whom the Son of man is "My Father, if it is possible, let betrayed! It would have been finer this cup pass away from me. Yet, for him if that man had not been not as I will, but as you will." born." 25 By way of reply Judas, who was about to betray him, said: "It is not I, is it, Rabbi?" He said to him: "You yourself said [it]."

26 As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: "TAKE, eat. This means my body." 27 Also, he took a cup and, having given thanks, he gave it to them, saying: "Drink out of it, all of you; 28 for sible for this to pass away except this means my 'blood of the covenant,' which is to be poured out 43 And he came again and found in behalf of many for forgiveness of sins. 29 But I tell you, I will by no means drink henceforth any of this product of the vine until that day when I drink it new with you in the kingdom of my Father." 30 Finally, after singing praises, they went out to the Mount of sleeping and taking your rest! Olives.

him thirty silver pieces. 16 So of you will be stumbled in connecfrom then on he kept seeking a tion with me on this night, for it is written, 'I will strike the shep-17 On the first day of the un- herd, and the sheep of the flock will fermented cakes the disciples came be scattered about.' 32 But after I up to Jesus, saying: "Where do have been raised up, I will go ahead of you into Gal'i-lee." 33 But Peter, in answer, said to him: "Although all the others are stumbled in connection with you, never will appointed time is near; I will I be stumbled!" 34 Jesus said to him: "Truly I say to you, On this night, before a cock crows, you will disown me three times." 35 Peter said to him: "Even if I should have to die with you, I will by no means disown you." All the other disciples also said the same thing.

> to the spot called Geth sem'a ne. down here while I go over there and pray." 37 And taking along he started to be grieved and to be

36 Then Jesus came with them

40 And he came to the disciples and found them sleeping, and he said to Peter: "Could you men not so much as watch one hour with me? 41 Keep on the watch and pray continually, that you may not enter into temptation. The spirit, of course, is eager, but the flesh is weak." 42 Again, for the second time, he went off and prayed, saying: "My Father, if it is not pos-I drink it, let your will take place." them sleeping, for their eyes were heavy, 44 So leaving them, he again went off and prayed for the third time, saying once more the same word. 45 Then he came to the disciples and said to them: "At such a time as this you are Look! The hour has drawn near for the Son of man to be betrayed | Jesus in order to put him to death. into the hands of sinners. 46 Get 60 but they found none, although up, let us go. Look! My betrayer many false witnesses came forward. has drawn near." 47 And while he Later on two came forward 61 and was yet speaking, look! Judas, one of the twelve, came and with him a great crowd with swords and clubs from the chief priests and older men of the people.

48 Now his betrayer had given them a sign, saying: "Whoever it is I kiss, this is he; take him into custody." 49 And going straight up to Jesus he said: "Good day. Rabbi!" and kissed him very tenderly. 50 But Jesus said to him: "Fellow, for what purpose are you present?" Then they came forward and laid hands on Jesus and took him into custody. 51 But, look! one of those with Jesus reached out his hand and drew his sword and struck the slave of the high priest and took off his ear. 52 Then Jesus said to him: "Return your sword to its place, for all those who take the sword will perish by the sword. 53 Or do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels? 54 In that case, how would the Scriptures be fulfilled that it must take place this way?" 55 In that hour Jesus said to the crowds: "Have you come out with swords and clubs as against a robber to arrest me? Day after day I used to sit in the temple teaching. and vet you did not take me into custody. 56 But all this has taken place for the scriptures of the prophets to be fulfilled." Then all fled.

57 Those who took Jesus into and the older men were gathered ants to see the outcome.

looking for false witness against went outside and wept bitterly.

said: "This man said, 'I am able to throw down the temple of God and build it up in three days." 62 With that the high priest stood up and said to him: "Have you no answer? What is it these are testifying against you?" 63 But Jesus kept silent. So the high priest said to him: "By the living God I put you under oath to tell us whether you are the Christ the Son of God!" 64 Jesus said to him; "You yourself said [it]. Yet I say to you men. From henceforth you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven." 65 Then the high priest ripped his outer garments, saying: "He has blasphemed! What further need do we have of witnesses? See! Now you have heard the blasphemy. 66 What is your opinion?" They returned answer: "He is liable to death." 67 Then they spit into his face and hit him with their fists. Others slapped him in the face, 68 saying: "Prophesy to us, you Christ. Who is it that struck you?"

69 Now Peter was sitting outside in the courtyard; and a servant girl came up to him, saying: "You, too, were with Jesus the Gal·i·le'an!" 70 But he denied it before them all, saving: "I do not know what you are talking about." 71 After he had gone out to the gatehouse, another girl noticed him and said to those there: "This man was with the disciples abandoned him and Jesus the Nazarene'." 72 And again he denied it, with an oath: "I do not know the man!" 73 Aftcustody led him away to Ca'ia phas er a little while those standing the high priest, where the scribes around came up and said to Peter: "Certainly you also are one of them, together. 58 But Peter kept fol- for, in fact, your dialect gives you lowing him at a good distance, as away." 74 Then he started to curse far as the courtyard of the high and swear: "I do not know the priest, and, after going inside, he man!" And immediately a cock was sitting with the house attend- crowed. 75 And Peter called to mind the saying Jesus spoke, name-59 Meantime the chief priests ly: "Before a cock crows, you will and the entire San'he-drin were disown me three times." And he older men of the people held a release to you, Bar ab'bas or Jesus consultation against Jesus so as to the so-called Christ?" 18 For he put him to death. 2 And, after was aware that out of envy they binding him, they led him off and had handed him over. 19 Morehanded him over to Pilate the over, while he was sitting on the governor.

3 Then Judas, who betrayed him, seeing he had been condemned. felt remorse and turned the thirty silver pieces back to the chief priests and older men. 4 saving: "I sinned when I betrayed righteous blood." They said: "What is that to us? You must see to that!" 5 So he threw the silver pieces into the temple and withdrew, and went off and hanged himself. 6 But the chief priests took the silver pieces and said: "It is not lawful to drop them into the sacred treasury, because they are the price of blood." 7 After consulting together, they bought with them the potter's field to bury strangers. 8 Therefore that field has been called "Field of Blood" to this very day. 9 Then what was spoken through Jeremiah the prophet was fulfilled, saying: "And they took the thirty silver pieces, the price upon the man that was priced, the one on whom some of the sons of Israel set a price, 10 and they gave them for the potter's field, according to he released Bar ab'bas to them. what Jehovah had commanded me."

11 Jesus now stood before the governor; and the governor put the ernor took Jesus into the goverquestion to him: "Are you the king of the Jews?" Jesus replied: "You yourself say [it]." 12 But, while 28 And disrobing him, they draped he was being accused by the chief priests and older men, he made no answer. 13 Then Pilate said to and put it on his head and a reed him: "Do you not hear how many in his right hand, And, kneeling things they are testifying against before him, they made fun of him, you?" 14 Yet he did not answer him, no, not a word, so that the Jews!" 30 And they spit upon him governor wondered very much.

15 Now from festival to festival it was the custom of the governor to release a prisoner to the crowd. the one they wanted. 16 Just at that time they were holding a no- him off for impaling. torious prisoner called Bar ab bas. 32 As they were going out they 17 Hence when they were gathered found a native of Cy-re'ne named

When it had become morning, together Pilate said to them: all the chief priests and the "Which one do you want me to judgment seat, his wife sent out to him, saying: "Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him." 20 But the chief priests and the older men persuaded the crowds to ask for Barab'bas, but to have Jesus destroyed. 21 Now in responding the governor said to them: "Which of the two do you want me to release to you?" They said: "Bar ab'bas." 22 Pilate said to them: "What, then, shall I do with Jesus the so-called Christ?" They all said: "Let him be impaled!" 23 He said: "Why, what bad thing did he do?" Still they kept crying out all the more: "Let him be impaled!"

24 Seeing that it did no good but, rather, an uproar was arising. Pilate took water and washed his hands before the crowd, saying: "I am innocent of the blood of this [man]. You yourselves must see to it." 25 At that all the people said in answer: "His blood come upon us and upon our children." 26 Then but he had Jesus whipped and handed him over to be impaled.

27 Then the soldiers of the govnor's palace and gathered the whole body of troops together to him. him with a scarlet cloak, 29 and they braided a crown out of thorns saying: "Good day, you King of the and took the reed and began hitting him upon his head, 31 Finally, when they had made fun of him. they took the cloak off and put his outer garments upon him and led

Simon. This man they impressed | water came out.]] 50 Again Jesus into service to lift up his torture cried out with a loud voice, and stake. 33 And when they came to | yielded up [his] breath. a place called Gol'go tha, that is 51 And, look! the curtain of the to say, Skull Place, 34 they gave sanctuary was rent in two, from him wine mixed with gall to drink; top to bottom, and the earth but, after tasting it, he refused to quaked, and the rock-masses were drink. 35 When they had impaled split. 52 And the memorial tombs him they distributed his outer gar- were opened and many bodies of ments by casting lots, 36 and, as the holy ones that had fallen they sat, they watched over him asleep were raised up. 53 (and there, 37 Also, they posted above persons, coming out from among his head the charge against him, in the memorial tombs after his being writing: "This is Jesus the King of raised up, entered into the holy the Jews."

paled with him, one on his right ficer and those with him watching and one on his left. 39 So the over Jesus, when they saw the passers-by began speaking abu- earthquake and the things happensively of him, wagging their heads ing, grew very much afraid, saying: 40 and saying: "O you would-be thrower-down of the temple and builder of it in three days, save there viewing from a distance, who yourself! If you are a son of God, had accompanied Jesus from Gal'icome down off the torture stake!" 41 In like manner also the chief whom was Mary Mag'da lene, also priests with the scribes and older Mary the mother of James and men began making fun of him and Jo'ses, and the mother of the sons saying: 42 "Others he saved; him- of Zeb'e dee. self he cannot save! He is King of Israel: let him now come down off afternoon, there came a rich man him if He wants him, for he said, went up to Pilate and asked for 'I am God's Son.'" 44 In the body of Jesus. Then Pilate

"My God, my God, why have you continued there, sitting before the forsaken me?" 47 At hearing this, grave. some of those standing there began to say: "This man is calling E li'- the Preparation, the chief priests jah." 48 And immediately one of and the Pharisees gathered tothem ran and took a sponge and gether before Pilate, 63 saying: soaked it with sour wine and put "Sir, we have called to mind that it on a reed and went giving him that impostor said while yet alive, a drink. 49 But the rest of them 'After three days I am to be raised said: "Let him be! Let us see up.' 64 Therefore command the whether E-li'iah comes to save grave to be made secure until the him." [[Another man took a spear third day, that his disciples may and pierced his side, and blood and never come and steal him and say

city,) and they became visible to 38 Then two robbers were im- many people. 54 But the army of-"Certainly this was God's Son."

> 55 Moreover, many women were lee to minister to him; 56 among

57 Now as it was late in the the torture stake and we will be- of Ar.i.ma.the'a, named Joseph, lieve on him. 43 He has put his who had also himself become a trust in God; let Him now rescue disciple of Jesus. 58 This man same way even the robbers that commanded it to be given over. were impaled together with him 59 And Joseph took the body, began reproaching him. wrapped it up in clean fine linen, 45 From the sixth hour on a 60 and laid it in his new memorial darkness fell over all the land, tomb, which he had quarried in until the ninth hour. 46 About the the rock-mass. And, after rolling a ninth hour Jesus called out with big stone to the door of the mea loud voice, saying: "E'li, E'li, morial tomb, he left. 61 But Mary la'ma sa·bach·tha'ni?" that is, Mag'da·lene and the other Mary

62 The next day, which was after

to the people, 'He was raised up | did obeisance to him. 10 Then "You have a guard. Go make it as they will see me." secure as you know how." 66 So they went and made the grave se- look! some of the guard went into cure by sealing the stone and hav- the city and reported to the chief ing the guard.

day of the week, Mary Mag'da lene men and taken counsel, they gave and the other Mary came to view a sufficient number of silver pieces the grave.

had taken place; for Jehovah's stole him while we were sleeping.' angel had descended from heaven 14 And if this gets to the goverand approached and rolled away nor's ears, we will persuade [him] the stone, and was sitting on it. and will set you free from worry." 3 His outward appearance was as 15 So they took the silver pieces lightning, and his clothing as white and did as they were instructed: as snow. 4 Yes, for fear of him and this saying has been spread the watchmen trembled and became abroad among the Jews up to this as dead men.

5 But the angel in answer said to 16 However, the eleven disciples I have told you."

rial tomb, with fear and great joy, spirit, 20 teaching them to ob-9 And, look! Jesus met them and manded you. And, look! I am with said: "Good day!" They approached you all the days until the con-

from the dead!' and this last im- Jesus said to them: "Have no fear! posture will be worse than the Go, report to my brothers, that they first." 65 Pilate said to them: may go off into Gal'i-lee; and there

11 While they were on their way, priests all the things that had hap-28 After the sabbath, when it pened. 12 And after these had was growing light on the first gathered together with the older to the soldiers 13 and said: "Say, 2 And, notice! a great earthquake 'His disciples came in the night and very day.

the women: "Do not you be fear- went into Gal'i-lee to the mounful, for I know you are looking for tain where Jesus had arranged Jesus who was impaled. 6 He is for them, 17 and when they saw not here, for he was raised up, as him they did obeisance, but some he said. Come, see the place where doubted. 18 And Jesus approached he was lying. 7 And go quickly and spoke to them, saying: "All and tell his disciples that he was authority has been given me in raised up from the dead, and, look! heaven and on the earth. 19 Go he is going ahead of you into Gal'- therefore and make disciples of i-lee; there you will see him. Look! people of all the nations, baptizing them in the name of the Father 8 So, quickly leaving the memo- and of the Son and of the holy they ran to report to his disciples. serve all the things I have comand caught him by his feet and clusion of the system of things."

ACCORDING TO

### MARK

1 [The] beginning of the good vah, you people, make his roads news about Jesus Christ: straight," 4 John the baptizer 2 Just as it is written in Isaiah the turned up in the wilderness, preachprophet: "(Look! I am sending forth ing baptism [in symbol] of remy messenger before your face, who pentance for forgiveness of sins, will prepare your way;) 3 listen! 5 Consequently all the territory of someone is crying out in the wil- Ju-de'a and all the inhabitants of derness, 'Prepare the way of Jeho- Jerusalem made their way out to

him, and they were baptized by No sooner was it the sabbath him in the Jordan River, openly than he entered into the synagogue confessing their sins. 6 Now John and began to teach. 22 And they was clothed with camel's hair and became astounded at his way of with a leather girdle around his teaching, for there he was teaching loins, and was eating insect locusts them as one having authority, and and wild honey. 7 And he would not as the scribes. 23 Also, at preach, saying: "After me someone that immediate time there was in stronger than I am is coming; I their synagogue a man under the am not fit to stoop and untie the power of an unclean spirit, and he laces of his sandals. 8 I baptized shouted, 24 saying: "What have you with water, but he will bap- we to do with you, Jesus you tize you with holy spirit."

my Son, the beloved: I have ap-

proved you."

ministering to him.

arrest Jesus went into Gal'i-lee, preaching the good news of God kingdom of God has drawn near. Be repentant, you people, and have

faith in the good news."

16 While walking alongside the sea of Gal'i-lee he saw Simon and Andrew the brother of Simon casting [their nets] about in the sea, for to them: "Come after me, and I shall cause you to become fishers farther he saw James the [son] of Zeb'e-dee and John his brother, in fact, while they were in their boat him to be Christ. mending their nets; 20 and without delay he called them. In turn they left their father Zeb'e dee in and went outside and left for a the boat with the hired men and lonely place, and there he began went off after him. 21 And they praying, 36 However, Simon and went their way into Caper'na um. those with him hunted him down

Naz·a·rene'? Did you come to de-9 In the course of those days stroy us? I know exactly who you Jesus came from Naz'a-reth of are, the Holy One of God." 25 But Gal'i lee and was baptized in the Jesus rebuked it, saying: "Be si-Jordan by John. 10 And immedi- lent, and come on out of him!" ately on coming up out of the water 26 And the unclean spirit, after he saw the heavens being parted, throwing him into a convulsion and and, like a dove, the spirit coming yelling at the top of its voice, down upon him; 11 and a voice came on out of him. 27 Well, the came out of the heavens: "You are people were all so astonished that they began a discussion among themselves, saying: "What is this? 12 And immediately the spirit A new teaching! He authoritatively impelled him to go into the wilder- orders even the unclean spirits, and ness. 13 So he continued in the they obey him." 28 So the report wilderness forty days, being tempted about him spread out immediately by Satan, and he was with the in all directions through all the wild beasts, but the angels were country round about in Gal'i-lee.

29 And immediately they went 14 Now after John was put under out of the synagogue and went into the home of Simon and Andrew with James and John. 30 Now 15 and saying: "The appointed Simon's mother-in-law was lying time has been fulfilled, and the down sick with a fever, and they at once told him about her. 31 And going to her he raised her up. taking her by the hand; and the fever left her, and she began

ministering to them.

32 After evening had fallen, when the sun had set, the people began they were fishers. 17 So Jesus said bringing him all those who were ill and those demon-possessed; 33 and the whole city was gathered of men." 18 And at once they right at the door. 34 So he cured abandoned their nets and followed many that were ill with various him. 19 And after going a little sicknesses, and he expelled many demons, but he would not let the demons speak, because they knew

> 35 And early in the morning, while it was still dark, he rose up

37 and found him, and they said can forgive sins except one, God?" to him: "All are looking for you." 8 But Jesus, having discerned im-38 But he said to them: "Let us mediately by his spirit that they go somewhere else, into the village were reasoning that way in themtowns nearby, that I may preach selves, said to them: "Why are you there also, for it is for this purpose I have gone out." 39 And he did hearts? 9 Which is easier, to say go, preaching in their synagogues throughout the whole of Gal'i-lee forgiven, or to say, 'Get up and and expelling the demons.

Heals leper, paralytic. John's disciples

leper, entreating him even on know that the Son of man has bended knee, saying to him: "If authority to forgive sins upon the you just want to, you can make me earth,"—he said to the paralytic: clean," 41 At that he was moved 11 "I say to you, Get up, pick up with pity, and he stretched out his your cot, and go to your home." hand and touched him, and said 12 At that he did get up, and to him: "I want to. Be made clean." 42 And immediately the leprosy vanished from him, and he became clean, 43 Furthermore, he gave him strict orders and at once sent him away, 44 and said to him: "See that you tell nobody a thing, but go show yourself to the priest and offer in behalf of your cleans- them. 14 But as he was passing ing the things Moses directed, for along, he caught sight of Le'vi the a witness to them." 45 But after going away the man started to proclaim it a great deal and to spread the account abroad, so that [Jesus] was no longer able to enter openly into a city, but he continued outside in lonely places. Yet they kept coming to him from all sides.

and he was reported to be at home. saw he was eating with the sinners 2 Consequently many gathered, so and tax collectors, began saying to much so that there was no more his disciples: "Does he eat with room, not even about the door, and the tax collectors and sinners?" he began to speak the word to them. 17 Upon hearing this Jesus said 3 And men came bringing him a to them: "Those who are strong do paralytic carried by four. 4 But not need a physician, but those who not being able to bring him right are ill do. I came to call, not to [Jesus] on account of the crowd, righteous people, but sinners." they removed the roof over where he was, and having dug an opening Pharisees practiced fasting. So they they lowered the cot on which the came and said to him: "Why is it paralytic was lying. 5 And when the disciples of John and the dis-Jesus saw their faith he said to ciples of the Pharisees practice the paralytic: "Child, your sins fasting, but your disciples do not are forgiven." 6 Now there were practice fasting?" 19 And Jesus some of the scribes there, sitting said to them: "While the brideand reasoning in their hearts: groom is with them the friends of 7 "Why is this man talking in this the bridegroom cannot fast, can

reasoning these things in your to the paralytic, 'Your sins are pick up your cot and walk'? 40 There also came to him a 10 But in order for you men to immediately picked up his cot and walked out in front of them all, so that they were all simply carried away, and they glorified God, saying: "We never saw the like of it."

13 Again he went out beside the

sea; and all the crowd kept coming to him, and he began to teach [son] of Al.phae'us sitting at the tax office, and he said to him: "Be my follower." And rising up he followed him. 15 Later he happened to be reclining at the table in his house, and many tax collectors and sinners were reclining with Jesus and his disciples, for there were many of them and they 9 However, after some days he began following him. 16 But the again entered into Ca · per'na · um | scribes of the Pharisees, when they

18 Now John's disciples and the manner? He is blaspheming. Who they? As long as they have the Sabbath issue. Cures diseases, 12 apostles

fast. 20 But days will come when the bridegroom will be taken away in that day. 21 Nobody sews a patch of unshrunk cloth upon an old outer garment; if he does, its full strength pulls from it, the new from the old, and the tear becomes worse. 22 Also, nobody puts new wine is lost as well as the skins. But people put new wine into new wineskins."

proceeding through the grainfields boat continually at his service so on the sabbath, and his disciples that the crowd might not press started to make their way plucking upon him. 10 For he cured many, the heads of grain. 24 So the Pharisees went saying to him: had grievous diseases were falling "Look here! Why are they doing on the sabbath what is not lawful?" 25 But he said to them: "Have you never once read what David did themselves before him and cry out, when he fell in need and got saving: "You are the Son of God." hungry, he and the men with him? 12 But many times he sternly 26 How he entered into the house charged them not to make him of God, in the account about known. A·bi'a·thar the chief priest, and ate the loaves of presentation, which and summoned those he wanted, it is not lawful for anybody to eat except the priests, and he gave he formed [a group of] twelve, some also to the men who were whom he also named "apostles," with him?" 27 So he went on to that they might continue with him say to them: "The sabbath came and that he might send them out into existence for the sake of man. and not man for the sake of the sabbath: 28 hence the Son of man is Lord even of the sabbath."

Once again he entered into a were watching him closely to see whether he would cure the man might accuse him. 3 And he said to the man with the withered hand: "Get up [and come] to the center." 4 Next he said to them: "Is it lawful on the sabbath to do a good deed or to do a bad deed, to save who later betrayed him. or to kill a soul?" But they kept silent. 5 And after looking around 20 Once more the crowd gathered, upon them with indignation, being so that they were not able even thoroughly grieved at the insensi- to eat a meal. 21 But when his bility of their hearts, he said to relatives heard about it, they went the man: "Stretch out your hand." out to lay hold of him, for they

bridegroom with them they cannot | And he stretched it out, and his hand was restored. 6 At that the Pharisees went out and immediately from them, and then they will fast began holding council with the party followers of Herod against him, in order to destroy him.

7 But Jesus with his disciples withdrew to the sea; and a great multitude from Gal'i-lee and from Ju·de'a followed him. 8 Even from wine into old wineskins; if he does, Jerusalem and from Id·u·me'a and the wine bursts the skins, and the from across the Jordan and around Tyre and Si'don, a great multitude, on hearing of how many things he was doing, came to him. 9 And 23 Now it happened that he was he told his disciples to have a little with the result that all those who upon him to touch him. 11 Even the unclean spirits, whenever they would behold him, would prostrate

> 13 And he ascended a mountain and they went off to him. 14 And to preach 15 and to have author-

ity to expel the demons.

16 And the [group of] twelve that he formed were Simon, to whom he also gave the surname synagogue, and a man was there Peter, 17 and James the [son] of with a dried-up hand. 2 So they Zeb'e dee and John the brother of James (he also gave these the surname Bo.a.ner'ges, which means on the sabbath, in order that they Sons of Thunder), 18 and Andrew and Philip and Bar thol'omew and Matthew and Thomas and James the son of Al phae'us and Thad dae'us and Simon the Ca nanae'an 19 and Judas Is car'i ot,

And he went into a house.

were saying: "He has gone out of out to sow. 4 And as he was against himself and become divided. he cannot stand, but is coming to goods unless first he binds the listen listen." strong man, and then he will plunder his house. 28 Truly I say to those around him with the twelve you that all things will be forgiven began questioning him on the ilthe sons of men, no matter what sins and blasphemies they blasphemously commit. 29 However, whoever blasphemes against the holy been given, but to those outside spirit has no forgiveness forever, but is guilty of everlasting sin." 30 This, because they were saving: "He has an unclean spirit."

31 Now his mother and his brothers came, and, as they were standing on the outside, they sent in to him to call him. 32 As it was, a crowd was sitting around him, so know this illustration, and so how they said to him: "Look! Your mother and your brothers outside are seeking you." 33 But in reply he said to them: "Who are my mother and my brothers?" 34 And having looked about upon those sitting around him in a circle, he said: "See, my mother and my brothers! 35 Whoever does the will of God, this one is my brother

and sister and mother."

And he again started teaching crowd gathered near him, so that selves, but they continue for a he went aboard a boat and sat time; then as soon as tribulation out on the sea, but all the crowd beside the sea were on the shore. 2 So he began to teach them many are still others who are sown among things with illustrations and to the thorns; these are the ones that say to them in his teaching: have heard the word, 19 but the

his mind." 22 Also, the scribes sowing, some [seed] fell alongside that came down from Jerusalem the road, and the birds came and were saying: "He has Be-el'ze-bub, ate it up. 5 And other [seed] and he expels the demons by means fell upon the rocky place where it, of the ruler of the demons." 23 So, of course, did not have much soil, after calling them to him, he began and it immediately sprang up beto say to them with illustrations: cause of not having depth of soil. "How can Satan expel Satan? 6 But when the sun rose, it was 24 Why, if a kingdom becomes scorched, and for not having root divided against itself, that kingdom it withered. 7 And other [seed] cannot stand; 25 and if a house fell among the thorns, and the becomes divided against itself, that thorns came up and choked it. house will not be able to stand, and it yielded no fruit, 8 But 26 Also, if Satan has risen up others fell upon the fine soil, and, coming up and increasing, they began to yield fruit, and they were an end. 27 In fact, no one that bearing thirtyfold, and sixty and has got into the house of a strong a hundred." 9 So he added the man is able to plunder his movable word: "Let him that has ears to

10 Now when he got to be alone. lustrations. 11 And he proceeded to say to them: "To you the sacred secret of the kingdom of God has all things occur in illustrations, 12 in order that, though looking, they may look and yet not see. and, though hearing, they may hear and yet not get the sense of it, nor ever turn back and forgiveness be given them." 13 Further, he said to them: "You do not will you understand all the other illustrations?

14 "The sower sows the word. 15 These, then, are the ones alongside the road where the word is sown; but as soon as they have heard [it] Satan comes and takes away the word that was sown in them. 16 And likewise these are the ones sown upon the rocky places: as soon as they have heard the word, they accept it with joy. beside the sea. And a very great 17 Yet they have no root in themor persecution arises because of the word, they are stumbled. 18 There 3 "Listen. Look! The sower went anxieties of this system of things

and the desires for the rest of the shadow." things make inroads and choke 33 So with many illustrations of the word, and it becomes unfruitful. that sort he would speak the word 20 Finally, the ones that were sown to them, as far as they were able on the fine soil are those who listen to listen. 34 Indeed, without an to the word and favorably receive illustration he would not speak to it and bear fruit thirtyfold and them, but privately to his disciples sixty and a hundred."

21 And he went on to say to not? 22 For there is nothing hidexposed; nothing has become carefully concealed but for the purpose listen."

24 He further said to them: "Pay attention to what you are hearing. measuring out, you will have it have more added to you. 25 For he that has will have more given to him; but he that does not have, away from him."

26 So he went on to say: "In this way the kingdom of God is just as when a man casts the seed upon the ground, 27 and he and the sea obey him?" sleeps at night and rises up by day, and the seed sprouts and

and the deceptive power of riches are able to find lodging under its

he would explain all things.

35 And on that day, when evethem: "A lamp is not brought to ning had fallen, he said to them: be put under a measuring basket or "Let us cross to the other shore." under a bed, is it? It is brought 36 So, after they had dismissed the to be put upon a lampstand, is it crowd, they took him in the boat, just as he was, and there were other den except for the purpose of being boats with him. 37 Now a great violent windstorm broke out, and the waves kept dashing into the of coming into the open. 23 Who- boat, so that the boat was close ever has ears to listen. let him to being swamped. 38 But he was in the stern, sleeping upon a pillow. So they woke him up and said to him: "Teacher, do you not care With the measure that you are that we are about to perish?" 39 With that he roused himself and measured out to you, yes, you will rebuked the wind and said to the sea: "Hush! Be quiet!" And the wind abated, and a great calm set in. 40 So he said to them: "Why even what he has will be taken are you fainthearted? Do you not vet have any faith?" 41 But they felt an unusual fear, and they would say to one another: "Who really is this, because even the wind

5 Well, they got to the other side of the sea into the country of grows tall, just how he does not the Ger'a senes. 2 And immediknow. 28 Of its own self the ately after he got out of the boat ground bears fruit gradually, first a man under the power of an the grass blade, then the stalk unclean spirit met him from among head, finally the full grain in the the memorial tombs. 3 He had head. 29 But as soon as the fruit his haunt among the tombs; and permits it, he thrusts in the up to that time absolutely nobody sickle, because the harvest time was able to bind him fast even with a chain, 4 because he had 30 And he went on to say: oftentimes been bound with fetters "With what are we to liken the and chains, but the chains were kingdom of God, or in what illus- snapped apart by him and the tration shall we set it out? 31 Like fetters were actually smashed; and a mustard grain, which at the nobody had the strength to subdue time it was sown in the ground him. 5 And continually, night and was the tiniest of all the seeds that day, he was crying out in the tombs are on the earth- 32 but when and in the mountains and slashing it has been sown, it comes up and himself with stones. 6 But on becomes greater than all other vege- catching sight of Jesus from a distables and produces great branches, tance he ran and did obeisance to so that the birds of the heaven him, 7 and, when he had cried

out with a loud voice, he said: the sea. 22 Now one of the pre-"What have I to do with you, Jesus, siding officers of the synagogue, Son of the Most High God? I put Ja'i rus by name, came and, on you under oath by God not to catching sight of him, he fell at torment me." 8 For he had been his feet 23 and entreated him telling it: "Come out of the man, many times, saying: "My little you unclean spirit." 9 But he began to ask him: "What is your tion. Would you please come and name?" And he said to him: "My put your hands upon her that she name is Legion, because there are may get well and live." 24 At many of us." 10 And he entreated him many times not to send the great crowd was following him and spirits out of the country.

11 Now a great herd of swine was there at the mountain feeding 12 So they entreated him, saying: "Send us into the swine, that we pains by many physicians and had may enter into them." 13 And he spent all her resources and had permitted them. With that the un- not been benefited but, rather, had clean spirits came out and entered got worse. 27 When she heard the into the swine: and the herd rushed over the precipice into the sea. about two thousand of them, and they drowned one after another in the sea. 14 But the herders of them fled and reported it in the immediately her fountain of blood city and in the countryside; and dried up, and she sensed in her people came to see what it was that body that she had been healed of had happened. 15 So they came the grievous sickness. to Jesus, and they beheld the demon-possessed [man] sitting ognized in himself that power had clothed and in his sound mind, this gone out of him, and he turned [man] that had had the legion; about in the crowd and began to and they grew fearful. 16 Also, say: "Who touched my outer garthose who had seen it related to ments?" 31 But his disciples bethem how this had happened to gan to say to him: "You see the the demon-possessed [man] and crowd pressing in upon you, and about the swine. 17 And so they do you say, 'Who touched me?'" started to entreat him to go away 32 However, he was looking around from their districts.

boat, the [man] that had been trembling, knowing what had hapdemon-possessed began entreating pened to her, came and fell down him that he might continue with him, 19 However, he did not let truth. 34 He said to her: "Daughhim, but said to him: "Go home ter, your faith has made you well. to your relatives, and report to Go in peace, and be in good health them all the things Jehovah has from your grievous sickness." done for you and the mercy he had on you." 20 And he went away and started to proclaim in the Deto wonder.

daughter is in an extreme condithat he went off with him. And a pressing against him.

25 Now there was a woman subject to a flow of blood twelve years. 26 and she had been put to many things about Jesus, she came behind in the crowd and touched his outer garment; 28 for she kept saying: "If I touch just his outer garments I shall get well." 29 And

30 Immediately, also, Jesus recto see her that had done this. 18 Now as he was boarding the 33 But the woman, frightened and before him and told him the whole

35 While he was yet speaking, some men from the home of the presiding officer of the synagogue cap'o lis all the things Jesus did came and said: "Your daughter for him; and all the people began died! Why bother the teacher any longer?" 36 But Jesus, overhear-21 After Jesus had crossed back ing the word being spoken, said to again in the boat to the opposite the presiding officer of the synashore a great crowd gathered to- gogue: "Have no fear, only exergether to him; and he was beside cise faith." 37 Now he did not

except Peter and James and John circuit, teaching. the brother of James.

gogue, and he beheld the noisy them authority over the unclean confusion and those weeping and spirits. 8 Also, he gave them orders letting out many wails, 39 and, to carry nothing for the trip except after stepping in, he said to them: a staff alone, no bread, no food "Why are you causing noisy confusion and weeping? The young child has not died, but is sleeping." 40 At this they began to laugh them all out, he took along the young child, he said to her: "Tal'i-tha cu'mi," which, translated, means: "Maiden, I say to you, she was twelve years old. And at people with oil and cure them. once they were beside themselves dered them again and again to let

came into his home territory, and his disciples followed him. 2 When it became sabbath, he started teaching in the synagogue; listening were astounded and said: "Where did this man get these things? And why should this wisdom have been given this man, and such powerful works be performed through his hands? 3 This Joseph and Judas and Simon, is it went on to say to them: "A prophrelatives and in his own house." upon a few sickly ones and cure hear him gladly. them. 6 Indeed, he wondered at their lack of faith. And he went along when Herod spread an eve-

let anyone follow along with him round about to the villages in a

Dead girl raised. Apostles trained. Herod

7 Now he summoned the twelve, 38 So they came to the house of and he initiated sending them out the presiding officer of the syna- two by two, and he began to give pouch, no copper money in their girdle purses, 9 but to bind on sandals, and not to wear two undergarments. 10 Further, he said to scornfully at him. But, having put them: "Wherever you enter into a home, stay there until you go out young child's father and mother of that place. 11 And wherever and those with him, and he went a place will not receive you nor in where the young child was. hear you, on going out from there 41 And, taking the hand of the shake off the dirt that is beneath your feet for a witness to them." 12 So they set out and preached in order that people might repent; Get up!" 42 And immediately the 13 and they would expel many maiden rose and began walking, for demons and grease many sickly

14 Now it got to the ears of King with great ecstasy. 43 But he or- Herod, for the name of [Jesus] became public, and people were sayno one learn of this, and he said ing: "John the baptizer has been that something should be given her raised from the dead, and on that account the powerful works are 6 And he departed from there and operating in him." 15 But others others were saying: "It is a prophet like one of the prophets." 16 But when Herod heard it he and the greater number of those began to say: "The John that I beheaded, this one has been raised up." 17 For Herod himself had sent out and arrested John and bound him in prison on account of He ro'di as the wife of Philip his brother, because he had married is the carpenter the son of Mary her. 18 For John had repeatedly and the brother of James and said to Herod: "It is not lawful for you to be having the wife of not? And his sisters are here with your brother." 19 But He ro'di as us, are they not?" So they began was nursing a grudge against him to stumble at him. 4 But Jesus and was wanting to kill him, but could not. 20 For Herod stood in et is not unhonored except in his fear of John, knowing him to be a home territory and among his righteous and holy man; and he was keeping him safe. And after 5 So he was able to do no powerful hearing him he was at a great loss work there except to lay his hands what to do, yet he continued to

21 But a convenient day came

ning meal on his birthday for his | 35 By now the hour had grown top-ranking men and the military late, and his disciples came up to commanders and the foremost ones him and began to say: "The place of Gal'i-lee. 22 And the daughter is isolated, and the hour is already of this very He-ro'di-as came in late. 36 Send them away, that and danced and pleased Herod and they may go off into the countrythose reclining with him. The king side and villages round about and said to the maiden: "Ask me for buy themselves something to eat." whatever you want, and I will give 37 In reply he said to them: "You it to you." 23 Yes, he swore to give them something to eat." At her: "Whatever you ask me for, this they said to him: "Shall we go I will give it to you, up to half my off and buy two hundred de nar'i i kingdom." 24 And she went out worth of loaves and give [them] and said to her mother: "What to the people to eat?" 38 He said should I ask for?" She said: "The to them: "How many loaves have head of John the baptizer." 25 Im- you? Go see!" After ascertaining mediately she went in with haste it, they said: "Five, besides two to the king and made her request, fishes." 39 And he instructed all saying: "I want you to give me the people to recline by companies right away on a platter the head on the green grass. 40 And they of John the Baptist." 26 Although laid themselves down in groups of he became deeply grieved, yet the a hundred and of fifty. 41 Taking king did not want to disregard now the five loaves and the two her, in view of the oaths and fishes he looked up to heaven and those reclining at the table. 27 So said a blessing, and broke the the king immediately dispatched loaves up and began giving them a body guardsman and commanded to the disciples, that these might him to bring his head. And he place them before the people; and went off and beheaded him in he divided up the two fishes for all. the prison 28 and brought his 42 So they all ate and were satishead on a platter, and he gave it fied: 43 and they took up fragto the maiden, and the maiden ments, twelve baskets full, aside gave it to her mother. 29 When from the fishes. 44 Furthermore. his disciples heard of it they came those who ate of the loaves were and took up his corpse and laid five thousand men, it in a memorial tomb.

together before Jesus and re- boat and go on ahead to the opported to him all the things they posite shore toward Beth sa'i da. had done and taught. 31 And he while he himself dismissed the said to them: "Come, you your- crowd. 46 But after saying goodselves, privately into a lonely place by to them he went off into and rest up a bit." For there a mountain to pray. 47 Evening were many coming and going, and having now fallen, the boat was in they had no leisure time even to the midst of the sea, but he was eat a meal. 32 So off they went alone on the land, 48 And when in the boat for a lonely place he saw them being hard put to it to themselves. 33 But people saw in their rowing, for the wind was them going and many got to know against them, about the fourth it, and from all the cities they watch of the night he came toward ran there together on foot and them, walking on the sea; but he got ahead of them. 34 Well, on was inclined to pass them by. getting out, he saw a great crowd, 49 At catching sight of him walkbut he was moved with pity ing on the sea they thought: "It is for them, because they were as an apparition!" and they cried sheep without a shepherd, And aloud, 50 For they all saw him he started to teach them many and were troubled. Immediately he things. spoke with them, and he said to

45 And, without delay, he com-30 And the apostles gathered pelled his disciples to board the them: "Take courage, it is I: have | no fear." 51 And he got up into them: "Adroitly you set aside the the boat with them, and the wind commandment of God in order to abated. At this they were very retain your tradition, 10 For exmuch amazed within themselves, ample, Moses said, 'Honor your 52 for they had not grasped the father and your mother,' and, 'Let meaning of the loaves, but their him that reviles father or mother hearts continued dull of under- end up in death.' 11 But you men standing.

heard he was. 56 And wherever he sick ones in the market places, and his outer garment. And as many as did touch it were made well.

7 Now the Pharisees and some of the scribes that had come from Jerusalem gathered about him. 2 And when they saw some of his disciples eat their meal with defiled hands, that is, unwashed ones-3 for the Pharisees and all the Jews do not eat unless they wash their hands up to the elbow, holding fast the tradition of the men of former times, 4 and, when back from market, they do not eat unless they cleanse themselves by sprinkling; and there are many other traditions that they have received to hold fast; baptisms of cups and pitchers and copper vessels:- 5 so him: "Why is it your disciples do from inside, out of the heart of not conduct themselves according to men, injurious reasonings issue them: "Isaiah aptly prophesied duct, an envious eye, blasphemy, written, 'This people honor me with 23 All these wicked things issue far removed from me. 7 It is in man." vain that they keep worshiping me. because they teach as doctrines went into the regions of Tyre and commands of men.' 8 Letting go Si'don. And he entered into a house the commandment of God, you and did not want anyone to get to hold fast the tradition of men." know it. Yet he could not escape

9 Further, he went on to say to say. 'If a man says to his father 53 And when they got across to or his mother: "Whatever I have land, they came into Gen nes'a ret by which you may get benefit from and anchored ship nearby. 54 But me is corban, (that is, a gift dedias soon as they got out of the boat, cated to God.)"'- 12 you men people recognized him, 55 and no longer let him do a single thing they ran around all that region for his father or his mother. and started to carry about on cots 13 and thus you make the word of those who were ailing to where they God invalid by your tradition which you handed down, And many would enter into villages or cities or things similar to this you do." countryside they would place the 14 So, calling the crowd to him again, he proceeded to say to them: they would plead with him that "Listen to me, all of you, and get they might touch just the fringe of the meaning. 15 There is nothing from outside a man that passes into him that can defile him: but the things that issue forth out of a man are the things that defile a man." 16 ---

17 Now when he had entered a house away from the crowd, his disciples began to question him respecting the illustration. 18 So he said to them: "Are you also without perception like them? Are you not aware that nothing from outside that passes into a man can defile him, 19 since it passes, not into [his] heart, but into [his] intestines, and it passes out into the sewer?" Thus he declared all foods clean. 20 Further, he said: "That which issues forth out of a these Pharisees and scribes asked man is what defiles a man; 21 for the tradition of the men of former | forth: fornications, thieveries, murtimes, but they take their meal ders, 22 adulteries, covetings, acts with defiled hands?" 6 He said to of wickedness, deceit, loose conabout you hypocrites, as it is haughtiness, unreasonableness. [their] lips, but their hearts are forth from within and defile a

24 From there he rose up and

"Yes, sir, and yet the little dogs underneath the table eat of the crumbs of the little children." bed and the demon gone out.

Si'don to the sea of Gal'i-lee in away. the midst of the regions of Decap'o lis. 32 Here they brought the boat with his disciples and him a man deaf and with a speech came into the parts of Dal·maimpediment, and they entreated nu'tha. 11 Here the Pharisees him to lay his hand upon him. 33 And he took him away from the crowd privately and put his heaven, to put him to the test, fingers into the man's ears and, 12 So he groaned deeply with his after spitting, he touched his spirit, and said: "Why does this tongue. 34 And with a look up into heaven he sighed deeply and say, No sign will be given to this said to him: "Eph'pha·tha," that is, "Be opened." 35 Well, his hearing powers were opened, and the impediment of his tongue was loosed, and he began speaking normally. 36 With that he charged them not to tell anyone; but the in the boat. 15 And he began to more he would charge them, that much more they would proclaim it. 37 Indeed, they were being astounded in a most extraordinary the leaven of Herod." 16 So they way and they said: "He has done all things well. He even makes the deaf hear and the speechless speak."

8 In those days, when there was nothing to eat, he summoned the ceive and get the meaning? Do disciples and said to them: 2 "I you have your hearts dull of unfeel pity for the crowd, because it derstanding? 18 'Though having is already three days that they have eyes, do you not see; and though

notice: 25 but immediately a nothing to eat: 3 and if I should woman whose little daughter had an send them off to their homes fastunclean spirit heard about him and ing, they will give out on the road, came and prostrated herself at his Indeed, some of them are from feet. 26 The woman was a Gre- far, away." 4 But his disciples cian, a Sy·ro·phoe·ni'cian nation- answered him: "From where will ally; and she kept asking him to anybody here in an isolated place expel the demon from her daugh- be able to satisfy these people with ter. 27 But he began by saying loaves?" 5 Still he went on to to her: "First let the children be ask them: "How many loaves have satisfied, for it is not right to take you?" They said: "Seven." 6 And the bread of the children and he instructed the crowd to recline throw it to the little dogs." 28 In on the ground, and he took the reply, however, she said to him; seven loaves, gave thanks, broke them, and began to give them to his disciples to serve, and they served them to the crowd. 7 They 29 At that he said to her: "Because also had a few little fishes: and. of saying this, go; the demon has having blessed these, he told them gone out of your daughter." 30 So also to serve these. 8 Accordingly she went away to her home and they ate and were satisfied, and found the young child laid on the they took up surpluses of fragments, seven provision baskets full. 31 Now coming back out of the 9 Yet there were about four thouregions of Tyre he went through sand [men]. Finally he sent them

10 And immediately he boarded came out and started disputing with him, seeking from him a sign from generation seek a sign? Truly I generation." 13 With that he left them, got aboard again, and went off to the opposite shore.

14 As it was, they forgot to take loaves along, and except for one loaf they had nothing with them order them expressly and say: "Keep your eyes open, look out for the leaven of the Pharisees and went arguing with one another over the fact that they had no loaves. 17 Noting this, he said to them: "Why do you argue over your havagain a big crowd and they had ing no loaves? Do you not yet perremained near me and they have having ears, do you not hear?"

the five thousand [men], how many men." baskets full of fragments you took up?" They said to him: "Twelve." him with his disciples and said to 20 "When I broke the seven for the them: "If anyone wants to come four thousand [men], how many after me, let him disown himself provision baskets full of fragments and pick up his torture stake and did you take up?" And they said follow me continually. 35 For whoto him: "Seven." 21 With that he ever wants to save his soul will lose said to them: "Do you not yet get it; but whoever loses his soul for the meaning?"

22 Now they put in at Beth sa'i.da. Here people brought him a blind man, and they entreated him to touch him. 23 And he took the blind man by the hand, brought in exchange for his soul? 38 For him outside the village, and, hav- whoever becomes ashamed of me ing spit upon his eyes, he laid his and my words in this adulterous hands upon him and began to ask him: "Do you see anything?" 24 And the man looked up and when he arrives in the glory of his began saying: "I see men, because Father with the holy angels." I observe what seem to be trees. but they are walking about." and he was seeing everything disinto the village."

to him: "You are the Christ." Peter took him aside and start- except Jesus alone. ed rebuking him. 33 He turned. looked at his disciples and re- of the mountain, he expressly buked Peter, and said: "Get be- ordered them not to relate to any-

And do you not remember, | hind me, Satan, because you think. 19 when I broke the five loaves for not God's thoughts, but those of

Blind healed, Foretells death, Transfigured

34 He now called the crowd to the sake of me and the good news will save it. 36 Really, of what benefit is it for a man to gain the whole world and to forfeit his soul? 37 What, really, would a man give and sinful generation, the Son of man will also be ashamed of him

9 Furthermore, he went on to say to them: "Truly I say to you, 25 Then he laid his hands again There are some of those standing upon the man's eyes, and the man here that will not taste death at saw clearly, and he was restored, all until first they see the kingdom of God already come in power." tinctly. 26 So he sent him off 2 Accordingly six days later Jesus home, saying: "But do not enter took Peter and James and John along, and brought them up into 27 Jesus and his disciples now a lofty mountain to themselves left for the villages of Caes a re'a alone. And he was transfigured Phi·lip'pi, and on the way he began before them, 3 and his outer questioning his disciples, saying to garments became glistening, far them: "Who are men saying that whiter than any clothes cleaner on I am?" 28 They said to him: earth could whiten them. 4 Also, "John the Baptist, and others, E·li'- E·li'jah with Moses appeared to jah, still others, One of the prophthem, and they were conversing ets." 29 And he put the question with Jesus. 5 And responsively to them: "You, though, who do you Peter said to Jesus: "Rabbi, it is say I am?" In answer Peter said fine for us to be here, so let us erect three tents, one for you and 30 At that he strictly charged one for Moses and one for E-li'jah." them not to tell anyone about 6 In fact, he did not know what him. 31 Also, he started teaching response he should make, for they them that the Son of man must became quite fearful. 7 And a undergo many sufferings and be cloud formed, overshadowing them, rejected by the older men and the and a voice came out of the cloud: chief priests and the scribes and be "This is my Son, the beloved; killed, and rise three days later. listen to him." 8 Suddenly, how-32 Indeed, with outspokenness he ever, they looked around and saw was making that statement. But no one with them any longer,

9 As they were coming down out

body what they saw, until after | crying out, the father of the young to heart, but discussed among the dead meant. 11 And they [them], rebuked the unclean spirit, that it is written respecting the it got out; and he became as dead, respecting him."

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14 When, now, they came toward the other disciples, they noticed a great crowd about them and scribes disputing with them. 15 But as soon as all the crowd caught sight of him they were stunned, and, running up to him, they began to greet him. 16 And he asked them: "What are you disputing with them?" 17 And one of the crowd answered him: "Teacher, I brought my son to you because he has a speechless spirit; 18 and wher-ever it seizes him it dashes him to the ground, and he foams and grinds his teeth and loses his strength, And I told your disciples to expel it, but they were not capable." 19 In response he said to them: "O faithless generation. how long must I continue with you? How long must I put up with you? Bring him to me." 20 So they brought him to him. But at the sight of him the spirit at once threw [the child] into convulsions. and after falling on the ground he kept rolling about, foaming. 21 And he asked his father: "How long has this been happening to him?" He said: "From childhood on: 22 and time and again it would throw him both into the fire and into the water to destroy him. But not me only, but also him that if you can do anything, have pity sent me forth." on us and help us." 23 Jesus said to him: "That expression, 'If you we saw a certain man expelling can'! Why, all things can be to one demons by the use of your name

the Son of man had risen from the child was saying: "I have faith! dead. 10 And they took the word Help me out where I need faith!"

25 Jesus, now noticing that a themselves what this rising from crowd was running together upon began to question him, saying: saying to it: "You speechless and "Why do the scribes say that first deaf spirit, I order you, get out E-li'jah must come?" 12 He said of him and enter into him no to them: "E·li'jah does come first more." 26 And after crying out and and restore all things; but how is it going through many convulsions Son of man that he must undergo so that the greater number of them many sufferings and be treated as were saving: "He is dead!" 27 But of no account? 13 But I say to Jesus took him by the hand and you, E·li'jah, in fact, has come, raised him up, and he rose. 28 So and they did to him as many things after he entered into a house his as they wanted, just as it is written disciples proceeded to ask him privately: "Why could we not expel it?" 29 And he said to them: "This kind cannot get out by anything except by prayer."

30 From there they departed and went their way through Gal'i-lee. but he did not want anyone to get to know it. 31 For he was teaching his disciples and telling them: "The Son of man is to be delivered into men's hands, and they will kill him, but, despite being killed, he will rise three days later." 32 However, they were not understanding the saying, and they were afraid to question him.

33 And they came into Ca per'na·um. Now when he was inside the house he put the question to them: "What were you arguing over on the road?" 34 They kept silent, for on the road they had argued among themselves who is greater. 35 So he sat down and called the twelve and said to them: "If anyone wants to be first, he must be last of all and minister of all." 36 And he took a young child, stood it in their midst and put his arms around it and said to them: 37 "Whoever receives one of such young children on the basis of my name, receives me: and whoever receives me, receives,

38 John said to him: "Teacher, if one has faith." 24 Immediately and we tried to prevent him, be-

cause he was not accompanying us." | hardheartedness he wrote you this 39 But Jesus said: "Do not try to commandment. 6 However, from prevent him, for there is no one [the] beginning of creation 'He that will do a powerful work on made them male and female. 7 On the basis of my name that will this account a man will leave his quickly be able to revile me; father and mother, 8 and the two 40 for he that is not against us is will be one flesh'; so that they are for us. 41 For whoever gives you no longer two, but one flesh. a cup of water to drink on the 9 Therefore what God voked toground that you belong to Christ, gether let no man put apart." I truly tell you, he will by no means 10 When again in the house the lose his reward. 42 But whoever disciples began to question him stumbles one of these little ones concerning this. 11 And he said that believe, it would be finer for to them: "Whoever divorces his him if a millstone such as is turned wife and marries another commits by an ass were put around his adultery against her, 12 and if neck and he were actually pitched ever a woman, after divorcing her into the sea.

43 "And if ever your hand makes mits adultery." you stumble, cut it off: it is finer does not die and the fire is not put upon them. out.

with fire, 50 Salt is fine; but if ever the salt loses its strength, with what will you season it itself? Have between one another."

husband, marries another, she com-

13 Now people began bringing for you to enter into life maimed him young children for him to than with two hands to go off touch these; but the disciples repriinto Ge hen'na, into the fire that manded them. 14 At seeing this cannot be put out. 44 --- 45 And Jesus was indignant and said to if your foot makes you stumble, cut them: "Let the young children it off; it is finer for you to enter come to me; do not try to stop into life lame than with two feet them, for the kingdom of God beto be pitched into Ge hen'na. longs to suchlike ones. 15 Truly 46 - 47 And if your eye makes I say to you, Whoever does not you stumble, throw it away; it is receive the kingdom of God like finer for you to enter one-eyed a young child will by no means into the kingdom of God than with enter into it." 16 And he took the two eyes to be pitched into Ge- children into his arms and began hen'na, 48 where their maggot blessing them, laying his hands

17 And as he was going out on 49 "For everyone must be salted his way, a certain man ran up and fell upon his knees before him and put the question to him: "Good Teacher, what must I do to insalt in yourselves, and keep peace herit everlasting life?" 18 Jesus said to him: "Why do you call me 10 From there he rose and came good? Nobody is good, except one, to the frontiers of Ju-de'a and God. 19 You know the commandacross the Jordan, and again ments, 'Do not murder, Do not crowds came together to him, and commit adultery, Do not steal, Do as he was accustomed to do he not bear false witness. Do not deagain went teaching them. 2 Phar- fraud, Honor your father and mothisees now approached and, to put er." 20 The man said to him: him to the test, began questioning "Teacher, all these things I have him whether it was lawful for a kept from my youth on." 21 Jesus man to divorce a wife. 3 In an- looked upon him and felt love for swer he said to them; "What did him and said to him; "One thing Moses command you?" 4 They is missing about you: Go, sell what said: "Moses allowed the writing things you have and give to the of a certificate of dismissal and poor, and you will have treasure in divorcing [her]." 5 But Jesus said heaven, and come be my follower." to them: "Out of regard for your 22 But he grew sad at the saying and went off grieved, for he was | we want you to do for us whatever

said to his disciples: "How difficult to do for you?" 37 They said to a thing it will be for those with him: "Grant us to sit down, one money to enter into the kingdom at your right hand and one at of God!" 24 But the disciples gave your left, in your glory." 38 But way to surprise at his words. In Jesus said to them: "You do not response Jesus again said to them; know what you are asking for. "Children, how difficult a thing it Are you able to drink the cup is to enter into the kingdom of which I am drinking, or to God! 25 It is easier for a camel be baptized with the baptism to go through a needle's eye than with which I am being baptized?" for a rich man to enter into the 39 They said to him: "We are kingdom of God." 26 They became able." At that Jesus said to them: still more astounded and said to "The cup I am drinking you will him: "Who, in fact, can be saved?" drink, and with the baptism with 27 Looking straight at them Jesus which I am being baptized you said: "With men it is impossible, will be baptized. 40 However, this but not so with God, for all things sitting down at my right or at my are possible with God." 28 Peter left is not mine to give, but it bestarted to say to him: "Look! We longs to those for whom it has been left all things and have been fol- prepared." lowing you." 29 Jesus said: "Truly I say to you men, No one has left heard about it, they started to be house or brothers or sisters or mother or father or children or 42 But Jesus, after calling them to fields for my sake and for the him, said to them: "You know that sake of the good news 30 who those who appear to be ruling the will not get a hundredfold now in nations lord it over them and their this period of time, houses and great ones wield authority over brothers and sisters and mothers them, 43 This is not the way and children and fields, with per- among you; but whoever wants to secutions, and in the coming system | become great among you must be of things everlasting life. 31 How- your minister. 44 and whoever ever, many that are first will be wants to be first among you must last, and the last first."

the road up to Jerusalem, and ministered to, but to minister and Jesus was going in front of them, to give his soul a ransom in exand they felt amazement; but those change for many." who followed began to fear. Once again he took the twelve aside and But as he and his disciples and a started to tell them these things considerable crowd were going out destined to befall him: 33 "Here of Jer'i-cho, Bar-ti-mae'us (the son we are, advancing up to Jerusalem, of Ti-mae'us), a blind beggar, was and the Son of man will be de- sitting beside the road. 47 When livered to the chief priests and the he heard that it was Jesus the scribes, and they will condemn him Naz-a-rene', he started shouting and to death and will deliver him to saying: "Son of David, Jesus, have men of the nations, 34 and they mercy on me!" 48 At this many will make fun of him and will spit began sternly telling him to be upon him and scourge him and silent; but he kept shouting that kill him, but three days later he much more: "Son of David, have

two sons of Zeb'e-dee, stepped up called the blind man, saying to to him and said to him: "Teacher, him: "Take courage, get up, he is

holding many possessions. | it is we ask you for." 36 He said 23 After looking around Jesus to them: "What do you want me

41 Well, when the ten others indignant at James and John. be the slave of all. 45 For even 32 Now they were advancing on the Son of man came, not to be

46 And they came into Jer'i-cho. mercy on me!" 49 So Jesus stopped 35 And James and John, the and said: "CALL him." And they blind man said to him: "Rab bo'ni, were listening. let me recover sight." 52 And

Now when they were getting near to Jerusalem, to Beth'found the colt tied at the door, outside on the side street, and they them go.

garments on the road, but others already late, he went out to Beth'a ny with the twelve.

12 The next day, when they had 26 -

calling you." 50 Throwing off his to it, he found nothing but leaves. outer garment, he leaped to his for it was not the season of figs. feet and went to Jesus. 51 And in 14 So, in response, he said to it: answer to him Jesus said: "What do "Let no one eat fruit from you you want me to do for you?" The any more forever." And his disciples

15 Now they came to Jerusalem. Jesus said to him: "Go, your faith There he entered into the temple has made you well." And imme- and started to throw out those selldiately he recovered sight, and he ing and buying in the temple, and began to follow him on the road. he overturned the tables of the money-changers and the benches of those selling doves: 16 and he pha ge and Beth'a ny at the Mount | would not let anyone carry a utensil of Olives, he dispatched two of his through the temple, 17 but he disciples 2 and told them: "Go kept teaching and saying: "Is it into the village that is within sight not written, 'My house will be of you, and as soon as you pass called a house of prayer for all the into it you will find a colt tied, on nations'? But you have made it a which none of mankind has vet sat: cave of robbers." 18 And the chief loose it and bring it. 3 And if priests and the scribes heard it, anyone says to you, 'Why are you and they began to seek how to doing this?' say, 'The Lord needs destroy him; for they were in fear it, and will at once send it off back of him, for all the crowd was conhere." 4 So they went away and tinually being astounded at his teaching.

19 And when it became late in loosed it. 5 But some of those the day, they would go out of the standing there began to say to city. 20 But when they were passthem: "What are you doing loosing ing by early in the morning, they the colt?" 6 They said to these saw the fig tree already withered just as Jesus had said; and they let up from the roots. 21 So Peter, remembering it, said to him: "Rab-7 And they brought the colt to bi, see! the fig tree that you cursed Jesus, and they put their outer has withered up." 22 And in reply garments upon it, and he sat on it. Jesus said to them: "Have faith in 8 Also, many spread their outer God. 23 Truly I say to you that whoever tells this mountain, 'Be cut down foliage from the fields. lifted up and thrown into the sea.' 9 And those going in front and and does not doubt in his heart those coming behind kept crying but has faith that what he says is out: "Save, we pray! Blessed is he going to occur, he will have it so. that comes in Jehovah's name! 24 This is why I tell you, All the 10 Blessed is the coming kingdom things you pray and ask for have of our father David! Save, we pray, faith that you have practically in the heights above!" 11 And he received, and you will have them. entered into Jerusalem, into the 25 And when you stand praying, temple; and he looked around upon forgive whatever you have against all things, and, as the hour was anyone; in order that your Father who is in the heavens may also forgive you your trespasses."

come out from Beth'a.ny, he be- 27 And they came again to Jerucame hungry. 13 And from a dis-salem. And as he was walking in tance he caught sight of a fig tree the temple, the chief priests and that had leaves, and he went to the scribes and the older men see whether he would perhaps find came to him 28 and began to say something on it. But, on coming to him: "By what authority do you do these things? or who gave you | 12 At that they began seeking this authority to do these things?" 29 Jesus said to them: "I will ask you one question. You answer me. and I will also tell you by what authority I do these things. 30 Was away. the baptism by John from heaven or from men? Answer me." 31 So they began to reason among themselves, saying: "If we say, 'From heaven,' he will say, 'Why is it, therefore, you did not believe him? 32 But dare we say, 'From men'?" -They were in fear of the crowd, for these all held that John had reply to Jesus they said: "We do not know." And Jesus said to them: "Neither am I telling you by what authority I do these things."

12 Also, he started to speak to them with illustrations: "A man planted a vineyard, and put a fence around it, and dug a vat to the cultivators, that he might began to marvel at him. get some of the fruits of the vine-6 One more he had, a beloved son. He sent him forth last to them, saying, 'They will respect my son.' come and destroy the cultivators, and will give the vineyard to others. in our eyes'?" did you not read in the book of

how to seize him, but they feared the crowd, for they took note that he spoke the illustration with them in mind. So they left him and went

13 Next they sent forth to him some of the Pharisees and of the party followers of Herod, to catch him in his speech. 14 On arrival these said to him: "Teacher we know you are truthful and you do not care for anybody, for you do not look upon men's outward appearance, but you teach the way of really been a prophet. 33 Well, in God in line with truth: Is it lawful to pay head tax to Caesar or not? 15 Shall we pay, or shall we not pay?" Detecting their hypocrisy, he said to them: "Why do you put me to the test? Bring me a de nar'i us to look at." 16 They brought one. And he said to them: "Whose image and inscription is for the wine press and erected a this?" They said to him: "Caetower, and let it out to cultivators, sar's." 17 Jesus then said: "Pay and traveled abroad. 2 Now in back Caesar's things to Caesar, but due season he sent forth a slave God's things to God." And they

18 Now Sadducees came to him. yard from the cultivators. 3 But who say there is no resurrection. they took him, beat him up and and they put the question to him: sent him away empty. 4 And 19 "Teacher, Moses wrote us that again he sent forth another slave if someone's brother dies and leaves to them: and that one they struck a wife behind but does not leave a on the head and dishonored, child, his brother should take the 5 And he sent forth another, and wife and raise up offspring from that one they killed; and many her for his brother. 20 There were others, some of whom they beat up seven brothers; and the first took a and some of whom they killed, wife, but when he died he left no offspring. 21 And the second took her, but died without leaving offspring; and the third the same way. 7 But those cultivators said among | 22 And the seven did not leave any themselves, 'This is the heir. Come, offspring. Last of all the woman let us kill him, and the inheritance also died. 23 In the resurrection will be ours.' 8 So they took him to which of them will she be wife? and killed him, and threw him out- For the seven got her as wife." side the vineyard. 9 What will the 24 Jesus said to them: "Is not this owner of the vineyard do? He will why you are mistaken, your not knowing either the Scriptures or the power of God? 25 For when 10 Did you never read this scrip- they rise from the dead, neither ture, 'The stone that the builders do men marry nor are women given rejected, this has become the chief in marriage, but are as angels in cornerstone. 11 From Jehovah this the heavens. 26 But concerning has come to be, and it is marvelous the dead, that they are raised up,

thornbush, how God said to him, 'I am the God of Abraham and God of Isaac and God of Jacob'? 27 He is a God, not of the dead, but of the living. You are much treasury chests in view and began mistaken."

28 Now one of the scribes that had come up and heard them disputing, knowing that he had answered them in a fine way, asked poor widow came and dropped in him: "Which commandment is first of all?" 29 Jesus answered: "The first is, 'Hear, O Israel, Jehovah our God is one Jehovah, 30 and you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.' 31 The second is this, 'You must love your neighbor as vourself.' There is no other com- living." mandment greater than these," 32 The scribe said to him: "Teacher, you well said in line with truth, 'He is One, and there is no other than He'; 33 and this loving him with one's whole heart and with one's whole understanding and with one's whole strength and this loving one's neighbor as oneself is worth far more than all the whole burnt offerings and sacrifices." 34 At this Jesus, discerning he had answered intelligently, said to him: "You are not far from the kingdom of God," But nobody had the courage any more to question him.

35 However, when making a reply, him 'Lord,' but how does it come take place, but the end is not yet.

that he is his son?"

ing to him with pleasure. 38 And dom, there will be earthquakes in in his teaching he went on to say: one place after another, there will "Look out for the scribes that want be food shortages. These are a beto walk around in robes and want ginning of pangs of distress. greetings in the market places 39 and front seats in the syna- selves; people will deliver you up gogues and most prominent places to local courts, and you will be

Moses, in the account about the ones devouring the houses of the widows and for a pretext making long prayers; these will receive a heavier judgment."

41 And he sat down with the observing how the crowd was dropping money into the treasury chests; and many rich people were dropping in many coins. 42 Now a two small coins, which have very little value. 43 So he called his disciples to him and said to them: "Truly I say to you that this poor widow dropped in more than all those dropping money into the treasury chests; 44 for they all dropped in out of their surplus, but she, out of her want, dropped in all of what she had, her whole

19 As he was going out of the temple one of his disciples said to him: "Teacher, see! what sort of stones and what sort of buildings!" 2 However, Jesus said to him: "Do you behold these great buildings? By no means will a stone be left here upon a stone and

not be thrown down."

3 And as he was sitting on the Mount of Olives with the temple in view, Peter and James and John and Andrew began to ask him privately: 4 "Tell us, When will these things be, and what will be the sign when all these things are destined to come to a conclusion?" Jesus began to say as he taught 5 So Jesus started to say to them: in the temple: "How is it that the "Look out that nobody misleads scribes say that the Christ is you, 6 Many will come on the David's son? 36 By the holy spirit basis of my name, saying, 'I David himself said, 'Jehovah said to am he,' and will mislead many. my Lord: "Sit at my right hand 7 Moreover, when you hear of until I put your enemies beneath wars and reports of wars, do not your feet."' 37 David himself calls be terrified; [these things] must

8 "For nation will rise against And the great crowd was listen- nation and kingdom against king-

9 "As for you, look out for yourat evening meals. 40 They are the beaten in synagogues and be put on ing you along to deliver you up, in clouds with great power and do not be anxious beforehand about glory. 27 And then he will send what to speak; but whatever is forth the angels and will gather his for you are not the ones speaking. but the holy spirit is. 12 Further- heaven's extremity. more, brother will deliver brother over to death, and a father a child. and children will rise up against young branch grows tender and parents and have them put to puts forth its leaves, you know that of hatred by all people on account you, when you see these things of my name. But he that has en- happening, know that he is near, dured to the end is the one that at the doors. 30 Truly I say to will be saved.

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sight of the disgusting thing that these things happen. 31 Heaven causes desolation standing where it and earth will pass away, but my ought not (let the reader use discernment), then let those in Jude'a begin fleeing to the mountains, hour nobody knows, neither the 15 Let the man on the housetop angels in heaven nor the Son, but not come down, nor go inside to the Father. 33 Keep looking, keep take anything out of his house; awake, for you do not know when 16 and let the man in the field not the appointed time is. 34 It is like return to the things behind to a man traveling abroad that left his pick up his outer garment. 17 Woe house and gave the authority to to the pregnant women and those his slaves, to each one his work, suckling a baby in those days! and commanded the doorkeeper to 18 Keep praying that it may not keep on the watch. 35 Therefore occur in wintertime; 19 for those keep on the watch, for you do not days will be [days of] a tribulation know when the master of the house such as has not occurred from the is coming, whether late in the day beginning of the creation which or at midnight or at cock-crowing God created until that time, and or early in the morning; 36 in will not occur again. 20 In fact, order that when he arrives suddenunless Jehovah had cut short the days, no flesh would be saved. But 37 But what I say to you I say to on account of the chosen ones all, Keep on the watch." whom he has chosen he has cut short the days.

21 "Then, too, if anyone says to you, 'See! Here is the Christ,' 'See! There he is,' do not believe [it]. 22 For false Christs and false prophets will arise and will give signs and wonders to lead astray, if haps there might be an uproar of possible, the chosen ones, 23 You, the people." then, watch out; I have told you all things beforehand.

ened, and the moon will not give of perfumed oil, genuine nard, very

the stand before governors and its light, 25 and the stars will be kings for my sake, for a witness to falling out of heaven, and the them. 10 Also, in all the nations powers that are in the heavens the good news has to be preached will be shaken. 26 And then they first. 11 But when they are lead- will see the Son of man coming given you in that hour, speak this, chosen ones together from the four winds, from earth's extremity to

28 "Now from the fig tree learn the illustration: Just as soon as its death; 13 and you will be objects summer is near. 29 Likewise also you that this generation will by 14 "However, when you catch no means pass away until all words will not pass away.

32 "Concerning that day or the ly, he does not find you sleeping.

14 Now the passover and the [festival of] unfermented cakes was two days later. And the chief priests and the scribes were seeking how to seize him by crafty device and kill him: 2 for they repeatedly said: "Not at the festival; per-

3 And while he was at Beth'a ny in the house of Simon the leper, 24 "But in those days, after that as he was reclining at the meal, a tribulation, the sun will be dark- woman came with an alabaster case expensive. Breaking open the ala- they were reclining at the table and baster case she began to pour it eating, Jesus said: "Truly I say to were some expressing indignation with me, will betray me." 19 They among themselves: "Why has this started to be grieved and to say waste of the perfumed oil taken to him one by one: "It is not I. place? 5 For this perfumed oil is it?" 20 He said to them: "It is of three hundred de nar'i and with me into the common bowl. the poor with you, and whenever born." you want to you can always do 22 And as they continued eating. them good, but me you do not he took a loaf, said a blessing, have always. 8 She did what she broke it and gave it to them, and could: she undertook beforehand to said: "Take it, this means my put perfumed oil on my body in body." 23 And taking a cup, he view of the burial. 9 Truly I say offered thanks and gave it to them, to you. Wherever the good news and they all drank out of it. is preached in all the world, what 24 And he said to them: "This this woman did shall also be told means my 'blood of the covenant.' as a remembrance of her."

how to betray him conveniently.

12 Now on the first day of unfermented cakes, when they custhem: "Go into the city, and a man carrying an earthenware vessel of water will encounter you. the passover with my disciples?"' upper room, furnished in preparation; and there prepare for us." 16 So the disciples went out, and Geth sem'a ne, and he said to his they entered the city and found it disciples: "Sit down here while I just as he said to them; and they pray." 33 And he took Peter and prepared for the passover.

came with the twelve. 18 And as to be sorely troubled. 34 And he

upon his head. 4 At this there you, One of you, who is eating could have been sold for upward one of the twelve, who is dipping been given to the poor!" And they 21 True, the Son of man is going were feeling great displeasure at away, just as it is written concernher. 6 But Jesus said: "Let her ing him, but woe to that man alone. Why do you try to make through whom the Son of man is trouble for her? She did a fine deed | betrayed! It would have been finer toward me. 7 For you always have for that man if he had not been

Perfumed, Retraval plot, Passover, Memorial

which is to be poured out in behalf 10 And Judas Is car'i ot, one of of many. 25 Truly I say to you, the twelve, went off to the chief I shall by no means drink any priests in order to betray him to more of the product of the vine them. 11 When they heard it, they until that day when I drink it new rejoiced and promised to give him in the kingdom of God," 26 Fisilver money. So he began seeking nally, after singing praises, they went out to the Mount of Olives.

27 And Jesus said to them: "You will all be stumbled, because it is tomarily sacrificed the passover written, 'I will strike the shepherd, victim, his disciples said to him: and the sheep will be scattered "Where do you want us to go and about.' 28 But after I have been prepare for you to eat the pass- raised up I will go ahead of you over?" 13 With that he sent forth into Gal'i-lee." 29 But Peter said two of his disciples and said to to him: "Even if all the others are stumbled, yet I will not be." 30 At that Jesus said to him: "Truly I say to you. You today, yes. Follow him, 14 and wherever he this night, before a cock crows goes inside say to the householder, twice, even you will disown me 'The Teacher says: "Where is the three times." 31 But he began to guest room for me where I may eat say profusely: "If I have to die with you. I will by no means dis-15 And he will show you a large own you." Also, all the others began saying the same thing.

32 So they came to a spot named James and John along with him. 17 After evening had fallen he and he started to be stunned and

said to them: "My soul is deeply vet you did not take me into cusgoing a little way forward he pro- filled." ceeded to fall on the ground and began praying that, if it were possible, the hour might pass away from him. 36 And he went on to say: "Abba, Father, all things are him nearby; and they tried to possible to you; remove this cup from me. Yet not what I want, but garment behind and got away what you want." 37 And he came naked. and found them sleeping, and he said to Peter: "Simon, are you sleeping? Did you not have strength to keep on the watch one hour? 38 Men, keep on the watch and from a good distance, followed him praying, in order that you do not come into temptation. The spirit, of course, is eager, but the flesh is weak." 39 And he went away again and prayed, saying the same word. 40 And again he came and found them sleeping, for their eyes were weighed down, and so they Jesus to put him to death, but they did not know what to answer him. 41 And he came the third time and indeed, were giving false witness said to them: "At such a time as against him, but their testimonies this you are sleeping and taking your rest! It is enough! The hour has come! Look! The Son of man ing false witness against him, sayis betrayed into the hands of sinners. 42 Get up, let us go. Look! My betrayer has drawn near."

was yet speaking, Judas, one of the twelve, arrived and with him a crowd with swords and clubs from in agreement. the chief priests and the scribes and the older men. 44 Now his betrayer had given them an agreed sus, saying: "Do you say nothing in sign, saying: "Whoever it is I kiss, reply? What is it these are testifythis is he; take him into custody ing against you?" 61 But he kept and lead him away safely." 45 And silent and made no reply at all. he came straight up and approached him and said: "Rabbi!" and kissed him very tenderly. 46 So they laid their hands upon Blessed One?" 62 Then Jesus said: him and took him into custody. "I am; and you persons will see 47 However, a certain one of those the Son of man sitting at the right standing by drew his sword and hand of power and coming with the struck the slave of the high priest clouds of heaven." 63 At this the and took his ear off. 48 But in high priest ripped his inner garresponse Jesus said to them: "Did ments and said: "What further you come out with swords and need do we have of witnesses? clubs as against a robber to arrest 64 You heard the blasphemy. What me? 49 Day after day I was with is evident to you?" They all con-

grieved, even to death. Stay here tody. Nevertheless, it is in order and keep on the watch." 35 And that the Scriptures may be ful-

50 And they all abandoned him and fled. 51 But a certain young man wearing a fine linen garment over his naked body began to follow

53 They now led Jesus away to the high priest, and all the chief priests and the older men and the scribes assembled. 54 But Peter, as far as in the courtyard of the high priest; and he was sitting together with the house attendants and warming himself before a bright fire. 55 Meantime the chief priests and the whole San'he drin were looking for testimony against were not finding any, 56 Many, were not in agreement. 57 Also. certain ones were rising and bearing: 58 "We heard him say, 'I will throw down this temple that was made with hands and in three 43 And immediately, while he days I will build another not made with hands." 59 But neither on these grounds was their testimony

60 Finally the high priest rose in their midst and questioned Je-Again the high priest began to question him and said to him: "Are you the Christ the Son of the you in the temple teaching, and demned him to be liable to death,

say to him: "Prophesy!" And,

attendants took him. 66 Now while Peter was below in the courtyard, one of the servant girls of the high priest came, 67 and, seeing Peter warming himself, she looked straight at him and said: "You, too, were with the Nazarene, this Jesus." 68 But he denied it, saying: "Neither do I know him nor do I understand whom you call the king of the what you are saying," and he went outside to the vestibule. 69 There the servant girl, at the sight of him, started again to say to those standing by: "This is one of them." 70 Again he was denying it. And once more after a little while those standing by began saying to Peter: "Certainly you are one of them, for, in fact, you are a Gal·i·le'an." 71 But he commenced to curse and of whom you speak." 72 And imthat Jesus spoke to him: "Before

down and gave way to weeping. said: "You yourself say [it]." to accuse him of many things. again, saying: "Have you no reply to stake. make? See how many charges they are bringing against you." 5 But place Gol'go tha, which means, Jesus made no further answer, so that Pilate began to marvel.

he used to release to them one prisoner, whom they petitioned for, impaled him and distributed his 7 At the time there was the so- outer garments by casting the lot called Bar ab'bas in bonds with the over them as to who takes what. seditionists, who in their sedition 25 It was now the third hour, and

65 And some started to spit on him | had committed murder. 8 So the and some to cover his whole face crowd came on up and started to and hit him with their fists and make petition according to what he used to do for them. 9 Pilate reslapping him in the face, the court sponded to them, saying: "Do you want me to release to you the king of the Jews?" 10 For he was aware that because of envy the chief priests had handed him over. 11 But the chief priests stirred up the crowd to have him release Barab'bas to them, instead. 12 Again in reply Pilate was saying to them: "What, then, shall I do with him Jews?" 13 Once more they cried out: "Impale him!" 14 But Pilate went on to say to them: "Why, what bad thing did he do?" Still they cried out all the more: "Impale him!" 15 At that Pilate, wishing to satisfy the crowd, released Bar ab'bas to them, and, after having Jesus whipped, he handed him over to be impaled.

16 The soldiers now led him off swear: "I do not know this man into the courtyard, that is, into the governor's palace; and they called mediately a cock crowed a second the whole body of troops together, time; and Peter recalled the saying 17 and they decked him with purple and braided a crown of thorns and a cock crows twice, you will disown put it on him. 18 And they started me three times." And he broke greeting him: "Good day, you King of the Jews!" 19 Also, they would And immediately at dawn the hit him on the head with a reed chief priests with the older and spit upon him and, bending men and the scribes, even the whole their knees, they would do obei-San'he-drin, conducted a consulta- sance to him. 20 Finally, when tion, and they bound Jesus and led they had made fun of him, they him off and handed him over to stripped him of the purple and put Pilate. 2 So Pilate put the ques- his outer garments upon him. And tion to him: "Are you the king of they led him out to impale him. the Jews?" In answer to him he 21 Also, they impressed into service a passer-by, a certain Simon of 3 But the chief priests proceeded Cy re'ne, coming from the country. the father of Alexander and Rufus. 4 Now Pilate began questioning him that he should lift up his torture

22 So they brought him to the when translated, Skull Place. 23 Here they tried to give him 6 Well, from festival to festival wine drugged with myrrh, but he would not take it. 24 And they he cannot save! 32 Let the Christ proaching him.

hour a darkness fell over the whole he had been laid. land until the ninth hour. 34 And at the ninth hour Jesus called out with a loud voice: "E'li, E'li, la'ma sa·bach·tha'ni?" which means, when translated: "My God, my God, why have you forsaken me?" 35 And some of those standing they came to the memorial tomb, near, on hearing it, began to say: "See! He is calling E-li'jah." 36 But a certain one ran, soaked "Who will roll the stone away from a sponge with sour wine, put it on the door of the memorial tomb a reed, and began giving him a for us?" 4 But when they looked drink, saying: "LET [him] be! Let up, they beheld that the stone had us see whether E·li'jah comes to been rolled away, although it was take him down." 37 But Jesus let very large. 5 When they entered out a loud cry and expired. 38 And into the memorial tomb, they saw the curtain of the sanctuary was a young man sitting on the right rent in two from top to bottom. side clothed in a white robe, and 39 Now, when the army officer that they were stunned. 6 He said to was standing by with him in view saw he had expired under these are looking for Jesus the Naz-acircumstances, he said: "Certainly rene', who was impaled. He was this man was God's Son."

40 There were also women viewing from a distance, among them go, tell his disciples and Peter, 'He Mary Mag'da lene as well as Mary is going ahead of you into Gal'i lee: the mother of James the Less and of there you will see him, just as he Jo'ses, and Sa·lo'me, 41 who used told you," 8 So when they came to accompany him and minister to out they fled from the memorial him when he was in Gal'i-lee, and tomb, for trembling and strong many other women who had come emotion were gripping them. And up together with him to Jerusalem. they told nobody anything, for they 42 Now as it was already late in were in fear.

they impaled him. 26 And the in- | the afternoon, and since it was scription of the charge against him | Preparation, that is, the day before was written above, "The King of the sabbath, 43 there came Jothe Jews." 27 Moreover, they im- seph of Ar.i.ma.the'a, a reputable paled two robbers with him, one on member of the San'he drin, who his right and one on his left, also himself was waiting for the 28 — 29 And those going by kingdom of God. He took courage would speak abusively to him, wag- to go in before Pilate and asked ging their heads and saying: "Bah! for the body of Jesus, 44 But You would-be thrower-down of the Pilate wondered whether he was altemple and builder of it in three ready dead, and, summoning the days' time, 30 save yourself by army officer, he asked him whether coming down off the torture stake." he had already died. 45 So after 31 In like manner also the chief making certain from the army priests were making fun among officer, he granted the corpse to themselves with the scribes and Joseph. 46 Accordingly he bought saying: "Others he saved; himself fine linen and took him down, wrapped him in the fine linen and the King of Israel now come down laid him in a tomb which was off the torture stake, that we may quarried out of a rock-mass; and see and believe." Even those im- he rolled a stone up to the door of paled together with him were re- the memorial tomb. 47 But Mary Mag'da-lene and Mary the mother 33 When it became the sixth of Jo'ses continued looking at where

16 So when the sabbath had passed Mary Mag'da lene and passed, Mary Mag'da lene, and Mary the mother of James, and Sa·lo'me bought spices in order to come and grease him. 2 And very early on the first day of the week when the sun had risen. 3 And they were saying one to another: them: "Stop being stunned. You raised up, he is not here. See! The place where they laid him. 7 But

#### LONG CONCLUSION

Certain ancient manuscripts (ACD) and versions (VgSyc.p) add the following long conclusion, but which \*BSv\*Arm omit:

9 After he rose early on the first day of the week he appeared first to Mary Mag'da.lene, from whom he had expelled seven demons. 10 She went and reported to those who had been with him, as they were mourning and weeping. " But they, when they heard he had come to life and had been viewed by her, did not believe. 12 Moreover, after these things he appeared in another form to two of them walking along, as they were going into the country in and they came back and reported to the rest. Neither did they believe these. 14 But later he appeared to the eleven themselves as they were reclining at the table, and he re-proached their lack of faith and hardheartedness, because they did not believe those who had beheld him now raised up from the dead. 15 And he said to them: "Go into all the these things, Jesus himself sent out world and preach the good news to all creation. <sup>16</sup> He that believes and is baptized will be saved, but he that does not believe will be con-vation.

demned. 17 Furthermore, these signs will accompany those believing: By the use of my name they will expel demons, they will speak with tongues, 18 and with their hands they will pick up serpents, and if they drink anything deadly it will not hurt them at all. They will lay their hands their hands upon sick persons, and these will become well."

19 So, then, the Lord Jesus, after having spoken to them, was taken up to heaven and sat down at the right hand of God. 20 They, accordingly, went out and preached everywhere, while the Lord worked with them and backed up the message through the accompanying signs.

#### SHORT CONCLUSION

Some late manuscripts and versions contain a short conclusion after Mark 16:8, as follows:

But all the things that had been commanded they related briefly to those around Peter. Further, after

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facts that are given full credence in accord with all the commandamong us, 2 just as those who ments and legal requirements of from [the] beginning became eye- Jehovah. 7 But they had no child, witnesses and attendants of the because Elizabeth was barren, and message delivered these to us, they both were well along in years. 3 I resolved also, because I have 8 Now as he was acting as priest traced all things from the start in the assignment of his division with accuracy, to write them in before God, 9 according to the logical order to you, most excel- solemn practice of the priestly office lent The oph'i lus, 4 that you may it became his turn to offer incense know fully the certainty of the when he entered into the sanctuary things that you have been taught of Jehovah: 10 and all the multiorally.

1 Whereas many have undertaken 6 They both were righteous before to compile a statement of the God because of walking blamelessly

tude of the people was praying out-5 In the days of Herod, king of side at the hour of offering incense. Ju de'a, there happened to be a 11 To him Jehovah's angel apcertain priest named Zech a ri'ah peared, standing at the right side of the division of A.bi'jah, and he of the incense altar. 12 But Zechhad a wife from the daughters of a ri'ah became troubled at the sight, Aaron, and her name was Elizabeth, and fear fell upon him. 13 Howheard, and your wife Elizabeth will a reth, 27 to a virgin promised in 14 And you will have joy and of the virgin was Mary. 28 And great gladness, and many will remust drink no wine and strong she was deeply disturbed at the drink at all, and he will be filled saying and began to reason out mother's womb; 16 and many of 30 So the angel said to her: "Have back to Jehovah their God. 17 Al- favor with God: 31 and, look! you E-li'jah's spirit and power, to turn give birth to a son, and you are to the practical wisdom of righteous Son of the Most High; and Jehoprepared people."

1113

this? For I am aged and my wife of his kingdom." is well along in years." 19 In 34 But Mary said to the angel: reply the angel said to him: "I "How is this to be, since I am havam Ga'bri el, who stands near ing no intercourse with a man?" before God, and I was sent forth 35 In answer the angel said to her: to speak with you and declare "Holy spirit will come upon you, the good news of these things to and power of the Most High will you. 20 But. look! you will be overshadow you. For that reason silent and not able to speak until also what is born will be called the day that these things take holy, God's Son. 36 And, look! place, because you did not believe Elizabeth your relative has also my words, which will be fulfilled in herself conceived a son, in her old their appointed time." 21 Mean- age, and this is the sixth month while the people continued waiting for her, the so-called barren womfor Zech-a-ri'ah, and they began an; 37 because with God no decto wonder at his delaying in the laration will be an impossibility." sanctuary. 22 But when he came 38 Then Mary said: "Look! Jehoout he was not able to speak to vah's slave girl! May it take place them, and they perceived that he with me according to your declahad just seen a supernatural sight ration." At that the angel departed in the sanctuary; and he kept mak- from her. ing signs to them, but remained dumb. 23 When, now, the days and went into the mountainous of his public service were fulfilled, country with haste, to a city of he went off to his home.

his wife became pregnant; and she ed Elizabeth. 41 Well, as Elizabeth kept herself secluded for five heard the greeting of Mary, the months, saying: 25 "This is the infant in her womb leaped; and way Jehovah has dealt with me in Elizabeth was filled with holy spirit, these days when he has given me 42 and she called out with a loud his attention to take away my cry and said: "Blessed are you reproach among men." among women, and blessed is the

ever, the angel said to him: "Have | 26 In her sixth month the angel no fear. Zech a ri'ah, because your Ga'bri el was sent forth from God supplication has been favorably to a city of Gal'i-lee named Naz'become mother to a son to you, and marriage to a man named Joseph you are to call his name John, of David's house; and the name joice over his birth; 15 for he will said: "Good day, highly favored be great before Jehovah. But he one, Jehovah is with you." 29 But with holy spirit right from his what sort of greeting this might be. the sons of Israel will he turn no fear, Mary, for you have found so, he will go before him with will conceive in your womb and back the hearts of fathers to chil- call his name Jesus. 32 This one dren and the disobedient ones to will be great and will be called ones, to get ready for Jehovah a vah God will give him the throne of David his father. 33 and he will 18 And Zech-a-ri'ah said to the rule as king over the house of Jacob angel: "How am I to be sure of forever, and there will be no end

39 So Mary rose in these days Judah, 40 and she entered into 24 But after these days Elizabeth the home of Zech a ri'ah and greetfruit of your womb! 43 So how is it to be called. 63 And he asked it that this [privilege] is mine, to for a tablet and wrote: "John is its have the mother of my Lord come name." At this they all marveled. to me? 44 For, look! as the sound 64 Instantly his mouth was opened of your greeting fell upon my ears, and his tongue loosed and he began the infant in my womb leaped with to speak, blessing God. 65 And great gladness. 45 Happy too is fear fell upon all those living in she that believed, because there their neighborhood; and in the will be a complete performance of those things spoken to her from Jehovah."

46 And Mary said: "My soul magnifies Jehovah, 47 and my spirit cannot keep from being overjoyed at God my Savior: 48 because he has looked upon the low position of his slave girl. For, look! from now on all generations will pronounce me happy; 49 because the powerful One has done great deeds for me, and holy is his name; 50 and for generations after generfear him. 51 He has performed house of David his servant, 70 just mightily with his arm, he has scatin the intention of their hearts. 52 He has brought down men of fied hungry ones with good things own home.

57 The time now became due for Elizabeth to give birth, and she the eighth day they came to circumcise the young child, and they indeed! but he shall be called perously in the way of peace." John." 61 At this they said to her: "There is no one among your growing and getting strong in spirit, relatives that is called by this and he continued in the deserts name." 62 Then they went asking until the day of showing himself its father by signs what he wanted openly to Israel.

whole mountainous country of Jude'a all these things began to be talked around, 66 and all that heard made note of it in their hearts, saving: "What really will this young child be?" For the hand of Jehovah was indeed with it.

67 And Zech a ri'ah its father was filled with holy spirit, and he prophesied, saying: 68 "Blessed be Jehovah the God of Israel, because he has turned his attention and performed deliverance toward his people. 69 And he has raised up ations his mercy is upon those who a horn of salvation for us in the as he, through the mouth of his tered abroad those who are haughty holy prophets from of old, has spoken 71 of a salvation from our enemies and from the hand of all power from thrones and exalted those hating us: 72 to perform the lowly ones: 53 he has fully satis- mercy in connection with our forefathers and to call to mind his and he has sent away empty those holy covenant, 73 the oath that who had wealth. 54 He has come he swore to Abraham our foreto the aid of Israel his servant, to father, 74 to grant us, after we call to mind mercy, 55 just as he have been rescued from the hands told to our forefathers, to Abraham of enemies, the privilege of fearand to his seed, forever." 56 Then lessly rendering sacred service to Mary remained with her about him 75 with loyalty and rightthree months, and returned to her cousness before him all our days. 76 But as for you, young child, you will be called a prophet of the Most High, for you will go in adbecame mother to a son. 58 And vance before Jehovah to make his the neighbors and her relatives ways ready, 77 to give knowledge heard that Jehovah had magnified of salvation to his people by forhis mercy to her, and they began giveness of their sins, 78 because to rejoice with her. 59 And on of the tender compassion of our God. With this [compassion] a davbreak will visit us from on were going to call it by the name high, 79 to give light to those of its father, Zech a ri'ah, 60 But sitting in darkness and death's its mother answered and said: "No, shadow, to direct our feet pros-

80 And the young child went on

went forth from Caesar Au gus'- known the saying that had been tus for all the inhabited earth to spoken to them concerning this be registered: 2 (this first regis- young child. 18 And all that heard tration took place when Qui rin'i us marveled over the things told them was governor of Syria;) 3 and all by the shepherds, 19 but Mary people went traveling to be regis- began to preserve all these sayings, 4 Of course, Joseph also went up 20 Then the shepherds went back, from Gal'i-lee, out of the city glorifying and praising God for of Naz'a reth, into Ju de'a, to Da- all the things they heard and saw. vid's city, which is called Beth'le- just as these had been told them. hem, because of his being a member of the house and family of the full for circumcising him, his David. 5 to get registered with name was also called Jesus, the Mary, who had been given him in name called by the angel before marriage as promised, at present he was conceived in the womb. heavy with child, 6 While they were there, the days came to the fying them according to the law of full for her to give birth. 7 And Moses came to the full, they brought she gave birth to her son, the him up to Jerusalem to present first-born, and she bound him with him to Jehovah, 23 just as it is cloth bands and laid him in a manger, because there was no place for them in the lodging room.

country shepherds living out of is said in the law of Jehovah: doors and keeping watches in the "A pair of turtledoves or two young night over their flocks. 9 And sud- pigeons." denly Jehovah's angel stood by them, and Jehovah's glory gleamed around them, and they became very Christ the Lord, in David's city.

now in those days a decree 17 When they saw it, they made tered, each one to his own city, drawing conclusions in her heart.

21 Now when eight days came to

22 Also, when the days for puriwritten in Jehovah's law: "Every male opening a womb must be called holy to Jehovah." 24 and 8 There were also in that same to offer sacrifice according to what

1115 Jesus born, Angels praise God, Circumcised, Simeon LUKE 2:1-34

25 And, look! there was a man in Jerusalem named Sim'e-on, and this man was righteous and reverfearful. 10 But the angel said to ent. waiting for Israel's consolation, them: "Have no fear, for, look! and holy spirit was upon him. I am declaring to you good news 26 Furthermore, it had been di-of a great joy that all the people vinely revealed to him by the holy will have, 11 because there was spirit that he would not see death born to you today a Savior, who is before he had seen the Christ of Jehovah. 27 Under the power of 12 And this is a sign for you; you the spirit he now came into the will find an infant bound in cloth temple; and as the parents brought bands and lying in a manger." the young child Jesus in to do for 13 And suddenly there came to be it according to the customary pracwith the angel a multitude of the tice of the law, 28 he himself reheavenly army, praising God and ceived it into his arms and blessed saying: 14 "Glory in the heights God and said: 29 "Now, Sovereign above to God, and upon earth Lord, you are letting your slave go peace among men of good will." free in peace according to your 15 So when the angels had de-declaration: 30 because my eyes parted from them into heaven, the have seen your means of saving shepherds began saying to one an- 31 that you have made ready in other: "Let us by all means go the sight of all the peoples, 32 a clear to Beth'le hem and see this light for removing the veil from the thing that has taken place, which nations and a glory of your people Jehovah has made known to us." Israel." 33 And its father and 16 And they went with haste and mother continued wondering at the found Mary as well as Joseph, and things being spoken about it, the infant lying in the manger, 34 Also, Sime on blessed them, but

said to Mary its mother: "Look! him they were astounded, and his This one is laid for the fall and mother said to him: "Child, why the rising again of many in Israel did you treat us this way? Here and for a sign to be talked against your father and I in mental dis-35 (yes, a long sword will be run tress have been looking for you." through the soul of you yourself), 49 But he said to them: "Why did in order that the reasonings of you have to go looking for me?

etess, Phan'u·el's daughter, of Ash'er's tribe (this woman was well saying that he spoke to them. along in years, and had lived with her virginity, 37 and she was a supplications. 38 And in that very in favor with God and men. hour she came near and began 9 In the fifteenth year of the returning thanks to God and speaking about [the child] to all those when Pontius Pilate was governor

ting strong, being filled with wis-

upon him. 41 Now his parents were accusquaintances. 45 But, not finding of God." him, they returned to Jerusalem. making a diligent search for him, the crowds coming out to be bap-46 Well, after three days they tized by him: "You offspring of found him in the temple, sitting vipers, who has shown you how in the midst of the teachers and to flee from the coming wrath? listening to them and questioning 8 Therefore produce fruits that them. 47 But all those listening befit repentance. And do not start to him were in constant amaze- saying within yourselves, 'As a fament at his understanding and his ther we have Abraham.' For I say

many hearts may be uncovered." Did you not know that I must be 36 Now there was Anna a proph- in the [house] of my Father?" 50 However, they did not grasp the

51 And he went down with them a husband for seven years from and came to Naz'a reth, and he continued subject to them. Also, widow now eighty-four years old), his mother carefully kept all these who was never missing from the sayings in her heart. 52 And temple, rendering sacred service Jesus went on progressing in wisnight and day with fastings and dom and in physical growth and

o reign of Ti-be'ri-us Caesar, waiting for Jerusalem's deliverance. of Ju-de'a, and Herod was district 39 So when they had carried ruler of Gal'i-lee, but Philip his out all the things according to the brother was district ruler of the law of Jehovah, they went back country of It-u-rae'a and Trachinto Gal'i-lee to their own city o ni'tis, and Ly sa'ni as was dis-Naz'a reth. 40 And the young trict ruler of Ab i le'ne, 2 in the child continued growing and get- days of chief priest An'nas and of Ca'ia phas, God's declaration came dom, and God's favor continued to John the son of Zech-a-ri'ah in the wilderness.

3 So he came into all the countomed to go from year to year to try around the Jordan, preaching Jerusalem for the festival of the baptism [in symbol] of repentance passover. 42 And when he became for forgiveness of sins. 4 just as twelve years old, they went up ac- it is written in the book of the cording to the custom of the festi- words of Isaiah the prophet: "Lisval 43 and completed the days, ten! Someone is crying out in the But when they were returning, the wilderness, 'Prepare the way of Jeboy Jesus remained behind in Jeru- hovah, you people, make his roads salem, and his parents did not straight. 5 Every gully must be notice it. 44 Assuming that he filled up, and every mountain and was in the company traveling to- hill leveled down, and the curves gether, they covered a day's dis- must become straight ways and the tance and then began to hunt him rough places smooth ways: 6 and up among the relatives and ac- all flesh will see the saving means

7 Therefore he began to say to answers. 48 Now when they saw to you that God has power to raise

the trees; every tree, therefore, not you." producing fine fruit is to be cut down and thrown into the fire."

10 And the crowds would ask him: "What, then, shall we do?" 11 In reply he would say to them: "Let the man that has two undergarments share with the man that 24 [son] of Mat'that, has none, and let him that has things to eat do the same." 12 But even tax collectors came to be baptized, and they said to him: "Teacher, what shall we do?" 13 He said to them: "Do not demand anything more than the tax rate." 14 Also, those in military service would ask him: "What shall we also do?" And he said to them: | 26 [son] of Ma'ath, "Do not harass anybody or accuse anybody falsely, but be satisfied with your provisions."

15 Now as the people were in expectation and all were reason- 27 ing in their hearts about John: "May he perhaps be the Christ?" 16 John gave the answer, saving to all: "I, for my part, baptize you with water: but the one stronger 28 than I am is coming, the lace of whose sandals I am not fit to untie. He will baptize you people with holy spirit and fire. 17 His winnowing shovel is in his hand 29 to clean up his threshing floor completely and to gather the wheat into his storehouse, but the chaff he will burn up with fire that cannot be put out."

18 Therefore he also gave many other exhortations and continued declaring good news to the people. 19 But Herod the district ruler. for being reproved by him con- 31 [son] of Me'le-a, cerning He·ro'di·as the wife of his brother and concerning all the wicked deeds that Herod did. 20 added also this to all those [deeds]: he locked John up in

prison.

21 Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven | 33 was opened up 22 and the holy spirit in bodily shape like a dove

up children to Abraham from these came down upon him, and a voice stones. 9 Indeed, the ax is al- came out of heaven: "You are my ready in position at the root of Son, the beloved: I have approved

> 23 Furthermore, Jesus himself. when he commenced [his work], was about thirty years old, being the son, as the opinion was.

of Joseph. [son] of He'li. son l of Le'vi. son of Mel'chi. [son] of Jan'na·i. son of Joseph.

25 [son] of Mat ta thi'as. son of A'mos. son of Na'hum. [son] of Es'li. [son] of Nag'ga·i,

son of Mat ta thi'as, son of Sem'e in,

son of Jo'sech. son of Jo'da. [son] of Jo an'an,

son] of Rhe'sa, [son] of Ze·rub'ba·bel, [son] of She·al'ti·el, son of Ne'ri.

Ison | of Mel'chi. son] of Ad'di. [son] of Co'sam. [son] of El·ma'dam, [son] of Er, [son] of Jesus,

sonl of E·li·e'zer. son of Jo'rim. sonl of Mat'that. [son] of Le'vi.

30 [son] of Sym'e on, [son] of Judas, [son] of Joseph, son] of Jo'nam,

son l of E·li'a·kim.

son] of Men'na, [son] of Mat'ta tha, Ison of Nathan.

son] of David, Ison I of Jes'se. [son] of O'bed, Ison of Bo'az. [son] of Sal'mon,

[son] of Nah'shon, [son] of Am·min'a·dab, [son] of Ar'ni,

[son] of Hez'ron,

[son] of Pe'rez. Ison of Judah, 34 [son] of Jacob. sonl of Isaac [son] of Abraham, [son] of Te'rah, [son] of Na'hor, [son] of Se'rug, [son] of Re'u, [son] of Pe'leg, [son] of E'ber, [son] of She'lah, [son] of Ca·i'nan. [son] of Ar pach shad, [son] of Shem, [son] of Noah, [son] of La'mech. 37 [son] of Me·thu'se·lah, son of E'noch. [son] of Ma·ha'la·le·el, [son] of Ca·i'nan [son] of E'nosh, [son] of Seth, [son] of Adam, Ison | of God,

4 Now Jesus, full of holy spirit, read, 1. So the turned away from the Jordan, prophet Isaiah was handed him, turned away from the Jordan, prophet mand the scroll and and he was led about by the spirit and he opened the scroll and in the wilderness 2 for forty days, found the place where it was writwhile being tempted by the Devil, ten: 18 "Jehovah's spirit is upon Furthermore, he ate nothing in me, because he anointed me to dethose days, and so, when they were clare good news to the poor, he concluded, he felt hungry. 3 At sent me forth to preach a release this the Devil said to him: "If you to the captives and a recovery of are a son of God, tell this stone to sight to the blind, to send the become a loaf of bread." 4 But crushed ones away with a release, Jesus replied to him: "It is written. 19 to preach Jehovah's acceptable 'Man must not live by bread year." 20 With that he rolled up alone."

showed him all the kingdoms of eyes of all in the synagogue were the inhabited earth in an instant intently fixed upon him. 21 Then of time; 6 and the Devil said to he started to say to them: "Today him: "I will give you all this this scripture that you just heard authority and the glory of them, is fulfilled." because it has been delivered to 22 And they all began to give me, and to whomever I wish I give favorable witness about him and it. 7 You, therefore, if you do an to marvel at the winsome words act of worship before me, it will proceeding out of his mouth, and all be yours." 8 In reply Jesus they were saying: "This is a son said to him: "It is written, 'It is of Joseph, is it not?" 23 At this Jehovah your God you must wor- he said to them: "No doubt you ship, and it is to him alone you will apply this illustration to me, must render sacred service."

and stationed him upon the battle- Ca.per'na.um do also here in your ment of the temple and said to home territory." 24 But he said:

him: "If you are a son of God, hurl yourself down from here; 10 for it is written. 'He will give his angels a charge concerning you, to preserve you,' 11 and, 'They will carry you on their hands, that you may at no time strike your foot against a stone." 12 In answer Jesus said to him: "It is said, 'You must not put Jehovah your God to the test." 13 So the Devil, having concluded all the temptation, retired from him until another convenient time.

14 Now Jesus returned in the power of the spirit into Gal'i-lee. And good talk concerning him spread out through all the surrounding country. 15 Also, he began to teach in their synagogues. being held in honor by all.

16 And he came to Naz'a reth. where he had been reared; and, according to his custom on the sabbath day, he entered into the synagogue, and he stood up to Now Jesus, full of holy spirit, read, 17 So the scroll of the the scroll, handed it back to the 5 So he brought him up and attendant and sat down; and the

'Physician, cure yourself; the things 9 Now he led him into Jerusalem we heard as having happened in

"Truly I tell you that no prophet and they made request of him in Israel in the days of E-li'jah, began ministering to them. when the heaven was shut up 40 But when the sun was setthree years and six months, so that ting, all those who had people sick a great famine fell upon all the with various diseases brought them land. 26 vet E-li'iah was sent to to him. By laying his hands upon none of those [women], but only each one of them he would cure to Zar'e phath in the land of Si'- them. 41 Demons also would come don to a widow. 27 Also, there out of many, crying out and saywere many lepers in Israel in the ing: "You are the Son of God." time of E-li'sha the prophet, yet not one of them was cleansed, but Na'a man the man of Syria." 28 Now all those hearing these things in the synagogue became he went out and proceeded to a filled with anger; 29 and they lonely place. But the crowds began rose up and hurried him outside hunting about for him and came the city, and they led him to the out as far as he was, and they brow of the mountain upon which tried to detain him from going their city had been built, in order away from them. 43 But he said to throw him down headlong. 30 But he went through the midst of them and continued on his way.

31 And he went down to Caper'na · um. a city of Gal'i · lee. And he was teaching them on the sabbath; 32 and they were astounded at his way of teaching. because his speech was with au- and listening to the word of God, thority. 33 Now in the synagogue he was standing beside the lake there was a man with a spirit, an of Gen nes'a ret. 2 And he saw unclean demon, and he shouted two boats docked at the lakeside, with a loud voice: 34 "Ah! What but the fishermen had got out of have we to do with you, Jesus you them and were washing off their Naz-a-rene'? Did you come to de- nets. 3 Going aboard one of the stroy us? I know exactly who you boats, which was Simon's, he asked are, the Holy One of God." 35 But him to pull away a bit from land. Jesus rebuked it, saying: "Be silent, Then he sat down, and from the and come out of him." So, after boat he began teaching the crowds. throwing the man down in their 4 When he ceased speaking, he midst, the demon came out of said to Simon: "Pull out to where him without hurting him. 36 At it is deep, and you men let down this, astonishment fell upon all, your nets for a catch." 5 But and they began to converse with Simon in reply said: "Instructor, one another, saying: "What sort for a whole night we toiled and of speech is this, because with took nothing, but at your bidding authority and power he orders the I will lower the nets." 6 Well, unclean spirits, and out they when they did this, they enclosed come?" 37 So the news concern- a great multitude of fish. In fact, ing him kept going out into every their nets began ripping apart. corner of the surrounding country. 7 So they motioned to their part-

synagogue he entered into Simon's assist them; and they did come, home. Now Simon's mother-in-law and they filled both boats, so that was distressed with a high fever, these began to sink. 8 Seeing this,

is accepted in his home territory, for her, 39 So he stood over her 25 For instance. I tell you in and rebuked the fever, and it truth, There were many widows left her. Instantly she rose and

> But, rebuking them, he would not permit them to speak, because they knew him to be the Christ.

> 42 However, when it became day, to them: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth." 44 Accordingly he went on preaching in the synagogues of Ju-de'a.

5 On an occasion when the crowd was pressing close upon him 38 After getting up out of the ners in the other boat to come and

Simon Peter fell down at the knees to reason, saying: "Who is this of Jesus, saving: "Depart from me, that is speaking blasphemies? Who because I am a sinful man, Lord." 9 For at the catch of fish which 22 But Jesus, discerning their reathey took up astonishment overwhelmed him and all those with "What are you reasoning out in him. 10 and likewise both James your hearts? 23 Which is easier, and John. Zeb'e-dee's sons, who to say, 'Your sins are forgiven you.' were sharers with Simon, But Jesus or to say, 'Get up and walk'? said to Simon: "Stop being afraid. 24 But in order for you to know From now on you will be catching that the Son of man has authority men alive." 11 So they brought on the earth to forgive sins-" he the boats back to land, and abandoned everything and followed him.

he was in one of the cities, look! home." 25 And instantly he rose a man full of leprosy! When he up before them, picked up what caught sight of Jesus he fell upon he used to lie on and went off to his face and begged him, saying: "Lord, if you just want to, you can an ecstasy seized one and all, and make me clean." 13 And so. stretching out his hand, he touched became filled with fear, saving: him, saying: "I want to. Be made clean." And immediately the leprosy vanished from him. 14 And he gave the man orders to tell noin the deserts and praying.

Gal'i·lee and Ju·de'a and Jerucarrying on a bed a man who was ners to repentance." paralyzed, and they were seeking a way to bring him in and place ciples of John fast frequently and him before him. 19 So, not find- offer supplications, and so do those ing a way to bring him in on of the Pharisees, but yours eat and account of the crowd, they climbed drink." 34 Jesus said to them: up to the roof, and through the "You cannot make the friends of tiling they let him down with the the bridegroom fast while the bridelittle bed among those in front of groom is with them, can you? Jesus. 20 And when he saw their 35 Yet days will come when the faith he said: "Man, your sins are bridegroom will indeed be taken forgiven you." 21 Thereupon the away from them; then they will scribes and the Pharisees started fast in those days."

can forgive sins except God alone?" sonings, said in answer to them: said to the paralyzed man: "I say to you, Get up and pick up your 12 On a further occasion while little bed and be on your way his home, glorifying God. 26 Then they began to glorify God, and they "We have seen strange things today!"

Cures lener, paralytic, Levi's recention

27 Now after these things he went out and beheld a tax collector body: "But go off and show your- named Le'vi sitting at the tax self to the priest, and make an office, and he said to him: "Be offering in connection with your my follower." 28 And leaving cleansing, just as Moses directed, everything behind he rose up and for a witness to them." 15 But went following him. 29 Also, Le'vi the word about him was spreading spread a big reception feast for him the more, and great crowds would in his house; and there was a come together to listen and to be great crowd of tax collectors and cured of their sicknesses. 16 How- others who were with them reclinever, he continued in retirement ing at the meal, 30 At this the Pharisees and their scribes began 17 In the course of one of the murmuring to his disciples, savdays he was teaching, and Phari- ing: "Why is it you eat and drink sees and teachers of the law who with tax collectors and sinners?" had come out of every village of 31 In reply Jesus said to them: "Those who are healthy do not salem were sitting there; and Je- need a physician, but those who hovah's power was there for him are ailing do. 32 I have come to to do healing. 18 And, look! men call, not righteous persons, but sin-

33 They said to him: "The dis-

36 Further, he went on to give | hand was restored, 11 But they an illustration to them: "No one became filled with madness, and outer garment; but if he does, Jesus, then both the new patch tears away and the patch from the new garment does not match the old. 37 Moreover, no one puts new wine night in prayer to God. 13 But into old wineskins; but if he does, when it became day he called his then the new wine will burst the disciples to him and chose from wineskins, and it will be spilled among them twelve, whom he also out and the wineskins will be named apostles: 14 Simon, whom ruined. 38 But new wine must be put into new wineskins. 39 No one that has drunk old wine wants and Philip and Bar·thol'o·mew, new; for he says, "The old is nice."

6 Now on a sabbath he happened to be passing through grainfields, and his disciples were plucking and eating the heads of grain. rubbing them with their hands. 2 At this some of the Pharisees said: "Why are you doing what is and took his station on a level not lawful on the sabbath?" 3 But place, and there was a great crowd Jesus said in reply to them: "Have of his disciples, and a great multiyou never read the very thing tude of people from all of Ju-de'a David did when he and the men and Jerusalem and the maritime with him got hungry? 4 How he country of Tyre and Si'don, who entered into the house of God and came to hear him and be healed received the loaves of presentation of their sicknesses. 18 Even those and ate and gave some to the men troubled with unclean spirits were with him, which it is lawful for cured. 19 And all the crowd were no one to eat but for the priests seeking to touch him, because power only?" 5 And he went on to say to them: "Lord of the sabbath is them all. what the Son of man is."

6 In the course of another sabbath he entered into the synagogue say: and began teaching. And there was a man present whose right vours is the kingdom of God, hand was withered. 7 The scribes 21 "Happy are you who hung and the Pharisees were now watching him closely to see whether he would cure on the sabbath, in because you will laugh. order to find some way to accuse him. 8 He, however, knew their men hate you, and whenever they reasonings, yet he said to the man exclude you and reproach you and with the withered hand: "Get up cast out your name as wicked for and stand in the center." And he the sake of the Son of man. 23 Rerose and took his stand. 9 Then joice in that day and leap, for. Jesus said to them: "I ask you look! your reward is great in heav-men, Is it lawful on the sabbath en, for those are the same things to do good or to do injury, to save their forefathers used to do to the or to destroy a soul?" 10 And prophets. after looking around at them all. he said to the man: "Stretch out sons, because you are having your your hand." He did so, and his consolation in full.

cuts a patch from a new outer they began to talk over with one garment and sews it onto an old another what they might do to

> 12 In the progress of these days he went out into the mountain to pray, and he continued the whole he also named Peter, and Andrew his brother, and James and John. 15 and Matthew and Thomas, and James [the son] of Al-phae'us, and Simon who is called "the zealous one." 16 and Judas [the son] of James, and Judas Is car'i ot, who turned traitor.

17 And he came down with them was going out of him and healing

20 And he lifted up his eyes upon his disciples and began to

"Happy are you poor, because

21 "Happy are you who hunger now, because you will be filled.

"Happy are you who weep now.

22 "Happy are you whenever

24 "But woe to you rich per-

hungry.

"Woe, you who are laughing now, because you will mourn and weep, tration to them: "A blind man

the false prophets.

also; and from him that takes withhold even the undergarment. 30 Give to everyone asking you, back.

31 "Also, just as you want men eye. to do to you, do the same way to 43 "For there is not a fine tree

them.

you, of what credit is it to you? For even the sinners love those by its own fruit. For example, peoloving them. 33 And if you do ple do not gather figs from thorns. good to those doing good to you, really of what credit is it to you? bush. 45 A good man brings forth Even the sinners do the same, good out of the good treasure of 34 Also, if you lend [without in- his heart, but a wicked man brings terest] to those from whom you forth what is wicked out of his hope to receive, of what credit is wicked [treasure]; for out of it to you? Even sinners lend [without interest] to sinners that they speaks. may get back as much. 35 To the contrary, continue to love your ing merciful, just as your Father is merciful.

25 "Woe to you who are filled | overflowing. For with the measure up now, because you will go that you are measuring out, they will measure out to you in return."

39 Then he also spoke an illus-26 "Woe, whenever all men speak cannot guide a blind man, can well of you, for things like these he? Both will tumble into a pit, are what their forefathers did to will they not? 40 A pupil is not above his teacher, but everyone 27 "But I say to you who are that is perfectly instructed will be listening, Continue to love your like his teacher. 41 Why, then, do enemies, to do good to those hating you look at the straw that is in you, 28 to bless those cursing you, your brother's eye, but do not obto pray for those who are insulting serve the rafter that is in your you, 29 To him that strikes you own eye? 42 How can you say to on the one cheek, offer the other your brother, 'Brother, allow me to extract the straw that is in your away your outer garment, do not eye,' while you yourself are not looking at the rafter in that eye of yours? Hypocrite! First extract the and from the one taking your rafter from your own eye, and then things away do not ask [them] you will see clearly how to extract the straw that is in your brother's

producing rotten fruit; again there 32 "And if you love those loving is not a rotten tree producing fine fruit. 44 For each tree is known nor do they cut grapes off a thornthe heart's abundance his mouth

46 "Why, then, do you call me 'Lord! Lord!' but do not do the enemies and to do good and to lend things I say? 47 Everyone that [without interest], not hoping for comes to me and hears my words anything back; and your reward and does them, I will show you will be great, and you will be sons whom he is like: 48 He is like a of the Most High, because he man building a house, who dug and is kind toward the unthankful went down deep and laid a foundaand wicked, 36 Continue becom- tion upon the rock-mass, Consequently, when a flood arose, the river dashed against that house. 37 "Moreover, stop judging, and but was not strong enough to shake you will by no means be judged; it, because of its being well built. and stop condemning, and you will 49 On the other hand, he who by no means be condemned. Keep hears and does not do, is like a on releasing, and you will be re- man who built a house upon leased. 38 Practice giving, and the ground without a foundation. people will give to you. They will Against it the river dashed, and pour into your laps a fine measure, immediately it collapsed, and the pressed down, shaken together and ruin of that house became great."

people, he entered into Ca per'- and he gave him to his mother. na·um, 2 Now a certain army 16 Now fear seized them all, and officer's slave, who was dear to they began to glorify God, saying: him, was ailing and was about to "A great prophet has been raised pass away. 3 When he heard about up among us," and, "God has Jesus, he sent forth older men of turned his attention to his people." the Jews to him to ask him to 17 And this news concerning him come and bring his slave safely spread out into all Ju-de'a and all through. 4 Then those that came the surrounding country. un to Jesus began to entreat him 18 Now John's disciples reported earnestly, saying: "He is worthy to him about all these things. of your conferring this upon him, 19 So John summoned a certain 5 for he loves our nation and he two of his disciples and sent them himself built the synagogue for us." to the Lord to say: "Are you the 6 So Jesus started off with them. Coming One or are we to expect a But when he was not far from the different one?" 20 When they house, the army officer had already sent friends to say to him: "Sir, do not bother, for I am not to you to say, 'Are you the Coming fit to have you come in under my One or are we to expect another?" roof. 7 For that reason I did not 21 In that hour he cured many of consider myself worthy to come to you. But say the word, and let my servant be healed. 8 For I too many blind persons the favor of am a man placed under authority, seeing. 22 Hence in answer he having soldiers under me, and I said to the [two]: "Go your way, say to this one, 'Be on your way!' report to John what you saw and and he is on his way, and to an- heard: the blind are receiving other, 'Come!' and he comes, and sight, the lame are walking, the to my slave, 'Do this!' and he does it." 9 Well, when Jesus heard these things he marveled at him, and he turned to the crowd following him and said: "I tell you, Not happy is he who has not stumbled even in Israel have I found so great a faith." 10 And those that had been sent, on getting back to the house, found the slave in good health.

Officer's faith. Dead raised. John's inquiry

11 Closely following this he traveled to a city called Na'in, and his disciples and a great crowd were then, did you go out to see? A traveling with him. 12 As he got near the gate of the city, why, look! there was a dead man being dress and existing in luxury are carried out, the only-begotten son in royal houses. 26 Really, then, of his mother. Besides, she was a what did you go out to see? A widow. A considerable crowd from prophet? Yes, I tell you, and far the city was also with her. 13 And more than a prophet. 27 This is when the Lord caught sight of he concerning whom it is written, her, he was moved with pity for Look! I am sending forth my mesher, and he said to her: "Stop senger before your face, who will weeping." 14 With that he ap- prepare your way ahead of you.' proached and touched the bier, 28 I tell you, Among those born and the bearers stood still, and he of women there is none greater

7 When he had completed all his Get up!" 15 And the dead man sayings in the hearing of the sat up and started to speak,

came up to him the men said: "John the Baptist dispatched us sicknesses and grievous diseases and wicked spirits, and granted lepers are being cleansed and the deaf are hearing, the dead are being raised up, the poor are being told the good news, 23 And over me."

24 When the messengers of John had gone away, he started to say to the crowds concerning John: "What did you go out into the wilderness to behold? A reed being tossed by the wind? 25 What, man dressed in soft outer garments? Why, those in splendid said: "Young man, I say to you, than John; but a person that is a

is greater than he is." 29 (And other for fifty. 42 When they did all the people and the tax col- not have anything with which to lectors, when they heard [this], declared God to be righteous, they both. Therefore, which of them having been baptized with the will love him the more?" 43 In baptism of John. 30 But the answer Simon said: "I suppose it Pharisees and those versed in the Law disregarded the counsel of God to them, they not having been "You judged correctly." 44 With baptized by him.)

31 "With whom, therefore, shall I compare the men of this generation, and whom are they like? 32 They are like young children say, 'We played the flute for you, but you did not dance; we wailed, but you did not weep.' 33 Correspondingly, John the Baptist has come neither eating bread nor drinking wine, but you say, 'He has say, 'Look! A man gluttonous and of tax collectors and sinners!' righteous by all its children."

36 Now a certain one of the Pharisees kept asking him to dine with him. Accordingly he entered into the house of the Pharisee and reclined at the table, 37 And, you; go your way in peace." look! a woman who was known in the city to be a sinner, learned brought an alabaster case of perfumed oil, 38 and, taking a posiand started to wet his feet with her tears and she would wipe them off with the hair of her head. Also, invited him said within himself: "This man, if he were a prophet, would know who and what kind of woman it is that is touching him, collected together with those that that she is a sinner." 40 But in went to him from city after city, reply Jesus said to him: "Simon, I he spoke by means of an illustrahave something to say to you." He tion: 5 "A sower went out to sow said: "Teacher, say it!"

certain lender; the one was in debt and was trampled down, and the

lesser one in the kingdom of God | for five hundred de nar'i i, but the pay back, he freely forgave them is the one to whom he freely forgave the more." He said to him: that he turned to the woman and said to Simon: "Do you behold this woman? I entered into your house; you gave me no water for my feet. But this woman wet my feet with sitting in a market place and cry- her tears and wiped them off with ing out to one another, and who her hair. 45 You gave me no kiss: but this woman, from the hour that I came in, did not leave off tenderly kissing my feet. 46 You did not grease my head with oil; but this woman greased my feet with perfumed oil. 47 By virtue of a demon.' 34 The Son of man has this, I tell you, her sins, many come eating and drinking, but you though they are, are forgiven, because she loved much; but he given to drinking wine, a friend who is forgiven little, loves little." 48 Then he said to her: "Your sins 35 All the same, wisdom is proved are forgiven." 49 At this those reclining at the table with him started to say within themselves: "Who is this man who even forgives sins?" 50 But he said to the woman: "Your faith has saved

8 Shortly afterwards he went journeying from city to city and that he was taking a meal in the from village to village, preaching house of the Pharisee, and she and declaring the good news of the kingdom of God, And the twelve were with him, 2 and certain tion behind at his feet, she wept women that had been cured of wicked spirits and sicknesses, Mary the so-called Mag'da lene, from whom seven demons had come out. she tenderly kissed his feet and 3 and Jo-an'na the wife of Chu'za, greased them with the perfumed oil. Herod's man in charge, and Su-39 At the sight the Pharisee that san'na and many other women, who were ministering to them from their belongings.

4 Now when a great crowd had his seed. Well, as he was sowing, 41 "Two men were debtors to a some of it fell alongside the road

birds of heaven ate it up. 6 Some even what he imagines he has will other landed upon the rock-mass, be taken away from him." and, after sprouting, it dried up 19 Now his mother and brothers because of not having moisture, came toward him, but they were 7 Some other fell among the thorns, unable to get to him because of and the thorns that grew up with the crowd. 20 However, it was reit choked it off. 8 Some other fell ported to him: "Your mother and upon the good soil, and, after your brothers are standing outside sprouting, it produced fruit a hun-wanting to see you." 21 In reply dredfold." As he told these things, he said to them: "My mother and he proceeded to call out: "Let him my brothers are these who hear that has ears to listen. listen."

The sower. His mother. Storm quieted

9 But his disciples began to ask him what this illustration might days he and his disciples got into mean. 10 He said: "To you it is a boat, and he said to them: "Let granted to understand the sacred us cross to the other side of the secrets of the kingdom of God, but lake." So they set sail. 23 But as for the rest it is in illustrations, they were sailing he fell asleep. in order that, though looking, they may look in vain and, though hear- upon the lake, and they began to ing, they may not get the meaning. 11 Now the illustration means this: The seed is the word of God. 12 Those alongside the road are the structor, Instructor, we are about ones that have heard, then the Devil comes and takes the word away buked the wind and the raging of from their hearts in order that the water, and they subsided, and they may not believe and be saved, a calm set in. 25 Then he said 13 Those upon the rock-mass are to them: "Where is your faith?" the ones who, when they hear it, But struck with fear, they marreceive the word with joy, but veled, saying to one another: "Who these have no root; they believe really is this, for he orders even for a season, but in a season of the winds and the water, and they testing they fall away. 14 As for obey him?" that which fell among the thorns, and bring nothing to perfection. 15 As for that on the fine soil, these are the ones that, after worn clothing, and he was staying, hearing the word with a fine and not at home, but among the tombs. with endurance.

16 "No one, after lighting a lamp, covers it with a vessel or puts it underneath a bed, but he puts it Jesus Son of the Most High God? on a lampstand, that those step- I beg you, do not torment me." will not become manifest, neither man. For over a long time it had anything carefully concealed that held him fast, and he was recome into the open. 18 Therefore, fetters under guard, but he would whoever has, more will be given the demon into the lonely places.)

the word of God and do it."

22 In the course of one of the Now a violent windstorm descended fill up with [water] and to be in danger. 24 Finally they went to him and roused him, saying: "Into perish!" Rousing himself, he re-

26 And they put in to shore in these are the ones that have heard, the country of the Ger'a senes, but, by being carried away by anx- which is on the side opposite Gal'ieties and riches and pleasures of i-lee. 27 But as he got out onto this life, they are completely choked land a certain man from the city who had demons met him. And for a considerable time he had not good heart, retain it and bear fruit 28 At the sight of Jesus he cried aloud and fell down before him. and with a loud voice he said: "What have I to do with you, ping in may behold the light. 29 (For he had been ordering the 17 For there is nothing hidden that unclean spirit to come out of the will never become known and never peatedly bound with chains and pay attention to how you listen; for burst the bonds and be driven by him, but whoever does not have. 30 Jesus asked him: "What is your

name?" He said: "Legion." because able to get a cure from anyone many demons had entered into him. 44 approached from behind and 31 And they kept entreating him touched the fringe of his outer garnot to order them to go away into ment, and instantly her flow of the abyss. 32 Now a herd of a blood stopped. 45 So Jesus said: considerable number of swine was "Who was it that touched me?" feeding there on the mountain; so When they were all denying it, they entreated him to permit them Peter said: "Instructor, the crowds to enter into those. And he gave are hemming you in and closely them permission. 33 Then the demons went out of the man and entered into the swine, and the ceived that power went out of me." herd rushed over the precipice 47 Seeing that she had not escaped into the lake and drowned. 34 But notice, the woman came trembling when the herders saw what had and fell down before him and dishappened, they fled and reported closed before all the people the it to the city and to the country- cause for which she touched him side.

to Jesus and found the man from your way in peace." whom the demons came out, clothed 49 While he was yet speaking, and in his sound mind, sitting at a certain representative of the the feet of Jesus; and they be- presiding officer of the synagogue came fearful. 36 Those who had came, saying: "Your daughter has seen it reported to them how the demon-possessed man had been any longer." 50 On hearing this, made well. 37 So all the multitude Jesus answered him: "Have no fear, from the surrounding country of only put forth faith, and she will the Ger'a senes asked him to get be saved." 51 When he reached away from them, because they were the house he did not let anyone in the grip of great fear. Then he go in with him except Peter and went aboard the boat and turned John and James and the girl's away. 38 However, the man from father and mother. 52 But people whom the demons had gone out were all weeping and beating themkept begging to continue with him; but he dismissed the man, saying: 39 "Be on your way back home. and keep on relating what things God did for you." Accordingly he went away, proclaiming through- 54 But he took her by the hand out the whole city what things and called, saying: "Girl, get up!" Jesus did for him.

crowd received him kindly, for they were all expecting him. 41 But, 56 Well, her parents were beside look! a man named Ja'i rus came. and this man was a presiding to tell no one what had happened. officer of the synagogue. And he fell at the feet of Jesus and began 9 Then he called the twelve toto entreat him to enter into his authority over all the demons and house, 42 because he had an only- to cure sicknesses. 2 And so he begotten daughter about twelve sent them forth to preach the years old and she was dying.

thronged him. 43 And a woman, for the trip, neither staff nor food subject to a flow of blood for pouch, nor bread nor silver money;

pressing you." 46 Yet Jesus said: "Someone touched me, for I perand how she was healed instantly. 35 Then people turned out to see 48 But he said to her: "Daughter, what had happened, and they came your faith has made you well: go

selves in grief for her. So he said: "Stop weeping, for she did not die but is sleeping." 53 At this they began to laugh at him scornfully, because they knew she had died, 55 And her spirit returned, and 40 When Jesus got back, the she rose instantly, and he ordered something to be given her to eat. themselves; but he instructed them

kingdom of God and to heal, 3 and As he was going the crowds he said to them: "Carry nothing twelve years, who had not been neither have two undergarments.

4 But wherever you enter into a late and were satisfied, and the home, stay there and leave from surplus that they had was taken there. 5 And wherever people do up, twelve baskets of fragments. not receive you, on going out of 18 Later, while he was praying

and he was in great perplexity though, who do you say I am?" because of its being said by some Peter said in reply: "The Christ that John had been raised up from of God." 21 Then in a stern talk the dead, 8 but by others that to them he instructed them not to E-li'jah had appeared, but by still be telling this to anybody. 22 but others that a certain one of the ancient prophets had risen. 9 Herod go many sufferings and be rejected said: "John I beheaded. Who, then, by the older men and chief priests is this about whom I am hearing and scribes, and be killed, and on such things?" So he was seeking the third day be raised up."

to see him.

turned they recounted to him what me, let him disown himself and things they had done. With that pick up his torture stake day after he took them along and withdrew day and follow me continually. to privacy into a city called Beth- 24 For whoever wants to save his sa'i da. 11 But the crowds, getting soul will lose it; but whoever loses to know it, followed him, And he his soul for my sake is the one received them kindly and began that will save it. 25 Really, what to speak to them about the kingdom does a man benefit himself if he of God, and he healed those need- gains the whole world but loses ing a cure. 12 Then the day his own self or suffers damage? started to decline. The twelve now 26 For whoever becomes ashamed came up and said to him: "Dis- of me and of my words, the Son miss the crowd, that they may go of man will be ashamed of this into the villages and countryside one when he arrives in his glory round about and procure lodging and that of the Father and of the and find provisions, because out holy angels, 27 But I tell you here we are in a lonely place." 13 But he said to them: "You give them something to eat." They said: "We have nothing more than five loaves and two fishes, unless perhaps we ourselves go and buy foodstuffs for all these people." 14 They were, in fact, about five and climbed up into the mountain thousand men. But he said to his to pray. 29 And as he was praying disciples: "Have them recline as at the appearance of his face became meals, in groups of about fifty each." 15 And they did so and had them glitteringly white. 30 Also, look! all recline. 16 Then taking the two men were conversing with him, five loaves and the two fishes, he who were Moses and E-li'jah. looked up to heaven, blessed them 31 These appeared with glory and and broke them up and began to began talking about his departure give them to the disciples to set that he was destined to fulfill before the crowd. 17 So they all at Jerusalem. 32 Now Peter and

that city shake the dust off your alone, the disciples came together feet for a witness against them." to him, and he questioned them, 6 Then starting out they went saying: "Who are the crowds saythrough the territory from village ing that I am?" 19 In reply they to village, declaring the good news said: "John the Baptist; but others, and performing cures everywhere. E-li'jah, and still others, that one 7 Now Herod the district ruler of the ancient prophets has risen." heard of all the things happening, 20 Then he said to them: "You, said: "The Son of man must under-

23 Then he went on to say to 10 And when the apostles re- all: "If anyone wants to come after truthfully, There are some of those standing here that will not taste death at all until first they see the kingdom of God."

28 In actual fact, about eight days after these words, he took Peter and John and James along different and his apparel became

those with him were weighed down In fact, it was concealed from them the two men standing with him, him about this saving. 33 And as these were being separated from him. Peter said to Jesus: among them as to who would be the here, so let us erect three tents, ing the reasoning of their hearts, one for you and one for Moses and took a young child, set it beside what he was saving. 34 But as he ever receives this young child on saying: "This is my Son, the one you is the one that is great." that has been chosen. Listen to him." 36 And as the voice occurred Jesus was found alone. But they kept quiet and did not report to anyone in those days any of the things they saw.

37 On the succeeding day, when they got down from the mountain. a great crowd met him. 38 And. look! a man cried out from the crowd, saying: "Teacher, I beg you to take a look at my son, because he is my only-begotten, 39 and, look! a spirit takes him, and suddenly he cries out, and it throws him into convulsions with foam. after bruising him. 40 And I generation, how long must I continue with you and put up with you? Lead your son over here." 42 But even as he was approaching, the demon dashed him to the ground and violently convulsed him. However, Jesus rebuked the unclean spirit and healed the boy and delivered him to his father. 43 Well, they all began to be astounded at the majestic power of birds of heaven have roosts, but God.

with sleep; but when they got that they might not see through it. fully awake they saw his glory and and they were afraid to question

Transfigured, Expels demons, Inhospitality

46 Then a reasoning entered "Instructor, it is fine for us to be greatest of them. 47 Jesus, knowone for E·li'iah." he not realizing him 48 and said to them: "Whowas saying these things a cloud the basis of my name receives me formed and began to overshadow [too], and whoever receives me them. As they entered into the receives him [also] that sent me cloud, they became fearful. 35 And forth. For he that conducts hima voice came out of the cloud, self as a lesser one among all of

49 In response John said: "Instructor, we saw a certain man expelling demons by the use of your name and we tried to prevent him, because he is not following with us." 50 But Jesus said to him: "Do not you men try to prevent [him], for he that is not against you is for you."

51 As the days were now coming to the full for him to be taken up, he firmly set his face to go to Jerusalem. 52 So he sent forth messengers in advance of him. And they went their way and entered into a village of Sa·mar'i·tans, to and it scarcely withdraws from him | make preparation for him; 53 but they did not receive him, because begged your disciples to expel it, but his face was set for going to they could not." 41 In response Jerusalem. 54 When the disciples Jesus said: "O faithless and twisted James and John saw this they said: "Lord, do you want us to tell fire to come down from heaven and annihilate them?" 55 But he turned and rebuked them. 56 So they went to a different village.

57 Now as they were going on the road, someone said to him: "I will follow you to wherever you may depart." 58 And Jesus said to him: "Foxes have dens and the Son of man has nowhere to Now as they were all marveling lay down his head." 59 Then he at all the things he was doing, said to another: "Be my follower." he said to his disciples: 44 "Give The man said: "Permit me first to lodgment to these words in your leave and bury my father." 60 But ears, for the Son of man is destined he said to him: "Let the dead bury to be delivered into the hands of their dead, but you go away and men." 45 But they continued with- declare abroad the kingdom of out understanding of this saving. God." 61 And still another said:

"I will follow you, Lord: but first it will be more endurable for Tyre permit me to say good-by to those and Si'don in the judgment than in my household." 62 Jesus said for you. 15 And you, Ca-per'nato him: "No man that has put um, will you perhaps be exalted his hand to a plow and looks at to heaven? Down to Ha'des you will the things behind is well fitted for come! the kingdom of God."

10 After these things the Lord designated seventy others and sent them forth by twos in advance of him into every city and place to which he himself was going to come. 2 Then he began to say to them: "The harvest, indeed, is great, but the workers are few. Therefore beg the Master of the harvest to send out workers into his harvest. 3 Go forth. Look! I am sending you forth as lambs in I have given you the authority to among wolves. 4 Do not carry a purse, nor a food pouch, nor sandals, and do not embrace anybody in greeting along the road. 5 Wherever you enter into a house say first, 'May this house have peace.' 6 And if a friend of peace is there, your peace will rest upon him. But if there is not, it will turn back to you. 7 So stay in that house, eating and drinking the things they provide, for the worker is worthy of his wages. Do not be transferring from house to house.

8 "Also, wherever you enter into a city and they receive you, eat the things set before you, 9 and way approved by you. 22 All cure the sick ones in it, and go on telling them. "The kingdom of God has come near to you.' 10 But wherever you enter into a city and and who the Father is, no one they do not receive you, go out into its broad ways and say, 11 'Even the dust that got stuck to our feet from your city we wipe off against you. Nevertheless, keep this in mind, that the kingdom of God has come near.' 12 I tell you that it will be more endurable for Sod'om in that day than for that and kings desired to see the things city.

13 "Wee to you, Cho ra'zin! Wee to you, Beth sa'i da! because if the powerful works that have taken

16 "He that listens to you listens to me [too]. And he that disregards you disregards me [too]. Moreover, he that disregards me disregards [also] him that sent me forth."

17 Then the seventy returned with joy, saying: "Lord, even the demons are made subject to us by the use of your name." 18 At that he said to them: "I began to behold Satan already fallen like lightning from heaven, 19 Look! trample underfoot serpents and scorpions, and over all the power of the enemy, and nothing will by any means do you hurt. 20 Nevertheless, do not rejoice over this. that the spirits are made subject to you, but rejoice because your names have been inscribed in the heavens." 21 In that very hour he became overjoyed in the holy spirit and said: "I publicly praise you, Father, Lord of heaven and earth. because you have carefully hidden these things from wise and intellectual ones, and have revealed them to babes. Yes, O Father, because to do thus came to be the things have been delivered to me by my Father, and who the Son is no one knows but the Father; [knows] but the Son, and he to whom the Son is willing to reveal him."

23 With that he turned to the disciples by themselves and said: "Happy are the eyes that behold the things you are beholding. 24 For I say to you, Many prophets you are beholding but did not see them, and to hear the things you are hearing but did not hear them."

25 Now, look! a certain man place in you had taken place in versed in the Law rose up, to test Tyre and Si'don, they would long him out, and said: "Teacher, by ago have repented sitting in sack- doing what shall I inherit evercloth and ashes. 14 Consequently lasting life?" 26 He said to him:

"What is written in the Law? How attending to many duties. So. she mind,' and, 'your neighbor as yourself." 28 He said to him: "You answered correctly: 'keep on doing this and you will get life."

righteous, the man said to Jesus: "Who really is my neighbor?" 30 In be taken away from her." reply Jesus said: "A certain man was going down from Jerusalem to Jer'i cho and fell among rob- ing, when he stopped, a certain bers, who both stripped him and one of his disciples said to him: inflicted blows, and went off, leaving him half-dead. 31 Now, by just as John also taught his discoincidence, a certain priest was ciples." going down over that road, but. when he saw him, he went by on ever you pray, say, 'Father, let the opposite side. 32 Likewise, a your name be sanctified. Let your Levite also, when he got down to kingdom come. 3 Give us our the place and saw him, went by on bread for the day according to the the opposite side. 33 But a cer-day's requirement. 4 And forgive tain Sa mar'i tan traveling the us our sins, for we ourselves also road came upon him and at seeing forgive everyone that is in debt him, he was moved with pity, to us; and do not bring us into 34 So he approached him and temptation." bound up his wounds, pouring oil 5 Further, he said to them: "Who and wine upon them. Then he of you will have a friend and will mounted him upon his own beast go to him at midnight and say to next day he took out two de nar'i i just come to me on a journey and gave them to the innkeeper, and I have nothing to set before him'? ever you spend besides this. I will in reply, 'Quit making me trouble. that acted mercifully toward him." Jesus then said to him: "Go your way and be doing the same yourself."

the other hand, was distracted with who, if his son asks for a fish,

do you read?" 27 In answer he came near and said: "Lord, does said: "'You must love Jehovah your it not matter to you that my sister God with your whole heart and has left me alone to attend to with your whole soul and with your things? Tell her, therefore, to join whole strength and with your whole in helping me." 41 In answer the Lord said to her: "Martha, Martha, you are anxious and disturbed about many things, 42 A few things, though, are needed, or 29 But, wanting to prove himself just one. For her part, Mary chose the good portion, and it will not

11 Now on the occasion of his being in a certain place praybeing in a certain place pray-"Lord, teach us how to pray,

2 Then he said to them: "When-

and brought him to an inn and him, 'Friend, loan me three loaves, took care of him. 35 And the 6 because a friend of mine has said. 'Take care of him, and what- 7 And that one from inside says repay you when I come back here.' The door is already locked, and 36 Who of these three seems to my young children are with me in you to have made himself neighbor bed: I cannot rise up and give you to the man that fell among the anything.' & I tell you, Although robbers?" 37 He said: "The one he will not rise up and give him anything because of being his friend, certainly because of his bold persistence he will get up and give him what things he needs. 38 Now as they were going their 9 Accordingly I say to you, Keep way he entered into a certain on asking, and it will be given you; village. Here a certain woman keep on seeking, and you will find: named Martha received him as keep on knocking, and it will be guest into the house. 39 This opened to you, 10 For everyone woman also had a sister called asking receives, and everyone seek-Mary, who, however, sat down at ing finds, and to everyone knockthe feet of the Lord and kept listen- ing it will be opened. 11 Indeed, ing to his word. 40 Martha, on which father is there among you

will perhaps hand him a serpent | circumstances of that man become instead of a fish? 12 Or if he worse than the first." also asks for an egg, will hand him a scorpion? 13 Therefore, if you, things a certain woman out of the although being wicked, know how crowd raised her voice and said to give good gifts to your children, to him: "Happy is the womb that how much more so will the Father carried you and the breasts that in heaven give holy spirit to those asking him!"

demon. After the demon came out, it!" the dumb man spoke. And the with me scatters.

comes out of a man, it passes a lamp gives you light by its through parched places in search rays." of a resting place, and, after finding none, it says, 'I will return to my house out of which I moved.' him. So he went in and reclined at 25 And on arriving it finds it swept the table. 38 However, the Phariclean and adorned. 26 Then it see was surprised at seeing that he goes its way and takes along seven did not first wash before the dinner. different spirits more wicked than 39 But the Lord said to him: "Now itself, and, after getting inside, you Pharisees, you cleanse the out-

27 Now as he was saying these you sucked!" 28 But he said: "No, rather, Happy are those hear-14 Later he was expelling a dumb ing the word of God and keeping

29 When the crowds were masscrowds marveled. 15 But certain ing together, he started to say: ones of them said: "He expels the "This generation is a wicked generdemons by means of Be-el'ze-bub ation; it looks for a sign. But no the ruler of the demons." 16 How- sign will be given it except the eyer, others, to tempt him, began sign of Jo'nah. 30 For just as Jo'seeking a sign out of heaven from nah became a sign to the Nin'ehim. 17 Knowing their imagina- vites, in the same way will the tions he said to them: "Every Son of man be also to this gener-kingdom divided against itself ation. 31 The queen of the south comes to desolation, and a house will be raised up in the judgment [divided] against itself falls. 18 So with the men of this generation if Satan is also divided against and will condemn them; because himself, how will his kingdom she came from the ends of the stand? Because you say I expel the earth to hear the wisdom of Sol'odemons by means of Be-el'ze-bub, mon, but, look! something more 19 If it is by means of Be el'ze bub than Sol'o mon is here. 32 The I expel the demons, by whom do men of Nin'e veh will rise in the Your sons expel them? Because of judgment with this generation and this they will be judges of YOU. will condemn it: because they re-20 But if it is by means of God's pented at what Jo'nah preached; finger I expel the demons, the but, look! something more than kingdom of God has really over- Jo'nah is here. 33 After lighting taken you. 21 When a strong man, a lamp, a person puts it, not in a well armed, guards his palace, vault nor under a measuring basket. his belongings continue in peace. but upon the lampstand, that those 22 But when someone stronger stepping in may behold the light. than he is comes against him and 34 The lamp of the body is your conquers him, he takes away his eye. When your eye is simple, your full armament in which he was whole body is also bright; but when trusting, and he divides out the it is wicked, your body is also dark. things he despoiled him of. 23 He 35 Be alert, therefore, Perhaps the that is not on my side is against light that is in you is darkness. me, and he that does not gather 36 Therefore, if your whole body is bright with no part at all dark. 24 "When an unclean spirit it will all be as bright as when

37 When he had spoken this, a Pharisee requested him to dine with they dwell there; and the final side of the cup and dish, but the inside of you is full of plunder and selves did not go in, and those gowickedness. 40 Unreasonable per- ing in you hindered!" sons! He that made the outside made also the inside, did he not? there the scribes and the Pharisees 41 Nevertheless, give as gifts of started in to press upon him terribly mercy the things that are inside, and to ply him with questions and, look! all [other] things are about further things, 54 lying in clean about you. 42 But woe to wait for him, to catch something you Pharisees, because you give the out of his mouth. tenth of the mint and the rue and tenth of the mint and the rue and of every [other] vegetable, but you 12 In the meantime, when the crowd had gathered together pass by the justice and the love in so many thousands that they of God! These things you were under obligation to do, but those he started out by saying first to other things not to omit. 43 Woe his disciples: "Watch out for the to you Pharisees, because you love the front seats in the synagogues and the greetings in the market places! 44 Woe to you, because be revealed, and secret that will you are as those memorial tombs which are not in evidence, so that

fingers!

know [it]!"

forefathers and yet you give con- than many sparrows. sent to them, because these killed tion.

the key of knowledge; you your- spirit will teach you in that very

53 So when he went out from

were stepping upon one another, leaven of the Pharisees, which is hypocrisy. 2 But there is nothing carefully concealed that will not not become known. 3 Wherefore what things you say in the darkmen walk upon them and do not ness will be heard in the light, and what you whisper in private 45 In answer a certain one of rooms will be preached from the those versed in the Law said to housetops. 4 Moreover, I say to him: "Teacher, in saving these you my friends. Do not fear those things you also insult us." 46 Then who kill the body and after this he said: "Woe also to you who are are not able to do anything more. versed in the Law, because you 5 But I will indicate to you whom load men with loads hard to be to fear: Fear him who after killing borne, but you yourselves do not has authority to throw into Getouch the loads with one of Your hen'na. Yes, I tell you, fear this One. 6 Five sparrows sell for two 47 "Woe to you, because you coins of small value, do they not? build the memorial tombs of the Yet not one of them goes forgotten prophets, but your forefathers before God. 7 But even the hairs killed them! 48 Certainly you are of your heads are all numbered. witnesses of the deeds of your Have no fear; you are worth more

8 "I say, then, to you, Everyone the prophets but you are building that confesses union with me be-[their tombs]. 49 On this account fore men, the Son of man will also the wisdom of God also said, 'I confess union with him before the will send forth to them prophets angels of God. 9 But he that disand apostles, and they will kill and owns me before men will be dispersecute some of them, 50 so owned before the angels of God. that the blood of all the prophets 10 And everyone that says a word spilled from the founding of the against the Son of man, it will world may be required from this be forgiven him; but he that blasgeneration, 51 from the blood of phemes against the holy spirit will Abel down to the blood of Zech a- not be forgiven it. 11 But when ri'ah, who was slain between the they bring you in before public altar and the house.' Yes, I tell you, assemblies and government offiit will be required from this genera- cials and authorities, do not become anxious about how or what 52 "Woe to you who are versed in you will speak in defense or what the Law, because you took away you will say; 12 for the holy hour sav."

crowd said to him: "Teacher, tell and tomorrow is cast into an oven, my brother to divide the inherit- how much rather will he clothe ance with me." 14 He said to you, you with little faith! 29 So him: "Man, who appointed me quit seeking what you might eat judge or apportioner over you and what you might drink, and quit persons?" 15 Then he said to being in anxious suspense: 30 for them: "Keep your eyes open and all these are the things the nations guard against every sort of covet- of the world are eagerly pursuing. ousness, because even when a person has an abundance his life these things. 31 Nevertheless, seek does not result from the things he continually his kingdom, and these possesses." 16 With that he spoke things will be added to you. an illustration to them, saving: "The land of a certain rich man because your Father has approved produced well. 17 Consequently he of giving you the kingdom. 33 Sell began reasoning within himself, the things belonging to you and saying, 'What shall I do, now that give gifts of mercy. Make purses I have nowhere to gather my crops?' for yourselves that do not wear 18 So he said, 'I will do this: I will out, a never-failing treasure in the tear down my storehouses and heavens, where a thief does not build bigger ones, and there I will get near nor moth consumes, gather all my grain and all my 34 For where your treasure is, good things: 19 and I will say to there your hearts will be also. my soul: "Soul, you have many good things laid up for many years; your lamps be burning, 36 and take your ease, eat, drink, enjoy you yourselves be like men waiting yourself."' 20 But God said to for their master when he returns him. 'Unreasonable one, this night from the marriage, so that at his they are demanding your soul from arriving and knocking they may at you. Who, then, is to have the once open to him, 37 Happy are things you stored up?' 21 So it those slaves whom the master on goes with the man that lays up arriving finds watching! Truly I treasure for himself but is not rich say to you. He will gird himself toward God."

are you than birds? 25 Who of coming." you by being anxious can add a 41 Then Peter said: "Lord, are cubit to his life span? 26 If, you saying this illustration to us therefore, you cannot do the least or also to all?" 42 And the Lord thing, why be anxious about the said: "Who really is the faithful remaining things? 27 Mark well steward, the discreet one, whom how the lilies grow; they neither his master will appoint over his toil nor spin; but I tell you, Not body of attendants to keep giving

the things you ought to was arrayed as one of these. 28 If. now. God thus clothes the vegeta-13 Then a certain one of the tion in the field that today exists but your Father knows you need

32 "Have no fear, little flock,

35 "Let your loins be girded and and make them recline at the table 22 Then he said to his disciples: and will come alongside and min-"On this account I say to you, ister to them. 38 And if he arrives Quit being anxious about your in the second watch, even if in souls as to what you will eat or the third, and finds them thus, about your bodies as to what you happy are they! 39 But know this, will wear. 23 For the soul is worth that if the householder had known more than food and the body than at what hour the thief would come, clothing. 24 Mark well that the he would have kept watching and ravens neither sow seed nor reap, not have let his house be broken and they have neither barn nor into. 40 You also, keep ready, bestorehouse, and yet God feeds cause at an hour that you do not them. Of how much more worth think likely the Son of man is

even Sol'o mon in all his glory them their measure of food sup-

plies at the proper time? 43 Happy the outward appearance of earth is that slave, if his master on ar- and sky, but how is it you do not riving finds him doing so! 44 I know how to examine this partictell you truthfully, He will appoint ular time? 57 Why do you not him over all his belongings. 45 But judge also for yourselves what is if ever that slave should say in righteous? 58 For example, when his heart, 'My master delays com- you are going with your adversary ing," and should start to beat the at law to a ruler, get to work, menservants and the maidservants, while on the way, to rid yourself of and to eat and drink and get drunk. the dispute with him, that he may 46 the master of that slave will never hale you before the judge. come on a day that he is not and the judge deliver you to the expecting [him] and in an hour court officer, and the court officer that he does not know, and he throw you into prison. 59 I tell will punish him with the greatest you. You will certainly not get out severity and assign him a part from there until you pay over the with the unfaithful ones. 47 Then last small coin of very little value." that slave that understood the will 19 At that very season there were of his master but did not get ready or do in line with his will will be beaten with many strokes. 48 But the one that did not understand and so did things deserving of strokes will be beaten with few. Indeed, everyone to whom much was given, much will be demanded le'ans because they have suffered of him; and the one whom people these things? 3 No, indeed, I tell put in charge of much, they will demand more than usual of him.

earth, and what more is there for tower in Si-lo'am fell, thereby killlighted? 50 Indeed, I have a bap- they were proved greater debtors tism with which to be baptized, than all other men inhabiting and how I am being distressed Jerusalem? 5 No. indeed, I tell until it is finished! 51 Do you imagine I came to give peace on will all be destroyed in the same the earth? No, indeed, I tell you, way." but rather division, 52 For from now on there will be five in one illustration: "A certain man had a house divided, three against two fig tree planted in his vineyard, and and two against three. 53 They he came looking for fruit on it, will be divided, father against son and son against father, mother against daughter and daughter years that I have come looking for against [her] mother, mother-inlaw against [her] daughter-in-law mother-in-law." and violin delle

once you say, 'A storm is coming,' and it turns out so. 55 And when you see that a south wind is blowing, you say, 'There will be a heat

15 certain ones present that reported to him about the Gal-ile'ans whose blood Pilate had mixed with their sacrifices. 2 So in reply he said to them: "Do you imagine that these Gal·i·le'ans were proved worse sinners than all other Gal·iyou; but, unless you repent, you will all likewise be destroyed. 4 Or 49 "I came to start a fire on the those eighteen upon whom the me to wish if it has already been ing them, do you imagine that you; but, unless you repent, you

6 Then he went on to tell this but found none. 7 Then he said to the vinedresser, 'Here it is three fruit on this fig tree, but have found none. Cut it down! Why and daughter-in-law against [her] really should it keep the ground useless?' 8 In reply he said to 54 Then he went on to say also him, 'Master, let it alone also this to the crowds: "When you see a year, until I dig around it and put cloud rising in western parts, at on manure: 9 and if then it produces fruit in the future, [well and good]; but if not, you shall cut it down.""

10 Now he was teaching in one wave,' and it occurs. 56 Hypo- of the synagogues on the sabbath, crites, you know how to examine 11 And, look! a woman with a

spirit of weakness for eighteen got up and locked the door, and years, and she was bent double you start to stand outside and to and was unable to raise herself up knock at the door, saving, 'Sir, open at all. 12 When he saw her, Je- to us.' But in answer he will say sus addressed her and said to her: to you. 'I do not know where you "Woman, you are released from are from.' 26 Then you will start your weakness." 13 And he laid saying, 'We ate and drank in front his hands on her; and instantly of you, and you taught in our she straightened up, and began to broad ways.' 27 But he will speak glorify God. 14 But in response and say to you, 'I do not know the presiding officer of the syna- where you are from Get away from gogue, indignant because Jesus did me, all you workers of unrighteousthe cure on the sabbath, began ness!' 28 There is where [your] to say to the crowd: "There are weeping and the gnashing of your] six days on which work ought to teeth will be, when you see Abrabe done; on them, therefore, come ham and Isaac and Jacob and all and be cured, and not on the sabbath day." 15 However, the Lord God, but yourselves thrown outanswered him and said: "Hypocrites, does not each one of you on the sabbath untie his bull or his ern, and from north and south, ass from the stall and lead it away and will recline at the table in the to give it drink? 16 Was it not due, then, for this woman who is a daughter of Abraham, and whom first, and there are those first who Satan held bound, look! eighteen will be last." years, to be loosed from this bond on the sabbath day?" 17 Well. when he said these things, all his opposers began to feel shame: but all the crowd began to rejoice at all the glorious things done by him.

18 Therefore he went on to say: "What is the kingdom of God like, and with what shall I compare it? 19 It is like a mustard grain that a man took and put in his garden. and it grew and became a tree. and the birds of heaven took up lodging in its branches."

20 And again he said: "With what shall I compare the kingdom of God? 21 It is like leaven, which a woman took and hid in three large measures of flour until the

whole mass was fermented." 22 And he journeyed through from city to city and from village to village, teaching and continuing on his journey to Jerusalem. 23 Now a certain man said to him: "Lord, are those who are being saved few?" He said to them: 24 "Exert yourselves vigorously to get in through the narrow door. because many, I tell you, will seek sees on the sabbath to eat a meal, to get in but will not be able, they were closely watching him. 25 when once the householder has 2 And, look! there was before him

the prophets in the kingdom of side. 29 Furthermore, people will come from eastern parts and westkingdom of God. 30 And, look! there are those last who will be

31 In that very hour certain Pharisees came up, saying to him: "Get out and be on your way from here, because Herod wants to kill you." 32 And he said to them: "Go and tell that fox, 'Look! I am casting out demons and accomplishing healing today and tomorrow, and the third day I shall be finished.' 33 Nevertheless, I must go on my way today and tomorrow and the following day, because it is not admissible for a prophet to be destroyed outside of Jerusalem. 34 Jerusalem. Jerusalem, the killer of the prophets and stoner of those sent forth to herhow often I wanted to gather your children together in the manner that a hen gathers her brood of chicks under her wings, but you people did not want [it]! 35 Look! Your house is abandoned to you. I tell you. You will by no means see me until you say, 'Blessed is he that comes in Jehovah's name."

14 And on an occasion when he went into the house of a certain one of the rulers of the Phari-

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a certain man who had dropsy. | 16 [Jesus] said to him: "A certain these things.

invited by him, 9 and he that in-Then you will have honor in front of all your fellow guests. 11 For everyone that exalts himself will be humbled and he that humbles himself will be exalted."

12 Next he proceeded to say also to the man that invited him: "When you spread a dinner or relatives or rich neighbors. Perhaps some time they might also invite you in return and it would become a repayment to you. 13 But when you spread a feast, invite poor peoyou will be happy, because they have nothing with which to repay resurrection of the righteous ones."

in the kingdom of God."

3 So in response Jesus spoke to man was spreading a grand evening those versed in the Law and to the meal, and he invited many. 17 And Pharisees, saying: "Is it lawful on he sent his slave out at the hour the sabbath to cure or not?" of the evening meal to say to 4 But they kept silent. With that the invited ones, 'Come, because he took hold of [the man], healed things are now ready.' 18 But him and sent [him] away. 5 And they all in common started to beg he said to them: "Who of you, if off. The first said to him, 'I bought his son or bull falls into a well, will a field and need to go out and see not immediately pull him out on it: I ask you, Have me excused.' the sabbath day?" 6 And they 19 And another said, 'I bought five were not able to answer back on yoke of cattle and am going to examine them: I ask you. Have me 7 He then went on to tell the excused.' 20 Still another said, 'I invited men an illustration, as he just married a wife and for this marked how they were choosing the reason I cannot come.' 21 So the most prominent places for them- slave came up and reported these selves, saying to them: 8 "When things to his master. Then the you are invited by someone to a householder became wrathful and marriage feast, do not lie down in said to his slave. 'Go out quickly the most prominent place. Perhaps into the broad ways and the lanes someone more distinguished than of the city, and bring in here the you may at the time have been poor and crippled and blind and lame.' 22 In time the slave said. vited you and him will come and 'Master, what you ordered has been say to you, 'Let this man have done, and yet there is room.' the place.' And then you will start 23 And the master said to the slave. off with shame to occupy the lowest 'Go out into the roads and the place. 10 But when you are in- fenced-in places, and compel them vited, go and recline in the lowest to come in, that my house may be place, that when the man that has filled, 24 For I say to you people, invited you comes he will say to None of those men that were inyou, 'Friend, go on up higher.' vited shall have a taste of my evening meal."

Guests. Invitees beg off. Discipleship costly

25 Now great crowds were traveling with him, and he turned and said to them: 26 "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he canevening meal, do not call your not be my disciple. 27 Whoever is friends or your brothers or your not carrying his torture stake and coming after me cannot be my disciple. 28 For example, who of you that wants to build a tower does not first sit down and calculate the expense, to see if he has enough ple, crippled, lame, blind; 14 and to complete it? 29 Otherwise, he might lay its foundation but not be able to finish it, and all the you. For you will be repaid in the onlookers might start to ridicule him, 30 saying, 'This man started 15 On hearing these things a cer- to build but was not able to finish.' tain one of the fellow guests said to 31 Or what king, marching to meet him: "Happy is he who eats bread another king in war does not first sit down and take counsel whether

belongings can be my disciple.

listen, listen,"

the sinners kept drawing near to him to hear him. 2 Consequently both the Pharisees and the scribes kept muttering, saying: "This man welcomes sinners and my father are abounding with eats with them." 3 Then he spoke bread, while I am perishing here this illustration to them, saying; from famine! 18 I will rise and 4 "What man of you with a hun- journey to my father and say to dred sheep, on losing one of them, him: "Father, I have sinned against will not leave the ninety-nine be- heaven and against you. 19 I am hind in the wilderness and go for no longer worthy of being called the lost one until he finds it? 5 And when he has found it he hired men." 20 So he rose and puts it upon his shoulders and went to his father. While he was rejoices. 6 And when he gets home | yet a long way off, his father caught he calls his friends and his neigh- sight of him and was moved with bors together, saying to them, pity, and he ran and fell upon his 'Rejoice with me, because I have neck and tenderly kissed him. found my sheep that was lost.' 7 I tell you that thus there will 'Father, I have sinned against be more joy in heaven over one heaven and against you. I am no sinner that repents than over longer worthy of being called your ninety-nine righteous ones have no need of repentance.

8 "Or what woman with ten drachma coins, if she loses one the best one, and clothe him with drachma coin, does not light a it, and put a ring on his hand and lamp and sweep her house and sandals on his feet. 23 And bring search carefully until she finds it? the fattened young bull, slaughter 9 And when she has found it she it and let us eat and enjoy ourcalls the women who are her selves, 24 because this my son friends and neighbors together, was dead and came to life again; saying, 'Rejoice with me, because I he was lost and was found.' have found the drachma coin that And they started to enjoy them-I lost.' 10 Thus, I tell you, joy selves. arises among the angels of God over one sinner that repents."

had two sons. 12 And the younger music concert and dancing. 26 So of them said to his father, Father, he called one of the servants to

he is able with ten thousand troops give me the part of the property to cope with the one that comes that falls to my share.' Then he against him with twenty thousand? divided his means of living to 32 If, in fact, he cannot do so, then them. 13 Later, after not many while that one is yet far away he days, the younger son gathered sends out a body of ambassadors all things together and traveled and sues for peace. 33 Thus, you abroad into a distant country, and may be sure, none of you that there squandered his property by does not say good-by to all his living a debauched life. 14 When he had spent everything, a severe 34 "Salt, to be sure, is fine. But famine occurred throughout that if even the salt loses its strength, country, and he started to be in with what will it be seasoned? need. 15 He even went and at-35 It is suitable neither for soil tached himself to one of the citinor for manure. People throw it zens of that country, and he sent outside. Let him that has ears to him into his fields to herd swine. 16 And he used to desire to be Now all the tax collectors and filled with the carob pods which the swine were eating, and no one would give him [anything].

17 "When he came to his senses, he said, 'How many hired men of your son. Make me as one of your 21 Then the son said to him. who son. Make me as one of your hired men.' 22 But the father said to his slaves, 'Quick! bring out a robe,

25 "Now his older son was in the field: and as he came and 11 Then he said: "A certain man got near the house he heard a meant. 27 He said to him. 'Your ter commended the steward, though brother has come, and your father unrighteous, because he acted with slaughtered the fattened young practical wisdom; for the sons of bull, because he got him back in this system of things are wiser in a wrathful and was unwilling to go in. Then his father came out and light are. began to entreat him. 29 In reply many years I have slaved for you the unrighteous riches, so that, you never once gave a kid for me to enjoy myself with my friends. who ate up your means of living with harlots arrived, you slaughhim.' 31 Then he said to him. 'Child, you have always been with me, and all the things that are mine are yours; 32 but we just had to enjoy ourselves and rejoice, because this your brother was dead lost and was found."

Then he went on to say also to the disciples: "A certain man was rich and he had a steward, and this one was accused to him as handling his goods wastefully. 2 So he called him and said to him, 'What is this I hear about you? Hand in the account of your stewardship, for you can no longer manage the house.' 3 Then the steward said to himself, 'What am I to do, seeing that my master will take the stewardship away from me? I am not strong enough to dig. I am ashamed to beg. 4 Ah! I know what I shall do, so that, when I am put out of the stewardship, proceeded to say to the first, 'How much are you owing my master?' 6 He said, 'A hundred bath measures of olive oil.' He said to him, 'Take your written agreement back and sit down and quickly write adultery, and he that marries a fifty.' 7 Next, he said to another woman divorced from a husband one, 'Now you, how much are you commits adultery. owing?' He said, 'A hundred cor 19 "But a certain man was rich. measures of wheat.' He said to him, and he used to deck himself with "Take your written agreement back purple and linen, enjoying himself

him and inquired what these things | and write eighty.' 8 And his masgood health.' 28 But he became practical way toward their own generation than the sons of the

9 "Also, I say to you, Make he said to his father, 'Here it is so friends for yourselves by means of and never once did I transgress when such fail, they may receive your commandment, and yet to me you into the everlasting dwelling places. 10 The person faithful in what is least is faithful also in 30 But as soon as this your son much, and the person unrighteous in what is least is unrighteous also in much, 11 Therefore, if you tered the fattened young bull for have not proved yourselves faithful in connection with the unrighteous riches, who will entrust you with what is true? 12 And if you have not proved yourselves faithful in connection with what is another's, who will give you what is for yourand came to life, and he was selves? 13 No house servant can be a slave to two masters; for, either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to riches."

14 Now the Pharisees, who were money lovers, were listening to all these things, and they began to sneer at him. 15 Consequently he said to them: "You are those who declare yourselves righteous before men, but God knows your hearts; because what is lofty among men is a disgusting thing in God's sight.

16 "The Law and the Prophets were until John. From then on the kingdom of God is being declared people will receive me into their as good news, and every sort of homes.' 5 And calling to him each person is pressing forward toward one of the debtors of his master he it. 17 Indeed, it is easier for heaven and earth to pass away than for one particle of a letter of the Law to go unfulfilled.

18 "Everyone that divorces his wife and marries another commits

from day to day with magnificence, and he were thrown into the sea 20 But a certain beggar named than for him to stumble one of Laz'a rus used to be put at his these little ones. 3 Pay attention gate, full of ulcers 21 and desiring to yourselves. If your brother comto be filled with the things drop- mits a sin give him a rebuke, and ping from the table of the rich if he repents forgive him. 4 Even man. Yes, too, the dogs would come if he sins seven times a day against and lick his ulcers. 22 Now in you and he comes back to you seven course of time the beggar died and times, saying, 'I repent,' you must he was carried off by the angels to forgive him." the bosom [position] of Abraham.

was buried. 23 And in Ha'des he 6 Then the Lord said: "If you had lifted up his eyes, he existing in faith the size of a mustard grain, torments, and he saw Abraham afar off and Laz'a rus in the bosom [position with him. 24 So he called in the sea!' and it would obey you. and said. 'Father Abraham, have mercy on me and send Laz'a-rus to dip the tip of his finger in water flock who will say to him when he and cool my tongue, because I am in anguish in this blazing fire.' 25 But Abraham said, 'Child, re- 8 Rather, will he not say to him, member that you received in full 'Get something ready for me to your good things in your lifetime. but Laz'a rus correspondingly the an apron and minister to me until injurious things. Now, however, he I am through eating and drinking, is having comfort here but you are in anguish, 26 And besides all drink'? 9 He will not feel gratithese things, a great chasm has tude to the slave because he did the been fixed between us and you things assigned, will he? 10 So people, so that those wanting to go over from here to you people the things assigned to you, say, cannot, neither may people cross 'We are good-for-nothing slaves, over from there to us.' 27 Then he said. 'In that event I ask you, father, to send him to the house of my father. 28 for I have five brothers, in order that he may give them a thorough witness, that they also should not get into this place into a certain village ten leprous of torment.' 29 But Abraham said, 'They have Moses and the Prophets: let them listen to these.' 30 Then he said, 'No, indeed, father Abraham, but if someone from the dead goes to them they will repent.' 31 But he said to him, 'If they do the priests." Then as they were not listen to Moses and the Prophets, neither will they be persuaded 15 One of them, when he saw he if someone rises from the dead.'

Then he said to his disciples: for stumbling should come. Never- thanking him: furthermore, he was theless, woe to the one through a Sa mar'i tan, 17 In reply Jesus whom they come! 2 It would be of said: "The ten were cleansed, were more advantage to him if a mill- they not? Where, then, are the stone were suspended from his neck other nine? 18 Were none found

5 Now the apostles said to "Also, the rich man died and the Lord: "Give us more faith." you would say to this black mulberry tree, 'Be uprooted and planted

> 7 "Who of you is there that has a slave plowing or minding the gets in from the field, 'Come here at once and recline at the table'? have my evening meal, and put on and afterward you can eat and you, also, when you have done all What we have done is what we ought to have done."

11 And while he was going to Jerusalem he was passing through the midst of Sa mar'i a and Gal'ilee. 12 And as he was entering men met him, but they stood up afar off. 13 And they raised their voices and said: "Jesus, Instructor, have mercy on us!" 14 And when he got sight of them he said to them: "Go and show yourselves to going off their cleansing occurred. was healed, turned back, glorifying God with a loud voice. 16 And he "It is unavoidable that causes fell upon his face at Jesus' feet.

faith has made you well."

Pharisees when the kingdom of other will be abandoned." 36 —— God was coming, he answered 37 So in response they said to them and said: "The kingdom of him: "Where, Lord?" He said to God is not coming with strik- them: "Where the body is, there ing observableness, 21 neither will also the eagles will be gathered people be saying, 'See here!' or, together."

22 Then he said to the disciples: 24 For even as the lightning, by Lot came out of Sod'om it rained faith on the earth?" fire and sulphur from heaven and destroyed them all. 30 The same also to some who trusted in them-

the Son of man is to be revealed.

that turned back to give glory to In that night two [men] will be in God but this man of another na- one bed; the one will be taken tion?" 19 And he said to him: along, but the other will be aban-"Rise and be on your way: your doned. 35 There will be two [womenl grinding at the same mill: the 20 But on being asked by the one will be taken along, but the

"There!' For, look! the kingdom of 18 Then he went on to tell them God is in your midst." the need for them always to pray "Days will come when you will and not to give up, 2 saying: "In desire to see one of the days of a certain city there was a certain the Son of man but you will not judge that had no fear of God and see [it]. 23 And people will say to had no respect for man. 3 But you, 'See there!' or, 'See here!' Do there was a widow in that city and not go out or chase after [them]. she kept going to him, saying, 'See that I get justice from my its flashing, shines from one part adversary at law.' 4 Well, for a under heaven to another part under | while he was unwilling, but afterheaven, so the Son of man will be, ward he said to himself, 'Although 25 First, however, he must undergo I do not fear God or respect a man. many sufferings and be rejected by 5 at any rate, because of this this generation. 26 Moreover, just widow's continually making me as it occurred in the days of Noah, trouble, I will see that she gets so it will be also in the days of justice, so that she will not keep the Son of man: 27 they were coming and pummeling me to a eating, they were drinking, men finish." 6 Then the Lord said: were marrying, women were being "HEAR what the judge, although ungiven in marriage, until that day righteous, said! 7 Certainly, then, when Noah entered into the ark, shall not God cause justice to be and the flood arrived and destroyed done for his chosen ones who cry them all. 28 Likewise, just as it out to him day and night, even occurred in the days of Lot: they though he is long-suffering toward were eating, they were drinking, them? 8 I tell you, He will cause they were buying, they were selling, justice to be done to them speedily. they were planting, they were Nevertheless, when the Son of man building. 29 But on the day that arrives, will he really find the

9 But he spoke this illustration way it will be on that day when selves that they were righteous and who considered the rest as 31 "On that day let the person nothing: 10 "Two men went up that is on the housetop but whose into the temple to pray, the one a movable things are in the house Pharisee and the other a tax colnot come down to pick these up, lector. 11 The Pharisee stood and and the person out in the field, let began to pray these things to himhim likewise not return to the self, 'O God, I thank you I am not things behind. 32 REMEMBER the as the rest of men, extortioners, wife of Lot. 33 Whoever seeks to unrighteous, adulterers, or even as keep his soul safe for himself will this tax collector. 12 I fast twice lose it, but whoever loses it will a week, I give the tenth of all preserve it alive. 34 I tell you, things I acquire.' 13 But the tax

collector standing at a distance left our own things and followed was not willing even to raise his you." 29 He said to them: "Truly cious to me a sinner.' 14 I tell or parents or children for the sake but he that humbles himself will lasting life." be exalted."

him also their infants for him to going up to Jerusalem, and all the touch these; but on seeing it the things written by means of the disciples began to reprimand them, prophets as to the Son of man will 16 However, Jesus called the infants to him, saving: "Let the will be delivered up to men of the young children come to me, and nations and will be made fun of do not try to stop them. For the and be treated insolently and spit kingdom of God belongs to such- upon: 33 and after scourging him like ones. 17 Truly I say to you, they will kill him, but on the third Whoever does not receive the kingdom of God like a young child will they did not get the meaning of

by no means get into it."

18 And a certain ruler questioned him, saying: "Good Teacher, they were not knowing the things by doing what shall I inherit ever- said. lasting life?" 19 Jesus said to 35 Now as he was getting near to him: "Why do you call me good? Jer'i cho a certain blind man was Nobody is good, except one, God. 20 You know the commandments. 'Do not commit adultery. Do not ing through he began to inquire murder. Do not steal. Do not bear false witness, Honor your father reported to him: "Jesus the Naz-aand mother." 21 Then he said: "All these I have kept from youth he cried out, saying: "Jesus, Son on." 22 After hearing that, Jesus said to him: "There is yet one thing lacking about you: Sell all the began to tell him sternly to keep things you have and distribute to poor people, and you will have treasure in the heavens; and come be my follower." 23 When he heard stood still and commanded the this, he became deeply grieved, for [man] to be led to him. After he got he was very rich.

24 Jesus looked at him and said: "How difficult a thing it will be for those having money to make their sight." 42 So Jesus said to him: way into the kingdom of God! 25 It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God." 26 Those who heard this said: "Who possibly can be saved?" 27 He said: "The things impossible with men are possible with God."

eyes heavenward, but kept beating I say to you, There is no one who his breast, saying, 'O God, be gra- has left house or wife or brothers you. This man went down to his of the kingdom of God 30 who home proved more righteous than will not in any way get many times that man: because everyone that more in this period of time, and in exalts himself will be humiliated, the coming system of things ever-

31 Then he took the twelve aside 15 Now people began to bring and said to them: "Look! We are be completed. 32 For instance, he day he will rise," 34 However, any of these things; but this utterance was hidden from them, and

sitting beside the road begging. 36 Because he heard a crowd movwhat this might mean. 37 They rene' is passing by!" 38 At that of David, have mercy on me!" 39 And those going in advance quiet, but that much more he kept shouting: "Son of David, have mercy on me." 40 Then Jesus near, Jesus asked him: 41 "What do you want me to do for you?" He said: "Lord, let me recover "Recover your sight; your faith has made you well." 43 And instantly he recovered sight, and he began to follow him, glorifying God. Also, all the people, at seeing [it], gave praise to God.

19 And he entered Jer'i-cho and was going through. 2 Now here there was a man called by the 28 But Peter said: "Look! We have name Zac chae'us: and he was a

chief tax collector, and he was to him, 'Well done, good slave! rich. 3 Well, he was seeking to Because in a very small matter you see who this Jesus was, but he have proved yourself faithful, hold could not for the crowd, because he authority over ten cities.' 18 Now was small in size. 4 So he ran the second came, saying, 'Your ahead to an advance position and mi'na, Lord, made five mi'nas.' climbed a fig-mulberry tree in or- 19 He said to this one also. 'You. der to see him, because he was too, be in charge of five cities." about to go through that way. 20 But a different one came, say-5 Now when Jesus got to the place, ing, 'Lord, here is your mi'na, that he looked up and said to him: I kept laid away in a cloth. "Zac chae'us, hurry and get down, 21 You see. I was in fear of you. for today I must stay in your because you are a harsh man; you house." 6 With that he hurried take up what you did not deposit and got down and with rejoicing and you reap what you did not he received him as guest. 7 But sow.' 22 He said to him, 'Out of when they saw [it], they all fell to your own mouth I judge you, wicked muttering, saving: "With a man slave. You knew, did you, that I that is a sinner he went in to am a harsh man, taking up what lodge." 8 But Zac chae'us stood I did not deposit and reaping what up and said to the Lord: "Look! I did not sow? 23 Hence why is it The half of my belongings, Lord, you did not put my silver money I am giving to the poor, and what- in a bank? Then on my arrival I ever I extorted from anyone by would have collected it with infalse accusation I am restoring terest.' fourfold." 9 At this Jesus said to him: "This day salvation has come standing by, 'Take the mi'na from to this house, because he also is him and give it to him that has a son of Abraham. 10 For the the ten mi'nas.' 25 But they said

these things he spoke in addition the one that does not have, even an illustration, because he was what he has will be taken away. near Jerusalem and they were 27 Moreover, these enemies of mine imagining that the kingdom of God that did not want me to become was going to display itself instantly, king over them BRING here and 12 Therefore he said: "A certain slaughter them before me.'" man of noble birth traveled to a distant land to secure kingly power things, he began to go on ahead, for himself and to return. 13 Calling ten slaves of his he gave them when he got near to Beth'pha ge ten mi'nas and told them, 'Do and Beth'a ny at the mountain business till I come. 14 But his called Mount of Olives, he sent citizens hated him and sent out a forth two of the disciples. 30 saybody of ambassadors after him, to ing: "Go into the village that is say, 'We do not want this [man] within sight of you, and in it after to become king over us.'

save what was lost."

Zacchaeus' guest. Ten minas entrusted

24 "With that he said to those Son of man came to seek and to to him. 'Lord, he has ten mi'nas!'-26 'I say to you, To everyone that 11 While they were listening to has, more will be given; but from

28 So, after he had said these going up to Jerusalem. 29 And you pass in you will find a colt 15 "Eventually when he got back tied, on which none of mankind after having secured the kingly ever sat. Loose it and bring it. power, he commanded to be called 31 But if anyone asks you, 'Why to him these slaves to whom he is it you are loosing it?' you must had given the silver money, in speak in this way, 'The Lord needs order to ascertain what they it." 32 So those who were sent had gained by business activity. forth departed and found it just as 16 Then the first one presented he said to them. 33 But as they himself, saying, 'Lord, your mi'na were loosing the colt the owners gained ten mi'nas.' 17 So he said of it said to them: "Why are you

loosing the colt?" 34 They said: news, the chief priests and the "The Lord needs it." 35 And they scribes with the older men came led it to Jesus, and they threw their near, 2 and they spoke up, sayouter garments upon the colt and ing to him: "Tell us by what auset Jesus upon [it].

1143 Triumphal entry, Temple cleansed, Vineyard LUKE 19: 34-20: 17

spreading their outer garments on 3 In reply he said to them: "I will the road. 37 As soon as he got also ask you a question, and you near the road down the Mount tell me: 4 Was the baptism of of Olives all the multitude of the John from heaven or from men?" disciples started to rejoice and 5 Then among themselves they praise God with a loud voice con- drew conclusions, saying: "If we cerning all the powerful works they say, 'From heaven,' he will say, had seen, 38 saying: "Blessed is 'Why is it you did not believe him?' the One coming as the King in 6 But if we say, 'From men,' the Jehovah's name! Peace in heaven, people one and all will stone us. and glory in the highest places!" 39 However, some of the Pharisees was a prophet." 7 So they refrom the crowd said to him: "Teacher, rebuke your disciples." 40 But in reply he said: "I tell "Neither am I telling you by what you, If these remained silent, the authority I do these things." stones would cry out."

41 And when he got nearby, he viewed the city and wept over it, 42 saying: "If you, even you, had out to cultivators, and he travdiscerned in this day the things eled abroad for considerable time. having to do with peace-but now 10 But in due season he sent out they have been hid from your a slave to the cultivators, that eves. 43 Because the days will they might give him some of the come upon you when your enemies fruit of the vineyard. The cultiwill build around you a fortification with pointed stakes and will empty, after beating him up. encircle you and distress you from 11 But he repeated and sent them every side, 44 and they will dash you and your children within you beat up and dishonored and sent to the ground, and they will not leave a stone upon a stone in you. because you did not discern the time of your being inspected."

45 And he entered into the temple and started to throw out those beloved. Likely they will respect who were selling, 46 saying to this one. 14 When the cultivators them: "It is written, 'And my house caught sight of him they went will be a house of prayer,' but you made it a cave of robbers."

47 Furthermore, he went teaching daily in the temple. But the come ours.' 15 With that they chief priests and the scribes and the principal ones of the people killed him. What, therefore, will were seeking to destroy him; 48 and yet they did not find the them? 16 He will come and deeffective thing for them to do, for the people one and all kept hang- the vineyard to others." ing onto him to hear him.

thority you do these things, or who 36 As he moved along they kept it is that gave you this authority." for they are persuaded that John plied that they did not know its source. 8 And Jesus said to them:

> 9 Then he started to tell the people this illustration: "A man planted a vineyard and let it vators, however, sent him away a different slave. That one also they away empty. 12 Yet again he sent a third: this one also they wounded and threw out. 13 At this the owner of the vineyard said, 'What shall I do? I will send my son the reasoning with one another, saying, 'This is the heir; let us kill him, that the inheritance may bethrew him outside the vineyard and the owner of the vineyard do to stroy these cultivators and will give

On hearing [this] they said: 20 On one of the days while he "Never may that happen!" 17 But was teaching the people in he looked upon them and said: the temple and declaring the good "What, then, does this that is

the builders rejected, this has children of this system of things become the chief cornerstone'? marry and are given in marriage, 18 Everyone falling upon that stone | 35 but those who have been countwill be shattered. As for anyone ed worthy of gaining that system upon whom it falls, it will pul- of things and the resurrection verize him."

LUKE 20: 18-21: 4

19 The scribes and the chief priests now sought to get their hands on him in that very hour, they are like the angels, and they but they feared the people; for they perceived that he spoke this dren of the resurrection. 37 But illustration with them in mind. 20 And, after observing him closely, they sent out men secretly hired to pretend that they were righteous. Jehovah 'the God of Abraham and in order that they might catch God of Isaac and God of Jacob." him in speech, so as to turn him 38 He is a God, not of the dead. over to the government and to but of the living, for they are all the authority of the governor. living to him." 39 In response 21 And they questioned him, saying: "Teacher, we know you speak you spoke well." 40 For no longer and teach correctly and show no partiality, but you teach the way him a single question. of God in line with truth: 22 Is it lawful for us to pay tax to Caesar or not?" 23 But he detected is David's son? 42 For David himtheir cunning and said to them: 24 "Show me a de nar'i us. Whose image and inscription does it have?" They said: "Caesar's." 25 He said your enemies as a stool for your to them: "By all means, then, pay feet.' 44 David, therefore, calls back Caesar's things to Caesar, but him 'Lord'; so how is he his son?" God's things to God." 26 Well, they were not able to catch him in this saying before the people, but, ciples: 46 "Look out for the scribes in amazement at his answer, they who desire to walk around in robes said nothing.

27 However, some of the Sadresurrection, came up and questioned him, 28 saying: "Teacher, Moses wrote us, 'If a man's brother remained childless, his brother ment." should take the wife and raise up offspring from her for his brother. 21 Now as he looked up he saw the rich dropping their gifts offspring from her for his brother.' 29 Accordingly there were seven into the treasury chests. 2 Then brothers; and the first took a wife he saw a certain needy widow and died childless. 30 So the second, 31 and the third took her, value there, 3 and he said: "I Likewise even the seven: they did tell you truthfully, This widow, not leave children behind, but died although poor, dropped in more off. 32 Lastly, the woman also than they all did. 4 For all these died. 33 Consequently, in the res- dropped in gifts out of their sururrection, of which one of them plus, but this [woman] out of her the seven got her as wife."

written mean, 'The stone which | 34 Jesus said to them: "The from the dead neither marry nor are given in marriage. 36 In fact, neither can they die any more, for are God's children by being chilthat the dead are raised up even Moses disclosed, in the account about the thornbush, when he calls some of the scribes said: "Teacher, did they have the courage to ask

> 41 In turn he said to them: "How is it they say that the Christ self says in the book of Psalms, 'Jehovah said to my Lord, Sit at my right hand 43 until I place

45 Then, while all the people were listening he said to the disand like greetings in the market places and front seats in the synaducees, those who say there is no gogues and most prominent places at evening meals, 47 and who deyour the houses of the widows and for a pretext make long prayers. dies having a wife, but this one These will receive a heavier judg-

drop two small coins of very little does she become [the] wife? For want dropped in all the means of living she had."

5 Later, as certain ones were olating of her has drawn near, speaking concerning the temple, 21 Then let those in Ju-de'a begin how it was adorned with fine stones fleeing to the mountains, and let and dedicated things. 6 he said: those in the midst of her withdraw. "As for these things that you are and let those in the country places beholding, the days will come in not enter into her; 22 because which not a stone upon a stone these are days for meting out juswill be left here and not be thrown tice, that all the things written may down." 7 Then they questioned be fulfilled. 23 Woe to the preghim, saying: "Teacher, when will nant women and the ones suckling these things actually be, and what a baby in those days! For there will be the sign when these things will be great necessity upon the are destined to occur?" 8 He said: land and wrath on this people; "Look out that you are not misled; 24 and they will fall by the edge for many will come on the basis of of the sword and be led captive my name, saying, 'I am he,' and, 'The due time has approached.' Do not go after them. 9 Furthermore. when you hear of wars and disorders, do not be terrified. For these things must occur first, but the end does not [occur] immediately."

them: "Nation will rise against tion, 26 while men become faint nation, and kingdom against king- out of fear and expectation of the dom; 11 and there will be great things coming upon the inhabited earthquakes, and in one place after earth; for the powers of the heavanother pestilences and food short- ens will be shaken. 27 And then ages; and there will be fearful they will see the Son of man comsights and from heaven great signs.

12 "But before all these things people will lay their hands upon start to occur, raise yourselves erect you and persecute you, delivering and lift your heads up, because you up to the synagogues and your deliverance is getting near." prisons, you being haled before kings and governors for the sake tration to them: "Note the fig tree of my name. 13 It will turn out and all the other trees: 30 When to you for a witness. 14 Therefore settle it in your hearts not to observing it you know for yourrehearse beforehand how to make selves that now the summer is your defense. 15 for I will give near. 31 In this way you also. you a mouth and wisdom, which when you see these things occurall your opposers together will ring, know that the kingdom of not be able to resist or dispute. God is near. 32 Truly I say to 16 Moreover, you will be delivered you, This generation will by no up even by parents and brothers means pass away until all things and relatives and friends, and they occur. 33 Heaven and earth will will put some of you to death; pass away, but my words will by 17 and you will be objects of hatred no means pass away. by all people because of my name. 18 And yet not a hair of your selves that your hearts never heads will by any means perish. become weighed down with over-19 By endurance on your part you eating and heavy drinking and will acquire Your souls.

Jerusalem surrounded by encamped snare. For it will come in upon all armies, then know that the des- those dwelling upon the face of

into all the nations: and Jerusalem will be trampled on by the nations. until the appointed times of the nations are fulfilled.

25 "Also, there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the 10 Then he went on to say to roaring of the sea and [its] agitaing in a cloud with power and great glory. 28 But as these things

> 29 With that he spoke an illusthey are already in the bud, by

34 "But pay attention to youranxieties of life, and suddenly that 20 "Furthermore, when you see day be instantly upon you 35 as a all the earth. 36 Keep awake, and the apostles with him. 15 And before the Son of man."

22 Now the festival of the un-fermented cakes, the so-called Passover, was getting near. 2 Also, the chief priests and the scribes were seeking the effective way for them to get rid of him, for they were in fear of the people. 3 But Satan entered into Judas, the one in the same way after they had called Is car'i ot, who was numbered among the twelve: 4 and he went off and talked with the chief priests and [temple] captains poured out in your behalf. about the effective way to betray him to them. 5 Well, they rejoiced and agreed to give him silver money. 6 So he consented, without a crowd around.

cakes now arrived, on which the ficed: 8 and he dispatched Peter this. and John, saying: "Go and get the passover ready for us to eat." you want us to get [it] ready?" carrying an earthenware vessel of [it] ready there." 13 So they departed and found it just as he had istering. said to them, and they got the passover ready.

then, all the time making suppli- he said to them: "I have greatly cation that you may succeed in desired to eat this passover with escaping all these things that are you before I suffer; 16 for I tell destined to occur, and in standing you, I will not eat it again until it becomes fulfilled in the kingdom 37 So by day he would be teach- of God." 17 And, accepting a cup. ing in the temple, but by night he he gave thanks and said: "Take would go out and lodge on the this and pass it from one to the mountain called the Mount of other among yourselves; 18 for I Olives. 38 And all the people tell you, From now on I will not would come early in the day to drink again from the product of him in the temple to hear him, the vine until the kingdom of God arrives."

19 Also, he took a loaf, gave thanks, broke it, and gave it to them, saying: "This means my body which is to be given in your behalf. Keep doing this in remembrance of me." 20 Also, the cup the evening meal, he saying: "This cup means the new covenant by virtue of my blood, which is to be

21 "But, look! the hand of my betraver is with me at the table. 22 Because the Son of man is going his way according to what is and he began to seek a good marked out; all the same, woe to opportunity to betray him to them that man through whom he is betrayed!" 23 So they started to 7 The day of the unfermented discuss among themselves the question of which of them would really passover [victim] must be sacri- be the one that was about to do

24 However, there also arose a heated dispute among them over 9 They said to him: "Where do which one of them seemed to be greatest. 25 But he said to them: 10 He said to them: "Look! When "The kings of the nations lord it you enter into the city a man over them, and those having authority over them are called Benewater will meet you. Follow him factors. 26 You, though, are not into the house into which he to be that way. But let him that enters. 11 And you must say to is the greatest among you become the landlord of the house. 'The as the youngest, and the one act-Teacher says to you: "Where is the ing as chief as the one ministering. guest room in which I may eat 27 For which one is greater, the the passover with my disciples?" one reclining at the table or the 12 And that [man] will show you one ministering? Is it not the one a large upper room furnished. Get reclining at the table? But I am in your midst as the one min-

28 "However, you are the ones that have stuck with me in my 14 At length when the hour trials; 29 and I make a covenant came, he reclined at the table, with you, just as my Father has dom, and sit on thrones to judge do not enter into temptation." the twelve tribes of Israel.

ing me."

not want for anything, did you?" must be accomplished in me, name- of darkness." ly, 'And he was reckoned with lawless ones.' For that which con- led him off and brought him into cerns me is having an accomplish- the house of the high priest; but ment." 38 Then they said: "Lord, Peter was following at a distance. look! here are two swords." He said 55 When they lit a fire in the

to them: "It is enough." customarily to the Mount of Olives: in among them. 56 But a certain and the disciples also followed him, servant girl saw him sitting by the 40 Having come to the place he bright fire and looked him over said to them: "Carry on prayer, and said: 57 "This man also was that you do not enter into tempta- with him." But he denied it, saytion." 41 And he himself drew ing: "I do not know him, woman." away from them about a stone's 58 And after a short time another throw, and bent his knees and person seeing him said: "You also began to pray, 42 saying; "Father, are one of them." But Peter said: if you wish, remove this cup from me. Nevertheless, let, not my will, about an hour intervened a certain but yours take place." 43 Then other [man] began insisting strongan angel from heaven appeared to ly: "For a certainty this [man] also him and strengthened him. 44 But was with him; for, in fact, he is a getting into an agony he continued Gal·i·le'an!" 60 But Peter said: praying more earnestly; and his "Man, I do not know what you sweat became as drops of blood are saying." And instantly, while falling to the ground. 45 And he he was yet speaking, a cock crowed. rose from prayer, went to the dis- 61 And the Lord turned and looked

made a covenant with me, for a from grief: 46 and he said to kingdom. 30 that you may eat them: "Why are you sleeping? and drink at my table in my king- Rise and carry on prayer, that you

47 While he was yet speaking 31 "Simon, Simon, look! Satan look! a crowd, and the [man] has demanded to have you men to called Judas, one of the twelve, sift you as wheat. 32 But I have was going before them: and he made supplication for you that approached Jesus to kiss him. your faith may not give out: and 48 But Jesus said to him: "Judas. you, when once you have re- do you betray the Son of man with turned, strengthen your brothers." a kiss?" 49 When those about him 33 Then he said to him: "Lord, saw what was going to happen, I am ready to go with you they said: "Lord, shall we strike both into prison and into death." with the sword?" 50 A certain one 34 But he said: "I tell you, Peter, of them even did strike the slave A cock will not crow today until of the high priest and took off his you have three times denied know- right ear. 51 But in reply Jesus said: "LET it go as far as this." 35 He also said to them: "When And he touched the ear and healed I sent you forth without purse and him. 52 Jesus then said to the food pouch and sandals, you did chief priests and captains of the temple and older men that had They said: "No!" 36 Then he said come there for him: "Did you to them: "But now let the one come out with swords and clubs that has a purse take it up, like- as against a robber? 53 While I wise also a food pouch; and let was with you in the temple day the one having no sword sell his after day you did not stretch out outer garment and buy one. 37 For your hands against me. But this I tell you that this which is written is your hour and the authority

54 Then they arrested him and midst of the courtyard and sat 39 On going out he went as down together, Peter was sitting "Man, I am not." 59 And after ciples and found them slumbering upon Peter, and Peter recalled the

to him: "Before a cock crows today you will disown me three times." 62 And he went outside joiced greatly, for over a considerand wept bitterly.

63 Now the men that had him in custody began to make fun of him, hitting him; 64 and after covering him over they would ask and say: "Prophesy. Who is it that struck you?" 65 And they went on saying many other things in blasphemy against him.

66 At length when it became day, the assembly of older men of the people, both chief priests and scribes, gathered together, and they haled him into their San'he drin hall, saying: 67 "If you are the Christ, tell us." But he said to them: "Even if I told you, you would not believe it at all. 68 Moreover, if I questioned you, you would not answer at all. 69 However, from now on the Son of man will be sitting at the powerful right hand of God." 70 At this they all said: "Are you, therefore, the Son of God?" He said to them: "You yourselves are saying that I am." 71 They said: "Why do we need further witness? For we ourselves have heard [it] out of his own mouth."

23 So the multitude of them rose, one and all, and led him to Pilate. 2 Then they started to accuse him, saying: "This man we Caesar and saying he himself is [it]." 4 Then Pilate said to the chief priests and the crowds: "I find no crime in this man." 5 But they began to be insistent, saying: "He stirs up the people by teaching throughout all Ju de'a, even starting out from Gal'i-lee to here." 6 On hearing that, Pilate asked whether the man was a Gal·i·le'an, 7 and, after ascertaining that he he sent him on to Herod, who demand to be met: 25 he released

utterance of the Lord when he said | was also himself in Jerusalem in these days.

> 8 When Herod saw Jesus he reable time he was wanting to see him because of having heard about him, and he was hoping to see some sign performed by him. 9 Now he began to question him with a good many words; but he made him no answer. 10 However, the chief priests and the scribes kept standing up and vehemently accusing him. 11 Then Herod together with his soldier guards discredited him, and he made fun of him by clothing him with a bright garment and sent him back to Pilate. 12 Both Herod and Pilate now became friends with each other on that very day; for before that they had continued at enmity between themselves.

13 Pilate then called the chief priests and the rulers and the people together 14 and said to them: "You brought this man to me as one inciting the people to revolt, and, look! I examined him in front of you but found in this man no ground for the charges you are bringing against him. 15 In fact, neither did Herod, for he sent him back to us: and, look! nothing deserving of death has been committed by him. 16 I will therefore chastise him and release him." 17 - 18 But with their whole multitude they cried out, saying: found subverting our nation and "Take this one away, but release forbidding the paying of taxes to Bar-ab'bas to us!" 19 (Which [man] had been thrown into prison Christ a king." 3 Now Pilate asked for a certain sedition occurring in him the question: "Are you the the city and for murder.) 20 Again king of the Jews?" In answer he Pilate called out to them, because he said: "You yourself are saying wanted to release Jesus. 21 Then they began to yell, saying: "Impale! Impale him!" 22 The third time he said to them: "Why, what bad thing did this [man] do? I found nothing deserving of death in him: I will therefore chastise and release him." 23 At this they began to be urgent, with loud voices, demanding that he be impaled; and their voices began to win out. was from the jurisdiction of Herod, 24 So Pilate gave sentence for their

the man that had been thrown | "Do you not fear God at all, now into prison for sedition and mur- that you are in the same judgment? der and whom they were demand- 41 And we, indeed, justly so, for ing, but he surrendered Jesus to we are receiving in full what we their will.

26 Now as they led him away, they laid hold of Simon, a certain 42 And he went on to say: "Jesus, native of Cy-re'ne, coming from the country, and they placed the torture stake upon him to bear it behind Jesus. 27 But there was following him a great multitude of the people and of women who kept beating themselves in grief and fell over all the earth until the bewailing him. 28 Jesus turned to the women and said: "Daughters of Jerusalem, stop weeping for me. On the contrary, weep for yourselves and for your children; 29 because, look! days are coming into your hands I entrust my in which people will say, 'Happy are the barren women, and the expired. 47 Because of seeing what wombs that did not give birth and the breasts that did not nurse!' 30 Then they will start to say to the mountains, 'Fall over us!' and to the hills, 'Cover us over!' 31 Because if they do these things when the tree is moist, what will occur when it is withered?"

32 But two other men, evildoers, were also being led to be exethey got to the place called Skull, there they impaled him and the holding these things. evildoers, one on his right and one on his left. 34 [But Jesus was saving: "Father, forgive them, for they do not know what they are doing."] Furthermore, to distribute his garments, they cast lots. 35 And the people stood looking on. But the rulers were sneering, saying: "Others he saved; let him save himself, if this one is the Christ of God, the Chosen One." 36 Even the soldiers made fun of wrapped it up in fine linen, and he him, coming close and offering him laid him in a tomb carved in the sour wine 37 and saying: "If you rock, in which no man had yet are the king of the Jews, save lain. 54 Now it was the day of yourself." 38 There was also an Preparation, and the evening light inscription over him: "This is the of the sabbath was approaching. king of the Jews."

Save yourself and us." 40 In reply laid; 56 and they went back to the other rebuked him and said: prepare spices and perfumed oils.

deserve for things we did; but this [man] did nothing out of the way." remember me when you get into your kingdom." 43 And he said to him: "Truly I tell you today, You will be with me in Paradise.'

44 Well, by now it was about the sixth hour, and yet a darkness ninth hour, 45 because the sunlight failed: then the curtain of the sanctuary was rent down the middle. 46 And Jesus called with a loud voice and said: "Father, spirit." When he had said this, he occurred the army officer began to glorify God, saying: "Really this man was righteous." 48 And all the crowds that were gathered together there for this spectacle, when they beheld the things that occurred, began to return, beating their breasts. 49 Moreover, all those acquainted with him were standing at a distance. Also, womcuted with him. 33 And when en, who together had followed him from Gal'i-lee, were standing be-

50 And, look! a man named Joseph, who was a member of the Council, a good and righteous man- 51 this [man] had not voted in support of their design and action-he was from Ar.i.mathe'a, a city of the Ju-de'ans, and was waiting for the kingdom of God; 52 this man went to Pilate and asked for the body of Jesus. 53 And he took it down and 55 But the women, who had come 39 But one of the hung evildoers with him out of Gal'i-lee, followed began to say abusively to him: along and took a look at the memo-"You are the Christ, are you not? rial tomb and how his body was

But, of course, they rested on the And they stood still with sad faces. mandment.

24 On the first day of the week, however, they went very early to the tomb, bearing the spices they had prepared. 2 But they found the stone rolled away from the memorial tomb, 3 and when they entered they did not find the body of the Lord Jesus. 4 While they were in perplexity over this, look! two men in flashing clothing stood by them. 5 As the [women] became frightened and kept their faces turned to the ground, the [men] said to them: "Why are you looking for the living One among the dead? 6 [[He is not here, but has been raised up.]] Recall how he spoke to you while he was yet in Gal'i-lee, 7 saying that the Son of man must be delivered into the hands of sinful men and be impaled and yet on the third day rise." 8 So they called his sayings to mind, 9 and they returned from all these things to the eleven and to all the rest. 10 They were the Mag'da lene Mary, and Jo an'na. and Mary the mother of James. Also, the rest of the women with them were telling the apostles these appeared as nonsense to them [women].

memorial tomb, and, stooping for-So he went off, wondering within in all the Scriptures. himself at what had occurred.]]

village about seven miles dis-Em·ma'us, 14 and they were con-

sabbath according to the com- 18 In answer the one named Cle'o pas said to him: "Are you dwelling as an alien by yourself in Jerusalem and so do not know the things that have occurred in her in these days?" 19 And he said to them: "What things?" They said to him: "The things concerning Jesus the Naz-a-rene', who became a prophet powerful in work and word before God and all the people; 20 and how our chief priests and rulers handed him over to the sentence of death and impaled him. 21 But we were hoping that this [man] was the one destined to deliver Israel; yes, and besides all these things, this makes the third day since these things occurred. 22 Moreover, certain women from among us also astonished us, because they had been early to the memorial tomb 23 but did not find his body and they came saving they had also seen a supernatural sight of angels, who said the memorial tomb and reported he is alive. 24 Further, some of those with us went off to the memorial tomb: and they found it so, just as the women had said, but they did not see him."

Resurrected 3rd day. Appears as traveler

25 So he said to them: "O senseless ones and slow in heart to bethings. 11 However, these savings lieve on all the things the prophets spoke! 26 Was it not necessary and they would not believe the for the Christ to suffer these things and to enter into his glory?" 12 [But Peter rose and ran to the 27 And commencing at Moses and all the Prophets he interpreted to ward, he beheld the bandages alone. them things pertaining to himself

28 Finally they got close to the 13 But, look! on that very day village where they were journeytwo of them were journeying to a ing, and he made as if he was journeying on farther. 29 But they tant from Jerusalem [and] named used pressure upon him, saying: "Stay with us, because it is toward versing with each other over all evening and the day has already these things that had come about. declined." With that he went in 15 Now as they were conversing to stay with them. 30 And as he and discussing, Jesus himself ap- was reclining with them at the proached and began walking with meal he took the loaf, blessed it, them; 16 but their eyes were kept broke it and began to hand it to from recognizing him. 17 He said them. 31 At that their eyes were to them: "What are these matters fully opened and they recognized that you are debating between him; and he disappeared from yourselves as you walk along?" them. 32 And they said to each

other: "Were not our hearts burn- of broiled fish; 43 and he took it ing as he was speaking to us on and ate it before their eyes. the road, as he was fully opening up the Scriptures to us?" 33 And are my words which I spoke to in that very hour they rose and you while I was yet with you, that returned to Jerusalem, and they all the things written in the law found the eleven and those with of Moses and in the Prophets and them assembled together. 34 say- Psalms about me must be fulfilled." ing: "For a fact the Lord was raised 45 Then he opened up their minds up and he appeared to Simon!" fully to grasp the meaning of the 35 Now they themselves related the Scriptures, 46 and he said to events on the road and how he them: "In this way it is written became known to them by the that the Christ would suffer and

breaking of the loaf. their midst [[and said to them: of sins would be preached in all "May you have peace."]] 37 But the nations—starting out from because they were terrified, and had Jerusalem, 48 you are to be witbecome frightened, they were imag- nesses of these things. 49 And, ining they beheld a spirit. 38 So he look! I am sending forth upon you said to them: "Why are you that which is promised by my troubled, and why is it doubts come Father. You, though, abide in the up in your hearts? 39 See my city until you become clothed with hands and my feet, that it is I power from on high." myself; feel me and see, because 50 But he led them out as far a spirit does not have flesh and as Beth'a ny, and he lifted up his bones just as you behold that I hands and blessed them. 51 As he have." 40 And as he said this he was blessing them he was parted showed them his hands and his from them and began to be borne feet. 41 But while they were still up to heaven. 52 And they did not believing for sheer joy and were obeisance to him and returned to wondering, he said to them: "Do Jerusalem with great joy. 53 And you have something there to eat?" they were continually in the temple 42 And they handed him a piece blessing God. ACCORDING TO

JOHN

rise from among the dead on the 36 While they were speaking of third day, 47 and on the basis of these things he himself stood in his name repentance for forgiveness

1 In [the] beginning the Word 6 There arose a man that was was, and the Word was with sent forth as a representative of God, and the Word was a god. God: his name was John. 7 This 2 This one was in [the] beginning [man] came for a witness, in order with God. 3 All things came into to bear witness about the light. existence through him, and apart that people of all sorts might befrom him not even one thing came lieve through him. 8 He was not into existence.

4 by means of him was life, and the life was the light of men. to every sort of man was about to 5 And the light is shining in the come into the world. 10 He was in darkness, but the darkness has the world, and the world came not overpowered it.

that light, but he was meant to What has come into existence bear witness about that light.

9 The true light that gives light into existence through him, but the

world did not know him. 11 He 26 John answered them, saving: came to his own home, but his "I baptize in water. In the midst own people did not take him in, of you one is standing whom you 12 However, as many as did re- do not know, 27 the one coming ceive him, to them he gave author- behind me, but the lace of whose ity to become God's children, be- sandal I am not worthy to untie." cause they were exercising faith 28 These things took place in Beth'in his name; 13 and they were a ny across the Jordan, where John born, not from blood or from a was baptizing. fleshly will or from man's will. but from God.

view of his glory, a glory such as is the one about whom I said. Be-15 (John bore witness about him, I did not know him, but the reason "The one coming behind me has to Israel." 32 John also bore witadvanced in front of me, because ness, saying: "I viewed the spirit he existed before me.") 16 For we coming down as a dove out of upon undeserved kindness. 17 Be-the very One who sent me to cause the Law was given through baptize in water said to me, 'Whoat any time; the only-begotten god who is in the bosom position with the Father is the one that has this one is the Son of God." explained him.

29 The next day he beheld Jesus coming toward him, and he said: 14 So the Word became flesh and "See, the Lamb of God that takes resided among us, and we had a away the sin of the world! 30 This belongs to an only-begotten son hind me there comes a man who from a father; and he was full of has advanced in front of me. beundeserved kindness and truth, cause he existed before me. 31 Even yes, he actually cried out-this was why I came baptizing in water was the one who said [it]-saying: that he might be made manifest all received from out of his full- heaven, and it remained upon him. ness, even undeserved kindness 33 Even I did not know him, but Moses, the undeserved kindness and ever it is upon whom you see the the truth came to be through Jesus spirit coming down and remain-Christ, 18 No man has seen God ing, this is the one that baptizes in holy spirit.' 34 And I have seen [it], and I have borne witness that

35 Again the next day John was 19 Now this is the witness of standing with two of his disciples, John when the Jews sent forth 36 and as he looked at Jesus walkpriests and Levites from Jerusalem ing he said: "See, the Lamb of God!" 37 And the two disciples to him to ask him: "Who are you?" God!" 37 And the two disciples 20 And he confessed and did not heard him speak, and they followed deny, but confessed: "I am not the Jesus. 38 Then Jesus turned and. Christ." 21 And they asked him: getting a view of them following, "What, then? Are you E·li'jah?" he said to them: "What are you And he said: "I am not," "Are you looking for?" They said to him: The Prophet?" And he answered: "Rabbi, (which means, when trans-"No!" 22 Therefore they said to lated. Teacher.) where are you him: "Who are you? that we may staying?" 39 He said to them: give an answer to those who sent "Come, and you will see." Accord-us. What do you say about your-ingly they went and saw where he self?" 23 He said: "I am a voice was staying, and they stayed with of someone crying out in the wil-derness, 'Make the way of Jehovah tenth hour. 40 Andrew the brothstraight,' just as Isaiah the prophet er of Simon Peter was one of the said." 24 Now those sent forth two that heard what John said were from the Pharisees. 25 So and followed Jesus. 41 First this they questioned him and said to one found his own brother, Simon, him: "Why, then, do you baptize and said to him: "We have found if you yourself are not the the Mes si'ah" (which means, when Christ or E-li'iah or The Prophet?" translated, Christ). 42 He led him

to Jesus. When Jesus looked upon | said to them: "Fill the water jars him he said: "You are Simon the with water." And they filled them son of John; you will be called to the brim. 8 And he said to Ce'phas" (which is translated them: "Draw some out now and Peter).

have found the one of whom Moses. in the Law, and the Prophets wrote, Naz'a·reth." 46 But Na·than'a·el ple are intoxicated, the inferior. said to him: "Can anything good You have reserved the fine wine uncome out of Naz'a reth?" Philip til now." 11 Jesus performed this said to him: "Come and see." 47 Jesus saw Na·than'a·el coming toward him and said about him: "See, an Israelite for a certainty, in whom there is no deceit.' 48 Na·than'a·el said to him: "How does it come that you know me?" Jesus in answer said to him: "Before Philip called you, while you were under the fig tree, I saw you." 49 Na·than'a·el answered him: "Rabbi, you are the Son of God, you are King of Israel." 50 Jesus in answer said to him: "Because I told you I saw you underneath the fig tree do you believe? You will see things greater than these." 51 He further said to him: "Most truly I say to you men, You will see heaven opened up and the angels of God ascending and descending to the Son of man."

2 Now on the third day a mar-riage feast took place in Ca'na of Gal'i-lee, and the mother of that it is written: "The zeal for Jesus was there. 2 Jesus and his your house will eat me up." disciples were also invited to the marriage feast.

mother of Jesus said to him: "They have no wine." 4 But Jesus said said to them: "Break down this to her: "What have I to do with temple, and in three days I will you, woman? My hour has not yet raise it up." 20 Therefore the come." 5 His mother said to those Jews said: "This temple was built ministering: "Whatever he tells in forty-six years, and will you you, do." 6 As it was, there were raise it up in three days?" 21 But six stone water jars sitting there he was talking about the temple as required by the purification rules of his body. 22 When, though, he of the Jews, each able to hold two was raised up from the dead, his

take it to the director of the feast." 43 The next day he desired to So they took it. 9 When, now, the depart for Gal'i-lee. So Jesus found director of the feast tasted the Philip and said to him: "Be my water that had been turned into follower." 44 Now Philip was from wine but did not know what its Beth sa'i da, from the city of An- source was, although those minisdrew and Peter. 45 Philip found tering who had drawn out the wa-Na·than'a·el and said to him: "We ter knew, the director of the feast called the bridegroom 10 and said to him: "Every other man puts out Jesus, the son of Joseph, from the fine wine first, and when peoin Ca'na of Gal'i lee as [the] beginning of his signs, and he made his glory manifest; and his disciples put their faith in him.

12 After this he and his mother and brothers and his disciples went down to Ca per'na um, but they did not stay there many days.

13 Now the passover of the Jews was near, and Jesus went up to Jerusalem. 14 And he found in the temple those selling cattle and sheep and doves and the money brokers in their seats. 15 So, after making a whip of ropes, he drove all those with the sheep and cattle out of the temple, and he poured out the coins of the money-changers and overturned their tables. 16 And he said to those selling the doves: "Take these things away from here! Stop making the house of my Father a house of merchandise!" 17 His disciples called to mind

18 Therefore, in answer, the Jews said to him: "What sign have you 3 When the wine ran short the to show us, since you are doing these things?" 19 In answer Jesus or three liquid measures. 7 Jesus disciples called to mind that he

the Scripture and the saying that 13 Moreover, no man has ascended Jesus said.

23 However, when he was in Jerusalem at the passover, at its festival, many people put their faith in his name, viewing his signs that he was performing. 24 But Jesus himself was not entrusting himself to them because of his knowing them all 25 and because he was in no need to have anyone bear witness about man, for he himself knew what was in man.

3 Now there was a man of the Pharisees, Nic.o.de'mus was his name, a ruler of the Jews. 2 This one came to him in the night and said to him: "Rabbi, we know that you as a teacher have come from God: for no one can perform these signs that you perform unless God is with him." 3 In answer Jesus said to him: "Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God.' 4 Nic·o·de'mus said to him: "How can a man be born when he is old? He cannot enter into the womb of his mother a second time and be born, can he?" 5 Jesus answered: "Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God. 6 What has been born from the flesh is flesh, and what has been born from the spirit is spirit. 7 Do not marvel because I told you. You people must be born again. 8 The wind blows where it wants to, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone that has been born from the spirit."

9 In answer Nic-o-de'mus said to him: "How can these things come about?" 10 In answer Jesus said to him: "Are you a teacher of Israel and yet do not know these things? 11 Most truly I say to you. What we know we speak and what we have seen we bear witness of, but you people do not receive the witness we give. 12 If I have told you earthly things and yet you do not believe, how will you believe single thing unless it has been

used to say this; and they believed if I tell you heavenly things? into heaven but he that descended from heaven, the Son of man, 14 And just as Moses lifted up the serpent in the wilderness, so the Son of man must be lifted up, 15 that everyone believing in him may have everlasting life.

> 16 "For God loved the world so much that he gave his onlybegotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life. 17 For God sent forth his Son into the world, not for him to judge the world, but for the world to be saved through him. 18 He that exercises faith in him is not to be judged. He that does not exercise faith has been judged already, because he has not exercised faith in the name of the onlybegotten Son of God. 19 Now this is the basis for judgment, that the light has come into the world but men have loved the darkness rather than the light, for their works were wicked. 20 For he that practices vile things hates the light and does not come to the light, in order that his works may not be reproved. 21 But he that does what is true comes to the light, in order that his works may be made manifest as having been worked in harmony with God."

> 22 After these things Jesus and his disciples went into Ju-de'an country, and there he spent some time with them and did baptizing. 23 But John also was baptizing in Ae'non near Sa'lim, because there was a great quantity of water there, and people kept coming and being baptized: 24 for John had not yet been thrown into prison,

> 25 Therefore a dispute arose on the part of the disciples of John with a Jew concerning purification. 26 So they came to John and said to him: "Rabbi, the man that was with you across the Jordan, to whom you have borne witness, see, this one is baptizing and all are going to him." 27 In answer John said: "A man cannot receive a

given him from heaven. 28 You | "How is it that you, despite being is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full. 30 That one must go on increasing, but I must go on decreasing."

31 He that comes from above is over all others. He that is from the earth is from the earth and speaks of things of the earth. He that comes from heaven is over all others. 32 What he has seen and heard, of this he bears witness, but no man is accepting his witness. 33 He that has accepted his witness has put his seal to it that God is true. 34 For the one whom God sent forth speaks the sayings of God, for he does not give the spirit by measure. 35 The Father loves the Son and has given all things into his hand. 36 He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him.

When, now, the Lord became aware that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 although, indeed, Jesus himself did no baptizing but his disciples did- 3 he left Ju de'a and departed again for Gal'i·lee. 4 But it was necessary for him to go through Sa mar'i a. 5 Accordingly he came to a city of Sa mar'i a called Sy'char near the field that Jacob gave to Joseph his son. 6 In fact, Jacob's fountain was there. Now Jesus, tired out from the journey, was sitting at the fountain just as he was. The hour was about the sixth

7 A woman of Sa·mar'i·a came to draw water. Jesus said to her: "Give me a drink." 8 (For his disciples had gone off into the city to buy foodstuffs.) 9 Therefore the

yourselves bear me witness that I a Jew, ask me for a drink, when said, I am not the Christ, but, I I am a Sa·mar'i·tan woman?" (For have been sent forth in advance of Jews have no dealings with Sathat one. 29 He that has the bride mar'i tans.) 10 In answer Jesus said to her: "If you had known the free gift of God and who it is that says to you, 'Give me a drink,' you would have asked him, and he would have given you living water." 11 She said to him: "Sir, you have not even a bucket for drawing water, and the well is deep. From what source, therefore, do you have this living water? 12 You are not greater than our forefather Jacob, who gave us the well and who himself together with his sons and his cattle drank out of it, are you?" 13 In answer Jesus said to her: "Everyone drinking from this water will get thirsty again. 14 Whoever drinks from the water that I will give him will never get thirsty at all, but the water that I will give him will become in him a fountain of water bubbling up to impart everlasting life." 15 The woman said to him: "Sir, give me this water, so that I may neither thirst nor keep coming over to this place to draw water."

16 He said to her: "Go, call your husband and come to this place." 17 In answer the woman said: "I do not have a husband." Jesus said to her: "You said well, 'A husband I do not have.' 18 For you have had five husbands, and the [man] you now have is not your husband. This you have said truthfully." 19 The woman said to him: "Sir, I perceive you are a prophet, 20 Our forefathers worshiped in this mountain; but you people say that in Jerusalem is the place where persons ought to worship." 21 Jesus said to her: "Believe me, woman. The hour is coming when neither in this mountain nor in Jerusalem will you people worship the Father, 22 You worship what you do not know; we worship what we know, because salvation originates with the Jews. 23 Nevertheless. the hour is coming, and it is now, when the true worshipers will wor-Sa mar'i tan woman said to him: ship the Father with spirit and

coming to him.

Worship with spirit. Fields white. Heals

looking for suchlike ones to wor- tans came to him, they began askship him. 24 God is a Spirit, and ing him to stay with them; and those worshiping him must worship he stayed there two days. 41 Conwith spirit and truth." 25 The sequently many more believed on woman said to him: "I know account of what he said, 42 and that Mes si'ah is coming, who is they began to say to the woman: called Christ. Whenever that one "We do not believe any longer on arrives, he will declare all things account of your talk; for we have to us openly." 26 Jesus said to heard for ourselves and we know her: "I who am speaking to you that this man is for a certainty am he."

27 Now at this point his disciples because he was speaking with a "Why do you talk with her?" here, see a man that told me all had gone to the festival. the things I did. This is not perhaps the Christ, is it?" 30 They

urging him, saying: "Rabbi, eat." 32 But he said to them: "I have heard that Jesus had come out food to eat of which you do not of Ju-de'a into Gal'i-lee, he went know." 33 Therefore the disciples off to him and began asking him began saying to one another: "No to come down and heal his son, one has brought him anything to for he was at the point of dying. eat, has he?" 34 Jesus said to 48 However, Jesus said to him: them: "My food is for me to do "Unless you people see signs and the will of him that sent me and to finish his work. 35 Do you not lieve." 49 The attendant of the say that there are yet four months king said to him: "Lord, come down before the harvest comes? Look! before my young child dies." I say to you: Lift up your eyes 50 Jesus said to him: "Go your and view the fields, that they are way; your son lives." The man white for harvesting. Already believed the word that Jesus spoke 36 the reaper is receiving wages to him and went his way. 51 But and gathering fruit for everlasting already while he was on his way life, so that the sower and the down his slaves met him to say reaper may rejoice together. 37 In that his boy was living. 52 Therethis respect, indeed, the saying is fore he began to inquire of them true. One is the sower and another the hour in which he got better the reaper. 38 I dispatched you in health, Accordingly they said to reap what you have spent no to him: "Yesterday at the seventh labor on. Others have labored, and you have entered into the benefit of their labor."

39 Now many of the Sa mar'itold me all the things I did." Ju-de'a into Gal'i-lee.

truth, for, indeed, the Father is 40 Therefore when the Sa mar'ithe savior of the world."

43 After the two days he left arrived, and they began to wonder there for Gal'i-lee. 44 Jesus himself, however, bore witness that in woman. Of course, no one said: his own home land a prophet has "What are you looking for?" or, no honor, 45 When, therefore, he arrived in Gal'i-lee, the Gal-i-le'ans 23 The woman, therefore, left her received him, because they had water jar and went off into the seen all the things he did in Jerucity and told the men: 29 "Come salem at the festival, for they also

46 Accordingly he came again to Ca'na of Gal'i-lee, where he had went out of the city and began turned the water into wine. Now there was a certain attendant of 31 Meanwhile the disciples were the king whose son was sick in Ca·per'na·um. 47 When this man wonders, you will by no means behour the fever left him." 53 Therefore the father knew it was in the very hour that Jesus said to him: "Your son lives." And he and his tans out of that city put faith in whole household believed. 54 Again him on account of the word of the this was the second sign Jesus perwoman who said in witness: "He formed when he came out of

After these things there was a but he was also calling God his festival of the Jews, and Jesus own Father, making himself equal went up to Jerusalem. 2 Now in to God. Jerusalem at the sheepgate there is a pool designated in Hebrew Beth za'tha, with five colonnades. 3 In these a multitude of the sick. blind, lame and those with withered members, was lving down. 4 —— 5 But a certain man was there who had been in his sickness for thirtyeight years. 6 Seeing this man lying down, and being aware that he had already been [sick] a long time. Jesus said to him: "Do you want to become sound in health?" 7 The sick man answered him: "Sir, I do not have a man to put me into the pool when the water is disturbed; but while I am coming another steps down ahead of me." 8 Jesus said to him: "Get up, pick up your cot and walk." 9 With that the man immediately became sound in health, and he picked up

Now on that day it was a sabbath. 10 Therefore the Jews began to say to the cured man: "It is Sabbath, and it is not lawful for you to carry the cot." 11 But he answered them: "The very one that made me sound in health said to me, 'Pick up your cot and walk.'" 12 They asked him: "Who is the man that told you. 'Pick it up and walk'?" 13 But the healed have given heed will live, 26 For man did not know who he was, for Jesus had turned aside, there being

his cot and began to walk.

a crowd in the place.

14 After these things Jesus found him in the temple and said to him: "See, you have become sound in he is. 28 Do not marvel at this. health. Do not sin any more, in order that something worse does not happen to you." 15 The man went away and told the Jews it was Jesus that made him sound in health. 16 So on this account the Jews went persecuting Jesus. because he was doing these things during Sabbath. 17 But he answered them: "My Father has kept working until now, and I keep righteous, because I seek, not my working." 18 On this account, indeed, the Jews began seeking all sent me. the more to kill him, because not

19 Therefore, in answer, Jesus went on to say to them: "Most truly I say to you, The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing. For whatever things that One does, these things the Son also does in like manner. 20 For the Father has affection for the Son and shows him all the things he himself does, and he will show him works greater than these, in order that you may marvel. 21 For just as the Father raises the dead up and makes them alive, so the Son also makes those alive whom he wants to. 22 For the Father judges no one at all, but he has committed all the judging to the Son, 23 in order that all may honor the Son just as they honor the Father. He that does not honor the Son does not honor the Father who sent him. 24 Most truly I say to you, He that hears my word and believes him that sent me has everlasting life, and he does not come into judgment but has passed over from death to life.

25 "Most truly I say to you. The hour is coming, and it is now, when the dead will hear the voice of the Son of God and those who just as the Father has life in himself, so he has granted also to the Son to have life in himself. 27 And he has given him authority to do judging, because Son of man because the hour is coming in which all those in the memorial tombs will hear his voice 29 and come out, those who did good things to a resurrection of life. those who practiced vile things to a resurrection of judgment. 30 I cannot do a single thing of my own initiative: just as I hear, I judge: and the judgment that I render is own will, but the will of him that

31 "If I alone bear witness about only was he breaking the Sabbath myself, my witness is not true,

ness about me, and I know that the was performing upon those who witness which he bears about me is were ill. 3 So Jesus went up into true. 33 You have dispatched men a mountain, and there he was sitto John, and he has borne witness to the truth. 34 However, I do not accept the witness from man. but I say these things that You may be saved. 35 That man was a burning and shining lamp, and you for a short time were willing to rejoice greatly in his light. 36 But I have the witness greater than that of John, for the very works that my Father assigned me 7 Philip answered him: "Two hunto accomplish, the works themselves that I am doing, bear witness about me that the Father dispatched me. 37 Also, the Father his disciples, Andrew the brother of who sent me has himself borne witness about me. You have nei- is a little boy that has five barley ther heard his voice at any time loaves and two small fishes. But nor seen his figure; 38 and you do not have his word remaining in you, because the very one whom cline as at meal." Now there was

tures, because you think that by means of them you will have ever- took the loaves and, after giving lasting life; and these are the very thanks, he distributed them to ones that bear witness about me. those reclining, likewise also as 40 And yet you do not want to much of the small fishes as they come to me that you may have wanted. 12 But when they had life. 41 I do not accept glory from their fill he said to his disciples: men. 42 but I well know that you do not have the love of God in that remain over, so that nothyou. 43 I have come in the name ing is wasted." 13 Therefore they of my Father, but you do not receive me; if someone else arrived in his own name, you would receive that one. 44 How can you which were left over by those who believe, when you are accepting had eaten. glory from one another and you are not seeking the glory that is signs he performed, they began to from the only God? 45 Do not say: "This is for a certainty the think that I will accuse you to the Father: there is one that accuses you, Moses, in whom you have put ing they were about to come and your hope. 46 In fact, if you be- seize him to make him king, withlieved Moses you would believe me, drew again into the mountain all for that one wrote about me. alone. 47 But if you do not believe the writings of that one, how will you believe my sayings?"

crowd kept following him, because them. 18 Also, the sea began to

32 There is another that bears wit- | they were beholding the signs he ting with his disciples. 4 Now the passover, the festival of the Jews, was near. 5 When, therefore, Jesus raised his eyes and observed that a great crowd was coming to him, he said to Philip: "Where shall we buy loaves for these to eat?" 6 However, he was saving this to test him, for he himself knew what he was about to do. dred de nar'i i worth of loaves is not enough for them, so that each one may get a little." 8 One of Simon Peter, said to him: 9 "Here what are these among so many?"

he dispatched you do not believe. a lot of grass in the place. There-39 "You are searching the Scrip- fore the men reclined, about five thousand in number. 11 So Jesus "Gather together the fragments gathered them together, and they filled twelve baskets with fragments from the five barley loaves,

14 Hence when the men saw the prophet that was to come into the world." 15 Therefore Jesus, know-

16 When evening fell, his disciples went down to the sea, 6 After these things Jesus de-parted agrees the sea of Cally 17 and, boarding a boat, they set parted across the sea of Gal'i- Well, by now it had grown dark lee, or Ti-be'ri-as. 2 But a great and Jesus had not yet come to be stirred up because a strong Moses did not give you the bread wind was blowing. 19 However, from heaven, but my Father does when they had rowed about three or give you the true bread from four miles, they beheld Jesus walk- heaven. 33 For the bread of God ing upon the sea and getting near is the one who comes down from the boat; and they became fearful, heaven and gives life to the world." 20 But he said to them: "It is I; 34 Therefore they said to him: have no fear!" 21 Therefore they "Lord, always give us this bread." were willing to take him into the boat, and directly the boat was at the land to which they were trying will not get hungry at all, and he to go, and of same bree here!

was standing on the other side of said to you. You have even seen me the sea saw that there was no and yet do not believe. 37 Everyboat there except a little one, and thing the Father gives me will come that Jesus had not entered into to me, and the one that comes to the boat with his disciples but that me I will by no means drive away: only his disciples had left: 23 but 38 because I have come down from boats from Ti-be'ri-as arrived near heaven to do, not my will, but the place where they ate the bread the will of him that sent me. after the Lord had given thanks. 24 Therefore when the crowd saw sent me, that I should lose nothing that neither Jesus was there nor out of all that he has given me his disciples, they boarded their but that I should resurrect it at little boats and came to Ca per'- the last day. 40 For this is the na·um to look for Jesus.

across the sea they said to him: faith in him should have everlasting "Rabbi, when did you get here?" 26 Jesus answered them and said: "Most truly I say to you. You are looking for me, not because you murmur at him because he said: saw signs, but because you ate from the loaves and were satisfied. 27 Work, not for the food that saying: "Is this not Jesus the son perishes, but for the food that of Joseph, whose father and mother remains for life everlasting, which we know? How is it that now he the Son of man will give you; for upon this one the Father, even heaven'?" 43 In answer Jesus said God, has put his seal [of ap- to them: "Stop murmuring among provall."

"What shall we do to work the me, draws him; and I will resurrect works of God?" 29 In answer him in the last day. 45 It is writ-Jesus said to them: "This is the ten in the Prophets, And they work of God, that you exercise will all be taught by Jehovah." faith in him whom that One sent Everyone that has heard from the forth." 30 Therefore they said to Father and has learned comes to him: "What, then, are you per- me. 46 Not that any man has forming as a sign, in order for us to seen the Father, except he who is see [it] and believe you? What from God; this one has seen the work are you doing? 31 Our fore- Father. 47 Most truly I say to fathers ate the manna in the You, He that believes has everwilderness, just as it is written, 'He lasting life. gave them bread from heaven to 48 "I am the bread of life. eat." 32 Hence Jesus said to 49 Your forefathers ate the manna

35 Jesus said to them: "I am the bread of life. He that comes to me that exercises faith in me will never 22 The next day the crowd that get thirsty at all. 36 But I have 39 This is the will of him that will of my Father, that everyone 25 So when they found him that beholds the Son and exercises life, and I will resurrect him at the last day."

41 Therefore the Jews began to "I am the bread that came down from heaven"; 42 and they began says, 'I have come down from yourselves. 44 No man can come 28 Therefore they said to him: to me unless the Father, who sent

them: "Most truly I say to you, in the wilderness and yet died.

down from heaven, so that anyone Father." may eat of it and not die. 51 I am the living bread that came down disciples went off to the things from heaven; if anyone eats of this behind and would no longer walk bread he will live forever; and, for with him. 67 Therefore Jesus said a fact, the bread that I shall give to the twelve: "You do not want to the world."

contending with one another, say- of everlasting life; 69 and we have ing: "How can this man give us believed and come to know that his flesh to eat?" 53 Accordingly you are the Holy One of God." Jesus said to them: "Most truly I 70 Jesus answered them: "I chose say to you, Unless you eat the flesh you twelve, did I not? Yet one of of the Son of man and drink his you is a slanderer." 71 He was, in blood, you have no life in your-fact, speaking of Judas the son of selves. 54 He that feeds on my Simon Is car'i ot; for this one was flesh and drinks my blood has going to betray him, although one everlasting life, and I shall resur- of the twelve. rect him at the last day; 55 for 7 Now after these things Jesus my flesh is true food, and my blood 7 continued walking about in my flesh is true food, and my blood is true drink. 56 He that feeds on Gal'i-lee, for he did not want to my flesh and drinks my blood remains in union with me, and I in Jews were seeking to kill him. union with him. 57 Just as the 2 However, the festival of the Jews, living Father sent me forth and the festival of tabernacles, was I live because of the Father, he near, 3 Therefore his brothers said also that feeds on me, even that one to him: "Pass on over from here will live because of me. 58 This and go into Ju-de'a, in order that is the bread that came down from your disciples also may behold the heaven. It is not as when your forefathers ate and yet died. He anything in secret while himself that feeds on this bread will live seeking to be known publicly. If forever." 59 These things he said you do these things, manifest youras he was teaching in public self to the world." 5 His brothers assembly at Ca per'na um.

sayings that I have spoken to you Gal'i-lee. are spirit and are life. 64 But | 10 But when his brothers had there are some of you that do not gone up to the festival, then he believe." For from [the] beginning also went up himself, not openly Jesus knew who were the ones not but as in secret. 11 Therefore the believing and who was the one Jews began looking for him at the that would betray him. 65 So he festival and saying: "Where is that went on to say: "This is why I have [man]?" 12 And there was a lot said to you. No one can come to of subdued talk about him among

50 This is the bread that comes | me unless it is granted him by the

66 Owing to this many of his is my flesh in behalf of the life of go also, do you?" 68 Simon Peter the world." 52 Therefore the Jews began we go away to? You have sayings

continued walking about in walk about in Ju-de'a, because the works you do. 4 For nobody does were, in fact, not exercising faith 60 Therefore many of his dis- in him. 6 Therefore Jesus said to ciples, when they heard this, said: them: "My due time is not yet "This speech is shocking; who can present, but your due time is allisten to it?" 61 But Jesus, know- ways at hand. 7 The world has no ing in himself that his disciples reason to hate you, but it hates were murmuring about this, said to me, because I bear witness concernthem: "Does this stumble you? ing it that its works are wicked. 62 What, therefore, if you should 8 You go up to the festival; I am behold the Son of man ascending not yet going up to this festival, to where he was before? 63 It because my due time has not yet is the spirit that is life-giving; fully come." 9 So after he told the flesh is of no use at all. The them these things, he remained in

the crowds. Some would say: "He is to know where he is from" is a good man." Others would say: 28 Therefore Jesus cried out as he "He is not, but he misleads the was teaching in the temple and crowd." 13 No one, of course, said: "You both know me and would speak about him publicly know where I am from, Also, I have

1161 Originality of teaching, God real, 'Water' from spirit JOHN 7: 13-41

man have a knowledge of letters, get hold of him, but no one laid schools?" 16 Jesus, in turn, an- had not yet come. 31 Still, many swered them and said: "What I of the crowd put faith in him: teach is not mine, but belongs to and they commenced saving: him that sent me. 17 If anyone "When the Christ arrives, he will desires to do His will, he will know not perform more signs than this concerning the teaching whether it man has performed, will he?" is from God or I speak of my own 32 The Pharisees heard the originality. 18 He that speaks of crowd murmuring these things his own originality is seeking his about him, and the chief priests own glory; but he that seeks the and the Pharisees dispatched offiglory of him that sent him, this cers to get hold of him. 33 Thereone is true, and there is no un- fore Jesus said: "I continue a little righteousness in him. 19 Moses while longer with you before I go gave you the Law, did he not? to him that sent me. 34 You will But not one of you obeys the Law. Why are you seeking to kill me?" 20 The crowd answered: "You have come." 35 Therefore the Jews said a demon. Who is seeking to kill among themselves: "Where does you?" 21 In answer Jesus said to them: "One deed I performed, and we shall not find him? He does not you are all wondering, 22 For intend to go to the [Jews] disthis reason Moses has given you the circumcision-not that it is the Greeks, does he? 36 What from Moses, but that it is from the does this saying mean that he said, forefathers-and you circumcise a 'You will look for me, but you man on a sabbath. 23 If a man will not find me, and where I receives circumcision on a sabbath in order that the law of Moses may not be broken, are you violently angry at me because I made a man standing up and he cried out, saycompletely sound in health on a sabbath? 24 Stop judging from come to me and drink, 38 He that the outward appearance, but judge with righteous judgment." 25 Therefore some of the in-

habitants of Jerusalem began to flow." 39 However, he said this say: "This is the man they are concerning the spirit which those seeking to kill, is it not? 26 And who put faith in him were about yet, see! he is speaking in public, to receive; for as yet there was no and they say nothing to him. The spirit, because Jesus had not yet rulers have not come to know for a been glorified. 40 Therefore some certainty that this is the Christ, of the crowd that heard these have they? 27 On the contrary, words began saying: "This is for a we know where this man is from; certainty The Prophet." 41 Others yet when the Christ comes, no one were saying: "This is the Christ."

because of the fear of the Jews. not come of my own initiative, but 14 When by now the festival he that sent me is real, and you was half over, Jesus went up do not know him. 29 I know him. into the temple and began teach- because I am a representative from ing. 15 Therefore the Jews fell to him, and that One sent me forth" wondering, saying: "How does this 30 Hence they began seeking to when he has not studied at the a hand upon him, because his hour

> look for me, but you will not find me, and where I am you cannot this [man] intend going, so that persed among the Greeks and teach am you cannot come'?"

> 37 Now on the last day, the great day of the festival. Jesus was ing: "If anyone is thirsty, let him puts faith in me, just as the Scripture has said, 'Out from his inmost part streams of living water will

But some were saving: "The Christ | me will by no means walk in darkis not actually coming out of Gal'- ness, but will possess the light of i-lee, is he? 42 Has not the Scrip- life." 13 Hence the Pharisees said ture said that the Christ is coming to him: "You bear witness about from the offspring of David, and yourself; your witness is not true." from Beth'le hem the village where 14 In answer Jesus said to them: David used to be?" 43 Therefore "Even if I do bear witness about a division over him developed myself, my witness is true, because among the crowd, 44 Some of I know where I came from and them, though, were wanting to get where I am going. But you do not hold of him, but no one did lay know where I came from and This | hands upon him.

to the chief priests and Pharisees, judge any man at all. 16 And yet and the latter said to them: "Why if I do judge, my judgment is is it you did not bring him in?" 46 The officers replied: "Never has but the Father who sent me is [another] man spoken like this," with me. 17 Also, in your own 47 In turn the Pharisees answered: Law it is written, "The witness of "You have not been misled also, two men is true.' 18 I am one that have you? 48 Not one of the rulers bears witness about myself, and the or of the Pharisees has put faith Father who sent me bears witness in him, has he? 49 But this crowd about me." 19 Therefore they that does not know the Law are went on to say to him: "Where is accursed people." 50 Nic · o · de'mus, your Father?" Jesus answered: who had come to him previously. and who was one of them, said to Father, If you did know me, you them: 51 "Our law does not judge a man unless first it has heard 20 These savings he spoke in the from him and come to know what he is doing, does it?" 52 In answer they said to him: "You are him, because his hour had not yet not also out of Gal'i-lee, are you? Search and see that no prophet is to be raised up out of Gal'i-lee."a 8 12 Therefore Jesus spoke again look for me, and yet you will die

where I am going. 15 You judge 45 Therefore the officers went back according to the flesh; I do not truthful, because I am not alone, "You know neither me nor my would know my Father also," treasury as he was teaching in the temple. But no one laid hold of come.hanraaraa I baab an

21 Hence he said to them again: "I am going away, and you will to them, saying: "I am the in your sin. Where I am going you light of the world. He that follows cannot come." 22 Therefore the

a Manuscripts &BSys omit verses 53 to chapter 8, verse 11, which read (with some variations in the various Greek texts and versions) as follows:

kill himself, will he? Because he from [your] father," 39 In answer says, 'Where I am going you can- they said to him: "Our father is not come." 23 So he went on Abraham." Jesus said to them; "If to say to them: "You are from you are Abraham's children, do the the realms below; I am from the works of Abraham. 40 But now realms above. You are from this you are seeking to kill me, a man world; I am not from this world, that has told you the truth that 24 Therefore I said to you, You I heard from God. Abraham did will die in your sins. For if you not do this. 41 You do the works do not believe that I am he, you of your father." They said to him: will die in your sins." 25 Therefore they began to say to him: "Who are you?" Jesus said to them: "Why am I even speaking to you at all? 26 I have many things to speak concerning you and to pass judgment upon. As a matter of my own initiative at all, but that fact, he that sent me is true, and One sent me forth. 43 Why is it the very things I heard from him you do not know what I am speak-I am speaking in the world," 27 They did not grasp that he was talking to them about the Father. 28 Therefore Jesus said: "When once you have lifted up the Son of one was a manslayer when he man, then you will know that I began, and he did not stand fast am he, and that I do nothing of in the truth, because truth is not my own initiative; but just as the in him. When he speaks the lie, Father taught me I speak these he speaks according to his own things. 29 And he that sent me is with me; he did not abandon and the father of [the lie]. 45 Beme to myself, because I always do cause I, on the other hand, tell the things pleasing to him." 30 As he was speaking these things, many 46 Who of you convicts me of sin? put faith in him.

to the Jews that had believed him: from God listens to the savings "If you remain in my word, you of God. This is why you do not are really my disciples, 32 and listen, because you are not from you will know the truth, and the God." truth will set you free." 33 They replied to him: "We are Abraham's him: "Do we not rightly say, You offspring and never have we been are a Sa-mar'i-tan and have a slaves to anybody. How is it you demon?" 49 Jesus answered: "I do say, 'You will become free'?" 34 Jesus answered them: "Most Father, and you dishonor me. truly I say to you, Every doer of 50 But I am not seeking glory for sin is a slave of sin. 35 More- myself; there is One that is seeking over, the slave does not remain and judging. 51 Most truly I say in the household forever; the son to you. If anyone observes my word, remains forever. 36 Therefore if he will never see death at all," the Son sets you free, you will be 52 The Jews said to him: "Now we actually free. 37 I know that you do know you have a demon. Abraare Abraham's offspring; but you ham died, also the prophets; but are seeking to kill me, because my you say, 'If anyone observes my word makes no progress among you, word, he will never taste death at 38 What things I have seen with all.' 53 You are not greater than my Father I speak; and you, there- our father Abraham, who died,

Jews began to say: "He will not fore, do the things you have heard "We were not born from fornication; we have one Father. God."

42 Jesus said to them: "If God were your Father, you would love me, for from God I came forth and am here. Neither have I come of ing? Because you cannot listen to my word. 44 You are from your father the Devil, and you wish to do the desires of your father. That disposition, because he is a liar the truth, you do not believe me, If I speak truth, why is it you 31 And so Jesus went on to say do not believe me? 47 He that is

48 In answer the Jews said to not have a demon, but I honor my

<sup>53</sup> So they went each one to his home. 8 But Jesus went to the Mount of Olives. 2 At daybreak, however, he But Jesus went to the Mount of Olives. <sup>2</sup> At daybreak, however, he again presented himself at the temple, and all the people began coming to him, and he sat down and began to teach them. <sup>3</sup> Now the scribes and the Pharisees brought a woman caught at adultery, and, after standing her in their midst, <sup>4</sup> they said to him: "Teacher, this woman has been caught in the act of committing adultery. <sup>5</sup> In the Law Moses prescribed for us to stone such sort of women. What, really, do you say?" 6 Of course, they were saying this to put him to the test, in order to have something with which to accuse him. But Jesus bent down and began to write with his finger in the ground. <sup>7</sup> When they persisted in asking him, he straightened up and said to them: "Let the one of you that is sinless be the first to throw a stone at her." <sup>2</sup> And bending over again he kept on writing in the ground. <sup>9</sup> But those who heard this began going out, one by one, starting with the older men, and he was left alone, and the one by one, starting with the older men, and he was left alone, and the woman that was in their midst. <sup>10</sup> Straightening up, Jesus said to her: "Woman, where are they? Did no one condemn you?" <sup>11</sup> She said: "No one, sir." Jesus said: "Neither do I condemn you. Go your way; from now on practice sin no more."

Who do you claim to be?" 54 Jesus said to me, 'Go to Si-lo'am and answered: "If I glorify myself, my wash.' I therefore went and washed glory is nothing. It is my Father and gained sight." 12 At this they that glorifies me, he who you say said to him: "Where is that is your God; 55 and yet you [man]?" He said: "I do not know." have not known him. But I know him. And if I said I do not know himself to the Pharisees. 14 Inhim I should be like you, a liar, cidentally it was Sabbath on the But I do know him and am ob- day that Jesus made the clay and serving his word. 56 Abraham opened his eyes. 15 This time, Your father rejoiced greatly in the therefore, the Pharisees also took prospect of seeing my day, and he up asking him how he gained saw it and rejoiced." 57 Theresight. He said to them: "He put a fore the Jews said to him: "You are clay upon my eyes, and I washed not yet fifty years old, and still and have sight." 16 Therefore you have seen Abraham?" 58 Jesus said to them: "Most truly I say to you, Before Abraham came into existence, I have been." 59 Therefore they picked up stones to hurl can a man that is a sinner perform

saw a man blind from birth. 2 And his disciples asked him: "Rabbi, who sinned, this man or his parents, so that he was born blind?" 3 Jesus answered: "Neither this man sinned nor his been blind and had gained sight. parents, but it was in order that until they called the parents of the the works of God might be made man that gained sight. 19 And manifest in his case. 4 We must work the works of him that sent son who you say was born blind? me while it is day: the night is How, then, is it he sees at present?" coming when no man can work. 20 Then in answer his parents 5 As long as I am in the world, said: "We know that this is our I am the world's light." 6 After son and that he was born blind. ground and made a clay with the do not know, or who opened his [man's] eyes 7 and said to him: "Go wash in the pool of Si-lo'am" (which is translated 'Sent forth'). And so he went off and washed, and came back seeing.

beg, is it not?" 9 Some would say: | TION him." "This is he." Others would say: "Not at all, but he is like him." The man would say: "I am he." 10 Consequently they began to say to him: "How, then, were your eyes opened?" 11 He answered: "The man called Jesus made a clay know. One thing I do know, that,

are you? Also, the prophets died. and smeared [it] on my eves and

13 They led the once-blind man some of the Pharisees began to say: "This is not a man from God, because he does not observe the Sabbath." Others began to say: "How [them] at him; but Jesus hid and signs of that sort?" So there was a division among them. 17 Hence 9 Now as he was passing along he they said to the blind man again: ing that he opened your eyes?" The [man] said: "He is a prophet."

18 However, the Jews did not believe concerning him that he had they asked them: "Is this YOUR he said these things, he spit on the 21 But how it is he now sees we saliva, and put his clay upon the eyes we do not know. Ask him. He is of age. He must speak for himself." 22 His parents said these things because they were in fear of the Jews, for the Jews had already come to an agreement that, 8 Therefore the neighbors and if anyone confessed him as Christ, those who formerly used to see he he should get expelled from the was a beggar began to say: "This synagogue, 23 This is why his is the man that used to sit and parents said: "He is of age. QUES-

> 24 Therefore a second time they called the man that had been blind and said to him: "Give glory to God: we know that this man is a sinner." 25 In turn he answered: "Whether he is a sinner I do not

ent." 26 Therefore they said to 2 But he that enters through the him: "What did he do to you? How door is shepherd of the sheep. did he open your eyes?" 27 He 3 The doorkeeper opens to this one, answered them: "I told you al- and the sheep listen to his voice. ready, and yet you did not listen, and he calls his own sheep by name are a disciple of that [man], but 5 A stranger they will by no means ses; but as for this [man], we do of strangers." 6 Jesus spoke this not know where he is from." 30 In answer the man said to them: "This certainly is a marvel, that that he was speaking to them. you do not know where he is from, and yet he opened my eyes. 31 We know that God does not door of the sheep. 8 All those that listen to sinners, but if anyone is have come in place of me are God-fearing and does his will, he thieves and plunderers; but the listens to this one. 32 From of old sheep have not listened to them. it has never been heard that any- 9 I am the door; whoever enters one opened the eyes of one born through me will be saved, and he blind. 33 If this [man] were not will go in and out and find pasfrom God, he could do nothing at turage. 10 The thief does not all." 34 In answer they said to him: "You were altogether born in sins, and yet are you teaching us?" And they threw him out!

35 Jesus heard that they had him, he said: "Are you putting sheep. 12 The hired man, who is faith in the Son of man?" 36 The no shepherd and to whom the [man] answered: "And who is he, sir, that I may put faith in him?" 37 Jesus said to him: "You have dons the sheep and flees-and the speaking with you is that one." 38 Then he said: "I do put faith in him, Lord." And he did obeisance to him. 39 And Jesus said: "For [this] judgment I came into this know me, 15 just as the Father world: that those not seeing might knows me and I know the Father; see and those seeing might become and I surrender my soul in behalf blind." 40 Those of the Pharisees of the sheep. who were with him heard these things, and they said to him: "We are not blind also, are we?" 41 Jesus said to them: "If you were blind, you would have no sin. But blind, you would have no sin. But become one flock, one shepherd. now you say, 'We see.' Your sin 17 This is why the Father loves remains."

climbs up some other place, that own initiative. I have authority to

whereas I was blind, I see at pres- one is a thief and a plunderer, Why do you want to hear it again? and leads them out. 4 When he You do not want to become his has got all his own out, he goes disciples also, do you?" 28 At this before them, and the sheep follow they reviled him and said: "You him, because they know his voice. we are disciples of Moses. 29 We follow but will flee from him, beknow that God has spoken to Mo- cause they do not know the voice comparison to them; but they did not know what the things meant

7 Therefore Jesus said again: "Most truly I say to you, I am the come unless it is to steal and slav and destroy. I have come that they might have life and might have it in abundance. 11 I am the fine shepherd; the fine shepherd surthrown him out, and, on finding renders his soul in behalf of the sheep do not belong as his own. beholds the wolf coming and abanseen him and, besides, he that is wolf snatches them and scatters them- 13 because he is a hired man and does not care for the sheep. 14 I am the fine shepherd. and I know my sheep and my sheep

16 "And I have other sheep, which are not of this fold: those also I must bring, and they will listen to my voice, and they will me, because I surrender my soul, 10 "Most truly I say to you, he in order that I hay that does not enter into the 18 No man has taken it away "Most truly I say to you, He in order that I may receive it again. sheepfold through the door but from me, but I surrender it of my

Father."

among the Jews because of these lieve me, believe the works, in words. 20 Many of them were order that you may come to know saying: "He has a demon and is and may continue knowing that mad. Why do you listen to him?" the Father is in union with me and 21 Others would say: "These are I am in union with the Father." not the sayings of a demonized 39 Therefore they tried again to man, A demon cannot open blind seize him; but he got out of their

people's eyes, can it?"

dedication took place in Jerusalem. the Jordan to the place where John It was wintertime, 23 and Jesus was walking in the temple in the there. 41 And many people came colonnade of Sol'o mon. 24 Therefore the Jews encircled him and began to say to him: "How long single sign, but as many things as are you to keep our souls in suspense? If you are the Christ, true." 42 And tell us outspokenly." 25 Jesus anhim there. swered them: "I told you, and yet you do not believe. The works that and the Father are one."

stones to stone him. 32 Jesus re- her sister and Laz'a-rus. 6 Howplied to them: "I displayed to you ever, when he heard that he was many fine works from the Father, sick, then he actually remained For which of those works are you stoning me?" 33 The Jews answered him: "We are stoning you, not for a fine work, but for blasphemy, even because you, although being a man, make yourself a god." 34 Jesus answered them: "Is it not you, and are you going there written in your Law, 'I said: "You again?" 9 Jesus answered: "There are gods" '? 35 If he called 'gods' those against whom the word of God came, and yet the Scripture daylight he does not bump against cannot be nullified, 36 do you say anything, because he sees the light to me whom the Father sanctified of this world. 10 But if anyone and dispatched into the world, 'You walks in the night, he bumps

surrender it, and I have authority | blaspheme,' because I said, I am to receive it again. The command- God's Son? 37 If I am not doing ment on this I received from my the works of my Father, do not believe me. 38 But if I am doing 19 Again a division resulted them, even though you do not bereach.

22 At that time the festival of 40 So he went off again across was baptizing at first, and he stayed to him, and they began saying: "John, indeed, did not perform a John said about this man were all true." 42 And many put faith in

11 Now there was a certain man sick. Laz'a rus of Beth'a ny, I am doing in the name of my Fa- of the village of Mary and of ther, these bear witness about me. Martha her sister. 2 It was, in 26 But you do not believe, because fact, the Mary that greased the you are none of my sheep. 27 My Lord with perfumed oil and sheep listen to my voice, and I wiped his feet dry with her hair, know them, and they follow me. whose brother Laz'a rus was sick. 28 And I give them everlasting life, 3 Therefore his sisters dispatched and they will by no means ever be word to him, saying: "Lord, see! destroyed, and no one will snatch the one for whom you have afthem out of my hand. 29 What fection is sick." 4 But when Jesus my Father has given me is some- heard it he said: "This sickness is thing greater than all other things, not with death as its object, but is and no one can snatch them out for the glory of God, in order that of the hand of the Father. 30 I the Son of God may be glorified through it."

31 Once more the Jews lifted up | 5 Now Jesus loved Martha and two days in the place where he was. 7 Then after this he said to the disciples: "Let us go into Jude'a again." 8 The disciples said to him: "Rabbi, just lately the Ju-de'ans were seeking to stone are twelve hours of daylight, are there not? If anyone walks in

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11 He said these things, and to him. after this he said to them: "Laz'adisciples said to him: "Lord, if he has gone to rest, he will get well." 13 Jesus had spoken, however, about his death. But they imagined he was speaking about taking rest in sleep. 14 At that time, therefore, Jesus said to them outspokenly: "Laz'a rus has died, 15 and I renot there, in order for you to believe. But let us go to him." 16 Therefore Thomas, who was called The Twin, said to his fellow

may die with him."

17 Consequently when Jesus arrived, he found he had already been four days in the memorial tomb. 18 Now Beth'a nv was near Jerumiles. 19 Accordingly many of the Jews had come to Martha and Mary in order to console them concerning their brother. 20 Therefore Martha, when she heard that Jesus was coming, met him; again within himself, came to the but Mary kept sitting at home, memorial tomb. It was, in fact, a 21 Martha therefore said to Je- cave, and a stone was lying against sus: "Lord, if you had been here it. 39 Jesus said: "Take the stone my brother would not have died, away." Martha, the sister of the 22 And yet at present I know that deceased, said to him: "Lord, by as many things as you ask God for. God will give you." 23 Jesus said four days." 40 Jesus said to her: to her: "Your brother will rise." 24 Martha said to him: "I know he will rise in the resurrection on the last day." 25 Jesus said to her: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; 26 and everyone that is living and exercises faith in me will never die at all. Do you believe this?" 27 She said to him: "Yes, Lord; I have believed that you are the Christ the Son of God, the One coming into the world." 28 And when she had said this, she went out!" 44 The [man] that had off and called Mary her sister, been dead came out with his feet saying secretly: "The Teacher is and hands bound with wrappings, present and is calling you." 29 The and his countenance was bound

against something, because the latter, when she heard this, got light is not in him." up quickly and was on her way

30 Jesus had not yet, in fact, rus our friend has gone to rest, but come into the village, but he was I am journeying there to awaken still in the place where Martha met him from sleep." 12 Therefore the him. 31 Therefore the Jews that were with her in the house and that were consoling her, on seeing Mary rise quickly and go out, followed her, supposing that she was going to the memorial tomb to ween there. 32 And so Mary, when she arrived where Jesus was and caught sight of him, fell at his feet, saying joice on your account that I was to him: "Lord, if you had been here, my brother would not have died." 33 Jesus, therefore, when he saw her weeping and the Jews that came with her weeping, groaned disciples: "Let us also go, that we in the spirit and became troubled; 34 and he said: "Where have you laid him?" They said to him: "Lord. come and see." 35 Jesus gave way to tears, 36 Therefore the Jews began to say: "See, what affection salem at a distance of about two he used to have for him!" 37 But some of them said: "Was not this [man] that opened the eyes of the blind man able to prevent this one from dying?"

38 Hence Jesus, after groaning now he must smell, for it is "Did I not tell you that if you would believe you would see the glory of God?" 41 Therefore they took the stone away. Now Jesus raised his eyes heavenward and said: "Father, I thank you that you have heard me. 42 True, I knew that you always hear me: but on account of the crowd standing around I spoke, in order that they might believe that you sent me forth." 43 And when he had said these things, he cried out with a loud voice: "Laz'a rus, come on about with a cloth. Jesus said to 12 Accordingly Jesus, six days them: "Loose him and let him go."

beheld what he did put faith in him; 46 but some of them went off to the Pharisees and told them and Martha was ministering, but the things Jesus did. 47 Conse-Pharisees gathered the San'he-drin together and began to say: "What are we to do, because this man performs many signs? 48 If we let him alone this way, they will all put faith in him, and the Romans will come and take away both our place and our nation," 49 But a certain one of them. Ca'ia phas. who was high priest that year, said to them: "You do not know anything at all, 50 and you do not reason out that it is to your benefit for one man to die in behalf of the people and not for the whole nation to be destroyed." 51 This, though, he did not say of his own originality; but because he was high priest that year, he prophesied that Jesus was destined to die for the nation, 52 and not for the nation only, but in order that the children of God who are scattered about he might also gather together in one. 53 Therefore from that day on they took counsel to kill him.

about publicly among the Jews. but he departed from there to the country near the wilderness, into a city called E'phra·im, and there putting faith in Jesus. he remained with the disciples. 55 Now the passover of the Jews that had come to the festival, on was near, and many people went up hearing that Jesus was coming to out of the country to Jerusalem Jerusalem, 13 took the branches before the passover in order to of palm trees and went out to meet cleanse themselves ceremonially. him. And they began to shout: 56 Therefore they went looking for Jesus and they would say to one that comes in Jehovah's name, another as they stood around in even the king of Israel!" 14 But the temple: "What is your opinion? when Jesus had found a young ass, That he will not come to the fes- he sat on it, just as it is written: tival at all?" 57 As it was, the 15 "Have no fear, daughter of chief priests and the Pharisees had Zion, Look! Your king is comgiven orders that if anyone got to ing, seated upon an ass's colt." know where he was, he should 16 These things his disciples took disclose [it], in order that they no note of at first, but when Jesus might seize him. became glorified, then they called

45 Therefore many of the Jews at Beth'a ny, where Laz'a rus was that had come to Mary and that whom Jesus had raised up from the dead. 2 Therefore they spread an evening meal for him there. Laz'a · rus was one of those reclining quently the chief priests and the at the table with him, 3 Mary, therefore, took a pound of perfumed oil, genuine nard, very costly, and she greased the feet of Jesus and wiped his feet dry with her hair. The house became filled with the scent of the perfumed oil. 4 But Judas Is-car'i-ot, one of his disciples, who was about to betray him, said: 5 "Why was it this perfumed oil was not sold for three hundred de nar'i and given to the poor people?" 6 He said this, though, not because he was concerned about the poor, but because he was a thief and had the money box and used to carry off the monies put in it. 7 Therefore Jesus said: "Let her alone, that she may keep this observance in view of the day of my burial. 8 For you have the poor always with you. but me you will not have always."

9 Therefore a great crowd of the Jews got to know he was there, and they came, not on account of Jesus only, but also to see Laz'a rus, whom he raised up from the dead. 54 Hence Jesus no longer walked 10 The chief priests now took counsel to kill Laz'a rus also, 11 because on account of him many of the Jews were going there and

12 The next day the great crowd "Save, we pray you! Blessed is he they did these things to him.

was with him when he called Laz'- signify what sort of death he was a-rus out of the memorial tomb and raised him up from the dead kept bearing witness. 18 On this account the crowd, because they heard he had performed this sign, also met him. 19 Therefore the Pharisees said among themselves: "You observe you are getting absolutely nowhere, See! The world you a little while longer, Walk has gone after him."

20 Now there were some Greeks among those that came up to worship at the festival. 21 These, was from Beth sa'i da of Gal'i lee, and they began to request him, saying: "Sir, we want to see Jesus." 22 Philip came and told Andrew. Andrew and Philip came and told

23 But Jesus answered them. saving: "The hour has come for the Son of man to be glorified. 24 Most truly I say to you, Unless a grain of wheat falls into the ground and dies, it remains just fond of his soul destroys it, but he believe is that again Isaiah said: that hates his soul in this world will safeguard it for everlasting life. 26 If anyone would minister to me. let him follow me, and where I am there my minister will be also. If anyone would minister to me, the Father will honor him. 27 Now my soul is troubled, and what shall I say? Father, save me out of this hour. Nevertheless, this is why I have come to this hour. 28 Father, glorify your name." Therefore a voice came out of heaven: "I both glorified [it] and will gogue; 43 for they loved the glory glorify [it] again."

29 Hence the crowd that stood of God. about and heard it began to say that it had thundered. Others be- said: "He that puts faith in me gan to say: "An angel has spoken puts faith, not in me [only], but to him." 30 In answer Jesus said: in him [also] that sent me; 45 and "This voice has occurred, not for he that beholds me beholds [also] my sake, but for your sakes, him that sent me. 46 I have come 31 Now there is a judging of this as a light into the world, in order

to mind that these things were will be cast out. 32 And yet I, if I written respecting him and that am lifted up from the earth, will draw men of all sorts to me." 17 Accordingly the crowd that 33 This he was really saying to about to die. 34 Therefore the crowd answered him: "We heard from the Law that the Christ remains forever; and how is it you say that the Son of man must be lifted up? Who is this Son of man?" 35 Jesus therefore said to them: "The light will be among while you have the light, so that darkness does not overpower you: and he that walks in the darkness does not know where he is going. therefore, approached Philip who 36 While you have the light, exercise faith in the light, in order to become sons of light."

Jesus spoke these things and went off and hid from them. 37 But although he had performed so many signs before them, they were not putting faith in him, 38 so that the word of Isaiah the prophet was fulfilled which he said: "Jehovah, who has put faith in the thing heard by us? And as for the arm of Jehovah, to whom one [grain]; but if it dies, it then has it been revealed?" 39 The bears much fruit. 25 He that is reason why they were not able to 40 "He has blinded their eyes and he has made their hearts hard, that they should not see with their eyes and get the thought with their hearts and turn around and I should heal them." 41 Isaiah said these things because he saw his glory, and he spoke about him. 42 All the same, many even of the rulers actually put faith in him, but because of the Pharisees they would not confess [him], in order not to be expelled from the synaof men more than even the glory

44 However, Jesus cried out and world: now the ruler of this world that everyone putting faith in me may not remain in the darkness. | you men are clean, but not all." 47 But if anyone hears my savings and does not keep them. I do not judge him: for I came, not to judge the world, but to save the world, spoken is what will judge him in the last day: 49 because I have not spoken out of my own impulse. me has given me a commandment as to what to tell and what to commandment means everlasting life. Therefore the things I speak. just as the Father has told me [them], so I speak [them]."

towel, he girded himself. 5 After ceives [also] him that sent me." that he put water into a basin and 21 After saying these things, Je-

11 He knew, indeed, the man betraying him. This is why he said: "Not all of you are clean."

12 When, now, he had washed 48 He that disregards me and does their feet and had put his outer not receive my sayings has one to garments on and laid himself down judge him. The word that I have at the table again, he said to them; "Do you know what I have done to You? 13 You address me, 'Teacher,' and, 'Lord,' and you speak but the Father himself who sent rightly, for I am such. 14 Therefore, if I, although Lord and Teacher, washed your feet, you speak. 50 Also, I know that his also ought to wash the feet of one another. 15 For I set the pattern for you, that, just as I did to you. you should do also. 16 Most truly I say to you. A slave is not greater 13 Now, because he knew before than his master, nor is one that is the festival of the passover sent forth greater than the one that that his hour had come for him sent him. 17 If you know these to move out of this world to the things, happy you are if you do Father, Jesus, having loved his own them, 18 I am not talking about that were in the world, loved them all of you; I know the ones I have to the end. 2 So, while the eve- chosen. But it is in order that the ning meal was going on, the Devil Scripture might be fulfilled, 'He having already put it into the heart that used to feed on my bread has of Judas Is-car'i-ot, the son of lifted up his heel against me.' Simon, to betray him, 3 he, know- 19 From this moment on I am telling that the Father had given all ing you before it occurs, in order things into [his] hands and that he that when it does occur you may came forth from God and was go- believe that I am he. 20 Most ing to God, 4 got up from the truly I say to you, He that receives evening meal and laid aside his anyone I send receives me [also]. outer garments. And, taking a In turn he that receives me. re-

started to wash the feet of the sus became troubled in spirit, and disciples and to dry them off with he bore witness and said: "Most the towel with which he was girded. truly I say to you, One of you 6 And so he came to Simon Peter. will betray me." 22 The disciples He said to him: "Lord, are you began to look at one another, being washing my feet?" 7 In answer at a loss as to which one he was Jesus said to him: "What I am saying [it] about, 23 There was doing you do not understand at reclining in front of Jesus' bosom present, but you will understand one of his disciples, and Jesus after these things." 8 Peter said loved him, 24 Therefore Simon to him: "You will certainly never Peter nodded to this one and said wash my feet." Jesus answered to him: "Tell who it is about whom him: "Unless I wash you, you he is saying [it]." 25 So the latter have no part with me." 9 Si- leaned back upon the breast of mon Peter said to him: "Lord, not Jesus and said to him: "Lord, who my feet only, but also my hands is it?" 26 Therefore Jesus anand my head." 10 Jesus said to swered: "It is that one to whom I him: "He that has bathed does not shall give the morsel that I dip." need to have more than his feet And so, having dipped the morsel, washed, but is wholly clean. And he took and gave it to Judas, the

after the morsel then Satan en- I am going you know the way." tered into the latter. Jesus, theredoing get done more quickly." 28 However, none of those reclining at the table knew for what purpose he said this to him. 29 Some, in No one comes to the Father except fact, were imagining, since Judas through me. 7 If you men had was holding the money box, that known me, you would have known Jesus was telling him: "Buy what my Father also: from this moment things we need for the festival," or that he should give something to him." the poor. 30 Therefore, after he received the morsel, he went out immediately. And it was night.

31 Hence when he had gone out. is glorified, and God is glorified in connection with him. 32 And God longer. You will look for me; and will know that you are my disvourselves,"

"Lord, where are you going?" Jeyou cannot follow me now, but you said to him: "Lord, why is it I cannot follow you at present? I will surrender my soul in your behalf." 38 Jesus answered: "Will you surrender your soul in my behalf? Most truly I say to you. A cock will by no means crow until you have disowned me three times."

God, exercise faith also in me, the truth, which the world cannot 2 In the house of my Father receive, because it neither beholds there are many abodes. Otherwise, it nor knows it. You know it, be-I would have told you, because I cause it remains with you and is am going my way to prepare a in you. 18 I shall not leave you place for you. 3 Also, if I go my bereaved. I am coming to you. way and prepare a place for you, 19 A little longer and the world I am coming again and will receive will behold me no more, but you you home to myself, that where I will behold me, because I live and

son of Simon Is car'i ot. 27 And am you also may be. 4 And where 5 Thomas said to him: "Lord,

fore, said to him: "What you are we do not know where you are going. How do we know the way?"

6 Jesus said to him: "I am the way and the truth and the life. on you know him and have seen

8 Philip said to him: "Lord, show us the Father, and it is enough

for us"

9 Jesus said to him: "Have I Jesus said: "Now the Son of man been with you men so long a time, and vet. Philip, you have not come to know me? He that has seen me will himself glorify him, and he will has seen the Father [also]. How is glorify him immediately. 33 Little it you say, 'Show us the Father'? children. I am with you a little 10 Do you not believe that I am in union with the Father and the just as I said to the Jews, 'Where Father is in union with me? The I go you cannot come,' I say also things I say to you men I do not to you at present. 34 I am giving speak of my own originality; but you a new commandment, that the Father who remains in union you love one another; just as with me is doing his works. 11 Be-I have loved you, that you also lieve me that I am in union with love one another. 35 By this all the Father and the Father is in union with me: otherwise, believe ciples, if you have love among on account of the works themselves. 12 Most truly I say to you. He that 36 Simon Peter said to him: exercises faith in me, that one also will do the works that I do; and sus answered: "Where I am going he will do works greater than these, because I am going my way to the will follow afterwards." 37 Peter Father. 13 Also, whatever it is that you ask in my name. I will do this, in order that the Father may be glorified in connection with the Son. 14 If you ask anything in my name. I will do it.

15 "If you love me, you will observe my commandments; 16 and I will request the Father and he "Do not let your hearts be will give you another helper to be troubled. Exercise faith in with you forever, 17 the spirit of

you will live. 20 In that day you | bearing fruit he cleans, that it may will know that I am in union with bear more fruit. 3 You are already my Father and you are in union clean because of the word that I with me and I am in union with have spoken to you, 4 Remain in YOU. 21 He that has my com- union with me, and I in union with mandments and observes them, you, Just as the branch cannot that one is he who loves me. In bear fruit of itself unless it return he that loves me will be loved mains in the vine, in the same by my Father, and I will love him way neither can you, unless you and will plainly show myself to remain in union with me. 5 I am him."

that you intend to show yourself bears much fruit; because apart

serve my word, and my Father will as a branch and is dried up; and love him, and we shall come to him men gather those branches up and and make our abode with him. pitch them into the fire and they 24 He that does not love me does are burned. 7 If you remain in word that you are hearing is not remain in you, ask whatever you

who sent me.

25 "While remaining with you I have spoken these things to you. fruit and prove yourselves my dis-26 But the helper, the holy spirit, ciples. 9 Just as the Father has which the Father will send in my name, that one will teach you all remain in my love. 10 If you obthings and bring back to your serve my commandments, you will minds all the things I told you. 27 I leave you peace, I give you my peace. I do not give it to you the Father and remain in his love. the way that the world gives it. Do not let your hearts be troubled nor let them shrink for fear. 28 You you and your joy may be made heard that I said to you, I am full. 12 This is my commandgoing away and I am coming [back] to you. If you loved me, you would rejoice that I am going my way to the Father, because the that someone should surrender his Father is greater than I am. 29 So now I have told you before it 14 You are my friends if you do occurs, in order that, when it does occur, you may believe. 30 I shall not speak much with you any more, for the ruler of the world is coming. And he has no hold on me. 31 but, in order for the world to know that I love the Father, even as the Father has given me commandment [to do], so I am doing. Get up, let us go from here.

"I am the true vine, and my Father is the cultivator. fruit he takes away, and every one you.

the vine, you are the branches. 22 Judas, not Is car'i ot, said to He that remains in union with me, him: "Lord, what has happened and I in union with him, this one plainly to us and not to the world?" from me you can do nothing at 23 In answer Jesus said to him: all. 6 If anyone does not remain "If anyone loves me, he will ob- in union with me, he is cast out not observe my words; and the union with me and my sayings mine, but belongs to the Father wish and it will take place for you. 8 My Father is glorified in this, that you keep bearing much loved me and I have loved you. remain in my love, just as I have observed the commandments of

11 "These things I have spoken to you, that my joy may be in ment, that you love one another just as I have loved you. 13 No one has love greater than this, soul in behalf of his friends. what I am commanding you. 15 I no longer call you slaves, because a slave does not know what his master does. But I have called you friends, because all the things I have heard from my Father I have made known to you. 16 You did not choose me, but I chose you. and I appointed you to go on and keep bearing fruit and that your fruit should remain; in order that no matter what you ask the Father 2 Every branch in me not bearing in my name he might give it to

you, that you love one another, going?' 6 But because I have spo-18 If the world hates you, you ken these things to you grief has know that it has hated me before filled your hearts. 7 Nevertheless. it hated you. 19 If you were part I am telling you the truth. It is of the world, the world would be for your benefit I am going away. fond of what is its own. Now be- For if I do not go away, the helper cause you are no part of the world, will by no means come to you; but but I have chosen you out of the if I do go my way, I will send him world, on this account the world to you. 8 And when that one hates you. 20 Bear in mind the arrives he will give the world conword I said to you, A slave is not vincing evidence concerning sin greater than his master. If they and concerning righteousness and have persecuted me, they will persecute you also; if they have ob- first place, concerning sin, because served my word, they will observe they are not exercising faith in Yours also. 21 But they will do me: 10 then concerning righteousall these things against you on account of my name, because they do not know him that sent me. 22 If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin. 23 He that hates me hates also my Father. 24 If I had not done among them the works that no one else did, they would have no sin: but now they have both seen and hated me as well as my Father. 25 But it is that the word written in their Law may be fulfilled, "They hated me without cause." 26 When the helper arrives that I will send you from the Father, the spirit of the truth, which proceeds from the Father. that one will bear witness about me: 27 and you, in turn, are to bear witness, because you have 16 In a little while you will behold been with me from when I began. "I have spoken these things little while you will see me."

to you that you may not be stumbled. 2 Men will expel you hour is coming when everyone that kills you will imagine he has rendered a sacred service to God. 3 But they will do these things for them arrives, you may remember I told them to you.

17 "These things I command one of you asks me, 'Where are you concerning judgment: 9 in the ness, because I am going to the Father and you will behold me no longer: 11 then concerning judgment, because the ruler of this world has been judged.

> 12 "I have many things yet to say to you, but you are not able to bear them at present. 13 However, when that one arrives, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to you the things coming. 14 That one will glorify me, because he will receive from what is mine and will declare it to you. 15 All the things that the Father has are mine. That is why I said he receives from what is mine and declares [it] to you.

me no longer, and, again, in a

17 Therefore some of his disciples said to one another: "What from the synagogue. In fact, the does this mean that he says to us, 'In a little while you will not behold me, and, again, in a little while you will see me,' and, 'because I am going to the Father'?" because they have not come to 18 Hence they were saying: "What know either the Father or me. does this mean that he says, 'a 4 Nevertheless, I have spoken these little while? We do not know what things to you that, when the hour he is talking about." 19 Jesus knew they were wanting to question him, so he said to them: "Are you "These things, however, I did not inquiring among yourselves over tell you at first, because I was this, because I said. In a little while with you. 5 But now I am going you will not behold me, and, to him that sent me, and yet not again, in a little while you will see me? 20 Most truly I | these things to you that by means say to you. You will weep and wail, of me you may have peace. In the but the world will rejoice; you will world you are having tribulation, be grieved, but your grief will be but take courage! I have conquered turned into joy. 21 A woman, the world." when she is giving birth, has grief, because her hour has arrived; but when she has brought forth the young child, she remembers the tribulation no more because of the iov that a man has been born into have given him authority over all the world. 22 You also, therefore, flesh, that, as regards the whole are now, indeed, having grief; but I shall see you again and your hearts will rejoice, and your joy no one will take from you. 23 And in that day you will ask me no the only true God, and of the one question at all. Most truly I say to you, If you ask the Father for anything he will give it to you in having finished the work you have my name. 24 Until this present time you have not asked a single Father, glorify me alongside yourthing in my name. Ask and you will receive, that your joy may be made full.

you in comparisons. The hour is report to you with plainness concerning the Father. 26 In that day you will ask in my name, and make request of the Father concerning you. 27 For the Father himself has affection for you, beout as the Father's representative. 28 I came out from the Father and going my way to the Father."

you are speaking with plainness, among them. and are uttering no comparison. 30 Now we know that you know all things and you do not need to Father is with me. 33 I have said son of destruction, in order that the

Jesus spoke these things, and, raising his eyes to heaven, he said: "Father, the hour has come; glorify your son, that your son may glorify you, 2 according as you [number] whom you have given him, he may give them everlasting life. 3 This means everlasting life, their taking in knowledge of you, whom you sent forth, Jesus Christ. 4 I have glorified you on the earth, given me to do. 5 So now you, self with the glory that I had alongside you before the world was.

6 "I have made your name mani-25 "I have spoken these things to fest to the men you gave me out of the world. They were yours, and coming when I will speak to you gave them to me, and they no more in comparisons, but I will have observed your word, 7 They have now come to know that all the things you gave me are from you: 8 because the sayings that I do not say to you that I shall you gave me I have given to them, and they have received them and have certainly come to know that I came out as your representative. cause you have had affection for and they have believed that you me and have believed that I came sent me forth. 9 I make request concerning them; I make request. not concerning the world, but conhave come into the world. Further, cerning those you have given me; I am leaving the world and am because they are yours, 10 and all my things are yours and yours are 29 His disciples said: "See! Now mine, and I have been glorified

11 "Also, I am no longer in the world, but they are in the world and I am coming to you. Holy Fahave anyone question you. By this ther, watch over them on account we believe that you came out of your own name which you have from God." 31 Jesus answered given me, in order that they may them: "Do you believe at present? be one just as we are. 12 When 32 Look! The hour is coming, in- I was with them I used to watch deed, it has come, when you will be over them on account of your own scattered each one to his own house name which you have given me; and you will leave me alone; and I have kept them, and not one yet I am not alone, because the of them is destroyed except the

scripture might be fulfilled. 13 But 18 Having said these things, Jenow I am coming to you, and I 18 sus went out with his disciples am speaking these things in the across the winter torrent of Kid'world in order that they may have ron to where there was a garden. my joy in themselves to the full. 14 I have given your word to them. but the world has hated them, world.

them out of the world, but to watch over them because of the wicked one. 16 They are no part of the world, just as I am no part of the of the truth; your word is truth. 18 Just as you sent me forth into sanctifying myself in their behalf. that they also may be sanctified by means of truth.

20 "I make request, not concerning these only, but also concerning those putting faith in me through their word: 21 in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, in order that the world may believe that you sent me forth. 22 Also, I have given given me I have not lost a single them the glory that you have given one." me, in order that they may be one just as we are one. 23 I in union a sword, drew it and struck the with them and you in union with me, in order that they may be perfected into one, that the world may have the knowledge that you sent me forth and that you loved them just as you loved me. 24 Father, as to what you have given by all means drink it?" me, I wish that, where I am, they also may be with me, in order to military commander and the offibehold my glory that you have cers of the Jews seized Jesus and given me, because you loved me before the founding of the world, first to An'nas; for he was father-25 Righteous Father, the world has, in-law to Ca'ia phas, who was high indeed, not come to know you: but priest that year. 14 Ca'ia phas I have come to know you, and was, in fact, the one that counthese have come to know that you sent me forth. 26 And I have benefit for one man to die in bemade your name known to them half of the people. and will make it known, in order

and he and his disciples entered into it. 2 Now Judas, his betraver. also knew the place, because Jesus because they are no part of the had many times met there with world, just as I am no part of the his disciples, 3 Therefore Judas took the soldier band and officers 15 "I request you, not to take of the chief priests and of the Pharisees and came there with torches and lamps and weapons. 4 Jesus, therefore, knowing all the things coming upon him, went world. 17 Sanctify them by means forth and said to them: "Whom are you looking for?" 5 They answered him: "Jesus the Naz-athe world, I also sent them forth rene'." He said to them: "I am he." into the world. 19 And I am Now Judas, his betrayer, was also standing with them.

> 6 However, when he said to them: "I am he," they drew back and fell to the ground. 7 Therefore he asked them again: "Whom are you looking for?" They said: "Jesus the Naz-a-rene'." 8 Jesus answered: "I told you I am he. If, therefore, it is I you are looking for, let these go": 9 in order that the word might be fulfilled which he said: "Of those whom you have

10 Then Simon Peter, as he had slave of the high priest and cut his right ear off. The name of the slave was Malchus. 11 Jesus, however, said to Peter: "Put the sword into [its] sheath. The cup that the Father has given me, should I not

12 Then the soldier band and the bound him. 13 and they led him seled the Jews that it was to their

15 Now Simon Peter as well as that the love with which you loved another disciple was following Jeme may be in them and I in union sus. That disciple was known to with them." the high priest, and he went in

with Jesus into the courtyard of came outside to them and said: the high priest, 16 but Peter was "What accusation do you bring standing outside at the door. There- against this man?" 30 In answer fore the other disciple, who was they said to him: "If this man known to the high priest, went out were not a wrongdoer, we would and spoke to the doorkeeper and not have delivered him up to you." brought Peter in. 17 The servant 31 Hence Pilate said to them: girl, the doorkeeper, then said to "Take him yourselves and judge Peter: "You are not also one of him according to your law." The this man's disciples, are you?" He Jews said to him: "It is not lawful said: "I am not." 18 Now the for us to kill anyone." 32 This, slaves and the officers were stand- in order that the word of Jesus ing about, as they had built a char- might be fulfilled which he said to coal fire, because it was cold, and signify what sort of death he was they were warming themselves, destined to die, Peter also was standing with them

and warming himself.

19 And so the chief priest quesabout his teaching. 20 Jesus anconcerning the wrong; but if right-Ca'ia phas the high priest.

25 Now Simon Peter was standthey said to him: "You are not also one of his disciples, are you?" He denied it and said: "I am not." 26 One of the slaves of the high priest, being a relative of the man whose ear Peter cut off, said: "I saw you in the garden with him, did I not?" 27 However, Peter denied it again; and immediately wish me to release to you the

a cock crowed.

28 Then they led Jesus from Ca'ia phas to the governor's palace. It was now early in the day. But ab'bas was a robber. they themselves did not enter into the governor's palace, that they 19 At that time, therefore, Pilate took Jesus and scourged him.

33 So Pilate entered into the governor's palace again and called Jesus and said to him: "Are you tioned Jesus about his disciples and the king of the Jews?" 34 Jesus answered: "Is it of your own swered him: "I have spoken to the originality that you say this, or did world publicly. I always taught in others tell you about me?" 35 Pia synagogue and in the temple, late answered: "I am not a Jew, where all the Jews come together; am I? Your own nation and the and I spoke nothing in secret, chief priests delivered you up to 21 Why do you question me? Ques- me. What did you do?" 36 Jesus tion those who have heard what I answered: "My kingdom is no part spoke to them. See! These know of this world. If my kingdom were what I said." 22 After he said part of this world, my attendants these things, one of the officers would have fought that I should that was standing by gave Jesus not be delivered up to the Jews. a slap in the face and said: "Is But, as it is, my kingdom is not that the way you answer the chief from this source." 37 Therefore priest?" 23 Jesus answered him: Pilate said to him: "Well, then, are "If I spoke wrongly, bear witness you a king?" Jesus answered: "You vourself are saving that I am a ly, why do you hit me?" 24 Then king. For this I have been born, An'nas sent him away bound to and for this I have come into the world, that I should bear witness to the truth. Everyone that is on ing and warming himself. Then the side of the truth listens to my voice." 38 Pilate said to him: "What is truth?"

> And after saying this, he went out again to the Jews and said to them: "I find no fault in him. 39 Moreover, you have a custom that I should release a man to you at the passover. Do you, therefore, king of the Jews?" 40 Then they shouted again, saying: "Not this man, but Bar ab'bas!" Now Bar-

might not get defiled but might eat 2 And the soldiers braided a crown the passover. 29 Therefore Pilate of thorns and put it on his head and arrayed him with a purple Pilate said to them: "Shall I imouter garment; 3 and they began pale your king?" The chief priests coming up to him and saying: answered: "We have no king but "Good day, you king of the Jews!" Caesar." 16 At that time, there-Also, they would give him slaps in fore, he handed him over to them the face. 4 And Pilate went out- to be impaled. side again and said to them: "See! I bring him outside to you in order for you to know I find no fault in him." 5 Accordingly Jesus came outside, wearing the thorny crown and the purple outer garment. And he said to them: "Look! The man!" 6 However, when the chief priests and the officers saw him, they shouted, saying: "Impale [him]! Impale [him]!" Pilate said to them: "Take him yourselves and impale him, for I do not find any fault 20 Therefore many of the Jews in him." 7 The Jews answered him: "We have a law, and according to the law he ought to die, because he made himself God's son."

8 When, therefore, Pilate heard this saying, he became more fearful: 9 and he entered into the governor's palace again and said to Jesus: "Where are you from?" But Jesus gave him no answer. 10 Hence Pilate said to him: "Are you not speaking to me? Do you not know I have authority to release you and I have authority to impale you?" 11 Jesus answered him: "You would have no authority at all against me unless it had been granted to you from above. This is why the man that handed me over to you has greater sin,"

12 For this reason Pilate kept on seeking how to release him. But the Jews shouted, saying: "It you release this [man], you are not a friend of Caesar. Every man making himself a king speaks against Caesar." 13 Therefore Pilate, after hearing these words, brought Jesus outside, and he sat down on a judgment seat in a place called The Stone Pavement, but, in Hebrew, Gab'ba tha. 14 Now it was preparation of the passover: it was about the sixth hour. And he said to the Jews: "See! Your king!" 15 However, they shouted: "Take [him] away! Take [him] away! Impale him!" | mother!" And from that hour on

Then they took charge of Jesus. 17 And, bearing the torture stake for himself, he went out to the socalled Skull Place, which is called Gol'go tha in Hebrew: 18 and there they impaled him, and two other [men] with him, one on this side and one on that, but Jesus in the middle. 19 Pilate wrote a title also and put it on the torture stake. It was written: "Jesus the Naz-arene' the King of the Jews." read this title, because the place where Jesus was impaled was near the city: and it was written in Hebrew, in Latin, in Greek. 21 However, the chief priests of the Jews began to say to Pilate: "Do not write 'The King of the Jews,' but that he said, 'I am King of the Jews.'" 22 Pilate answered: "What I have written I have written."

23 Now when the soldiers had impaled Jesus, they took his outer garments and made four parts, for each soldier a part, and the inner garment. But the inner garment was without a seam, being woven from the top throughout its length. 24 Therefore they said to one another: "Let us not tear it, but let us determine by lots over it whose it will be." This was that the scripture might be fulfilled: "They apportioned my outer garments among themselves, and upon my apparel they cast lots." And so the soldiers really did these things.

25 By the torture stake of Jesus, however, there were standing his mother and the sister of his mother; Mary the wife of Clo'pas, and Mary Mag'da-lene. 26 Therefore Jesus, seeing his mother and the disciple whom he loved standing by, said to his mother: "Woman, see! your son!" 27 Next he said to the disciple: "See! Your

the disciple took her to his own the way the Jews have the custom home.

28 After this, when Jesus knew that by now all things had been accomplished, in order that the in the garden a new memorial scripture might be accomplished he said: "I am thirsty." 29 A vessel was sitting there full of sour wine. Therefore they put a sponge full Jews, they laid Jesus, because the of the sour wine upon a hyssop stalk and brought it to his mouth. 30 When, now, he had received the sour wine, Jesus said: "It has been accomplished!" and, bowing his head, he delivered up [his] spirit.

31 Then the Jews, since it was Preparation, in order that the bodies might not remain upon the torture stakes on the sabbath, (for the day of that sabbath was a great one.) requested Pilate to have their legs broken and the bodies taken away, 32 The soldiers came, therefore, and broke the legs of the first [man] and those of the other [man] that had been impaled with him. 33 But on coming to Jesus. as they saw that he was already dead, they did not break his legs. 34 Yet one of the soldiers jabbed his side with a spear, and immediately blood and water came out. 35 And he that has seen [it] has 6 Then Simon Peter also came borne witness, and his witness is true, and that man knows he tells true things, in order that you also may believe. 36 In fact, these things took place in order for the scripture to be fulfilled: "Not a bone of his will be crushed." 37 And, again, a different scripture says: "They will look to the One whom they pierced."

38 Now after these things Joseph from Ar.i.ma.the'a. who was that he must rise from the dead. a disciple of Jesus but a secret one 10 And so the disciples went back out of [his] fear of the Jews, re- to their homes. quested Pilate that he might take away the body of Jesus; and Pilate gave him permission. Therefore he came and took his body away. 39 Nic-o-de'mus also, the man that into the memorial tomb 12 and came to him in the night the first time, came bringing a roll of myrrh and aloes, about a hundred the feet where the body of Jesus pounds [of it]. 40 So they took had been lying. 13 And they said the body of Jesus and bound it up to her: "Woman, why are you with bandages with the spices, just | weeping?" She said to them: "They

of preparing for burial. 41 Incidentally, at the place where he was impaled there was a garden, and tomb, in which no one had ever yet been laid. 42 There, then, on account of the preparation of the memorial tomb was nearby.

20 On the first day of the week Mary Mag'da lene came to the memorial tomb early, while there was still darkness, and she beheld the stone already taken away from the memorial tomb. 2 Therefore she ran and came to Simon Peter and to the other disciple, for whom Jesus had affection, and she said to them: "They have taken away the Lord out of the memorial tomb, and we do not know where they have laid him."

3 Then Peter and the other disciple went out and started for the memorial tomb. 4 Yes, the two together began to run: but the other disciple ran ahead of Peter with greater speed and reached the memorial tomb first. 5 And, stooping forward, he beheld the bandages lying, yet he did not go in. following him, and he entered into the memorial tomb. And he viewed the bandages lying, 7 also the cloth that had been upon his head not lying with the bandages but separately rolled up in one place. 8 At that time, therefore, the other disciple who had reached the memorial tomb first also went in, and he saw and believed. 9 For they did not yet discern the scripture

11 Mary, however, kept standing outside near the memorial tomb. weeping. Then, while she was weeping, she stooped forward to look she viewed two angels in white sitting one at the head and one at

have taken my Lord away, and I I do not know where they have laid him." 14 After saying these things, she turned back and viewed Jesus standing, but she did not discern it was Jesus. 15 Jesus said to her: "Woman, why are you weeping? Whom are you looking for?" She, imagining it was the gardener, said to him: "Sir, if you you have laid him, and I will take "Mary!" Upon turning around, she said to him, in Hebrew: "Rab bo'ni!" (which means "Teacher!") 17 Jesus said to her: "Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers and say to them, 'I am ascending to my Father and Your Father and to my God and YOUR God.'" 18 Mary Mag'da lene came and brought the news to the disciples: "I have seen the Lord!" and that he said these things to her.

19 Therefore, when it was late on that day, the first of the week. and, although the doors were locked where the disciples were for fear of the Jews, Jesus came and stood in their midst and said to them: "May you have peace." 20 And after he said this he showed them both his hands and his side. Then the disciples rejoiced at seeing the Lord. 21 Jesus, therefore, said to them again; "May you have peace. Just as the Father has sent me forth, I also am sending you." 22 And after he said this he blew upon them and said to them: "Receive holy spirit. 23 If you forgive the sins of any persons, they stand forgiven to them: if you retain those of any persons, they stand retained."

24 But Thomas, one of the twelve, who was called The Twin. was not with them when Jesus came. 25 Consequently the other disciples would say to him: "We have seen the Lord!" But he said to them: "Unless I see in his hands the print of the nails and stick my finger into the print of the nails and stick my hand into his side, I will certainly not believe."

26 Well, eight days later his disciples were again indoors, and Thomas with them, Jesus came, although the doors were locked, and he stood in their midst and said: "May you have peace." 27 Next he said to Thomas: "Put your finger here, and see my hands, and take your hand and stick it into my side, and stop being unbelieving have carried him off, tell me where but become believing." 28 In answer Thomas said to him: "My him away." 16 Jesus said to her: Lord and my God!" 29 Jesus said to him: "Because you have seen me have you believed? Happy are those who do not see and yet believe."

> 30 To be sure, Jesus performed many other signs also before the disciples, which are not written down in this scroll. 31 But these have been written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life by means of his name.

> 21 After these things dead to the ifested himself again to the disciples at the sea of Ti be'ri as; but he made the manifestation in this way. 2 There were in company Simon Peter and Thomas, who was called The Twin, and Na than'a el from Ca'na of Gal'ilee and the sons of Zeb'e dee and two others of his disciples. 3 Simon Peter said to them: "I am going fishing." They said to him: "We also are coming with you." Out they went and got aboard the boat, but during that night they caught nothing.

4 However, just as it was getting to be morning, Jesus stood on the beach, but the disciples did not, of course, discern that it was Jesus. 5 Then Jesus said to them: "Young children, you do not have anything to eat, do you?" They answered "No!" to him. 6 He said to them: "Cast the net on the right side of the boat and you will find [some]." Then they cast it, but they were no longer able to draw it in because of the multitude of the fishes. 7 Therefore that disciple whom Jesus used to love said to

Simon Peter, upon hearing that it for me?" So he said to him: "Lord, was the Lord, girded about himself | you know all things; you are aware his top garment, for he was naked, and plunged into the sea. 8 But Jesus said to him: "Feed my little the other disciples came in the sheep. 18 Most truly I say to you. little boat, for they were not a long | When you were younger, you used way from land, only about three to gird yourself and walk about hundred feet away, dragging the where you wanted. But when you net of fishes.

9 However, when they disembarked onto land they beheld lying there a charcoal fire and fish lying upon it and bread. 10 Jesus said to them: "Bring some of the fish rify God. So, when he had said you just now caught." 11 Simon Peter, therefore, went on board and following me." drew the net to land full of big fishes, one hundred and fifty-three so many the net did not burst. 12 Jesus said to them: "Come, take upon his breast and said: "Lord, Your breakfast." Not one of the they knew it was the Lord. 13 Jethird time that Jesus appeared to the disciples after his being raised up from the dead.

15 When, now, they had breakfasted, Jesus said to Simon Peter: "Simon son of John, do you love me more than these?" He said to him: "Yes, Lord, you know I have affection for you." He said to him: "Feed my lambs." 16 Again he said to him, a second time: "Simon son of John, do you love me?" He said to him: "Yes, Lord, you know I have affection for you." He said to him: "Shepherd my little sheep." affection for me?" Peter became self could not contain the scrolls grieved that he said to him the written. grieved that he said to him the written.

Peter: "It is the Lord!" Hence | third time: "Do you have affection that I have affection for you." grow old you will stretch out your hands and another [man] will gird you and bear you where you do not wish." 19 This he said to signify by what sort of death he would glothis, he said to him: "Continue

20 Upon turning about Peter saw the disciple whom Jesus used to of them. But although there were love following, the one who at the evening meal had also leaned back who is the one betraying you?" disciples had the courage to inquire 21 Accordingly, when he caught of him: "Who are you?" because sight of him, Peter said to Jesus: "Lord, what will this [man do]?" sus came and took the bread and 22 Jesus said to him: "If it is my gave it to them, and the fish will for him to remain until I come. likewise. 14 This was now the of what concern is that to you? You continue following me." 23 In consequence, this saying went out among the brothers, that that disciple would not die. However, Jesus did not say to him that he would not die, but: "If it is my will for him to remain until I come, of what

concern is that to you?" 24 This is the disciple that bears witness about these things and that wrote these things, and we know that the witness he gives is true.

25 There are, in fact, many other things also which Jesus did, which, 17 He said to him the third time: if ever they were written in full "Simon son of John, do you have detail, I suppose, the world it-

## ACTS OF APOSTLES

to teach, 2 until the day that he had entered, they went up into the was taken up, after he had given upper chamber, where they were commandment through holy spirit staying, Peter as well as John and to the apostles whom he chose, James and Andrew, Philip and 3 To these also by many positive Thomas, Bar·thol'o·mew and Matproofs he showed himself alive after thew, James the son of Al phae'us he had suffered, being seen by and Simon the zealous one, and them throughout forty days and Judas the son of James. 14 With telling the things about the kingdom of God. 4 And while he was in prayer, together with some wommeeting with them he gave them en and Mary the mother of Jesus the orders: "Do not withdraw from and with his brothers. Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; 5 because John, indeed, baptized with water, but you will be baptized in holy spirit not many days it was necessary for the scripture

after this."

6 When, now, they had assembled, they went asking him: "Lord, about Judas, who became a guide to are you restoring the kingdom to those who arrested Jesus, 17 be-Israel at this time?" 7 He said to cause he had been numbered among them: "It does not belong to you to get knowledge of the times or seasons which the Father has placed in his own jurisdiction; the wages for unrighteousness, and 8 but you will receive power when pitching head foremost he noisily the holy spirit arrives upon you. and you will be witnesses of me testines were poured out. 19 It both in Jerusalem and in all Jude'a and Sa·mar'i·a and to the habitants of Jerusalem, so that most distant part of the earth." 9 And after he had said these things, while they were looking of Blood.) 20 For it is written in on, he was lifted up and a cloud the book of Psalms, 'Let his lodgcaught him up from their vision, ing place become desolate, and let 10 And as they were gazing into there be no dweller in it,' and, the sky while he was on his way. also, look! two men in white else take.' 21 It is therefore necgarments stood alongside them. 11 and they said: "Men of Gal'ilee, why do you stand looking into which the Lord Jesus went in and the sky? This Jesus who was re- out among us, 22 starting with ceived up from you into the sky his baptism by John and until the will come thus in the same manner day he was received up from us, as you have beheld him going into one of these men should become a the sky."

1 The first account, O The oph'illows, I composed about all the Jerusalem, being a sabbath day's things Jesus started both to do and journey away. 13 So, when they one accord all these were persisting

15 Now during these days Peter rose up in the midst of the brothers and said (the crowd of persons was all together about one hundred and twenty): 16 "Men, brothers, to be fulfilled, which the holy spirit spoke beforehand by David's mouth us and he obtained a share in this ministry. 18 (This very man, therefore, purchased a field with burst in his midst and all his inalso became known to all the inthat field was called in their language A.kel'da.ma, that is, Field 'His office of oversight let someone essary that of the men that assembled with us during all the time in witness with us of his resurrection."

12 Then they returned to Jeru- 23 So they put up two. Josalem from a mountain called the seph called Bar'sab bas, who was

surnamed Justus, and Mat·thi'as. | port to be?" 13 However, different 24 And they prayed and said: "You, O Jehovah, who know the hearts of to say: "They are full of sweet all, designate which one of these wine.' two men you have chosen, 25 to take the place of this ministry and apostleship, from which Judas deviated to go to his own place." 26 So they cast lots over them, and the lot fell upon Mat-thi'as: and he was reckoned along with the eleven apostles.

now while the day of the [fes-Lival of Pentecost was in progress they were all together at the same place, 2 and suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. 3 And tongues as if of fire became visible to them and were distributed about, and one sat upon each one of them, 4 and they all became filled with holy spirit and started to speak with different tongues. just as the spirit was granting them

to make utterance.

5 As it was, there were dwelling in Jerusalem Jews, reverent men, from every nation of those under heaven, 6 So, when this sound occurred, the multitude came together and were bewildered, because each one heard them speaking in his own language. 7 Indeed, they were astonished and began to man publicly shown by God to you wonder and say: "See here, all through powerful works and porthese who are speaking are Gal-ile'ans, are they not? 8 And yet through him in your midst, just how is it we are hearing, each one of as you yourselves know, 23 this us, his own language in which we were born? 9 Par'thi ans and determined counsel and foreknowl-Medes and Elam-ites, and the in- edge of God, you fastened to a habitants of Mes·o·po·ta'mi·a, and stake by the hand of lawless men Ju·de'a and Cap·pa·do'ci·a, Pon'tus and the [district of] Asia, 10 and Phryg'i a and Pam phyl'i.a, Egypt and the parts of Lib'y.a, possible for him to continue to be which is toward Cy re'ne, and so- held fast by it. 25 For David says journers from Rome, both Jews respecting him, 'I had Jehovah and proselytes, 11 Cre'tans and constantly before my eyes; be-Arabians, we hear them speaking cause he is at my right hand in our tongues about the magnificent things of God." 12 Yes, 26 On this account my heart bethey were all astonished and were came cheerful and my tongue rein perplexity, saying one to another: "What does this thing pur- flesh will reside in hope; 27 be-

ones mocked at them and began

14 But Peter stood up with the eleven and raised his voice and made this utterance to them: "Men of Ju-de'a and all you inhabitants of Jerusalem, let this be known to you and give ear to my sayings. 15 These [people] are, in fact, not drunk, as you suppose, for it is the third hour of the day. 16 On the contrary, this is what was said through the prophet Joel. 17 "And in the last days," God says, "I shall pour out some of my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams: 18 and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy. 19 And I will give portents in heaven above and signs on earth below, blood and fire and smoke mist; 20 the sun will be turned into darkness and the moon into blood before the great and illustrious day of Jehovah arrives. 21 And everyone who calls on the name of Jehovah will be saved."'

22 "Men of Israel, hear these words: Jesus the Naz-a-rene', a tents and signs that God did [man], as one delivered up by the and did away with. 24 But God resurrected him by loosing the pangs of death, because it was not that I may never be shaken, joiced greatly. Moreover, even my

cause you will not leave my soul and on that day about three thouin Ha'des, neither will you allow sand souls were added, 42 And your loval one to see corruption. 28 You have made life's ways known to me, you will fill me with good cheer with your face.'

29 "Men, brothers, it is allowable to speak with freeness of speech to upon every soul, and many portents you concerning the family head David, that he both deceased and was buried and his tomb is among became believers were together in us to this day. 30 Therefore, because he was a prophet and knew 45 and they went selling their posthat God had sworn to him with an oath that he would seat one from the fruitage of his loins upon his throne. 31 he saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Ha'des nor did his flesh see corruption. 32 This Jesus God resurrected, of which ing and sincerity of heart, 47 praisfact we are all witnesses. 33 Therefore because he was exalted to the right hand of God and received hovah continued to join to them the promised holy spirit from the daily those being saved. Father, he has poured out this 2 Now Peter and John were going which you see and hear. 34 Actually David did not ascend to the of prayer, the ninth hour, 2 and heavens, but he himself says, 'Jehovah said to my Lord: "Sit at my his mother's womb was being carright hand, 35 until I place your ried, and they would daily put enemies as a stool for your feet." 36 Therefore let all the house of called Beautiful, in order to ask Israel know for a certainty that gifts of mercy from those entering God made him both Lord and into the temple. 3 When he caught Christ, this Jesus whom you impaled."

they were stabbed to the heart, 4 But Peter, together with John, and they said to Peter and the gazed at him and said: "Take a rest of the apostles: "Men, brothers, look at us." 5 So he fixed his atwhat shall we do?" 38 Peter tention upon them, expecting to [said] to them: "Repent, and let get something from them. 6 Howeach one of you be baptized in the ever. Peter said: "Silver and gold name of Jesus Christ for forgive- I do not possess, but what I do ness of your sins, and you will have is what I give you: In the receive the free gift of the holy name of Jesus Christ the Naz-aspirit. 39 For the promise is to rene', walk!" 7 With that he took you and to your children and to hold of him by the right hand and all those afar off, just as many as raised him up. Instantly the soles Jehovah our God may call to him." of his feet and his ankle bones 40 And with many other words he were made firm; 8 and, leaping bore thorough witness and kept up, he stood up and began walkexhorting them, saying: "Get saved ing, and he entered with them from this crooked generation." into the temple, walking and leap-41 Therefore those who embraced ing and praising God. 9 And all his word heartily were baptized, the people got sight of him walking

they continued devoting themselves to the teaching of the apostles and to sharing [with one another], to taking of meals and to prayers.

43 Indeed, fear began to fall and signs began to occur through the apostles, 44 All those who having all things in common. sessions and properties and distributing the [proceeds] to all, just as anyone would have the need. 46 And day after day they were in constant attendance at the temple with one accord, and they took their meals in private homes and partook of food with great rejoicing God and finding favor with all the people. At the same time Je-

up into the temple for the hour

a certain man that was lame from him near the temple door that was sight of Peter and John about to go into the temple he began re-37 Now when they heard this questing to get gifts of mercy.

they began to recognize him, that from among your brothers a prophthis was the man that used to sit et like me. You must listen to him Gate of the temple, and they be- speaks to you. 23 Indeed, any soul ecstasy at what had happened to will be completely destroyed from him.

personal power or godly devotion be blessed.' 26 To you first God, has glorified his Servant, Jesus, deeds." whom you, for your part, delivered up and disowned before Pilate's face, when he had decided to release him. 14 Yes, you disowned temple and the Sadducees came that holy and righteous one, and you asked for a man, a murderer, to be freely granted to you, 15 whereas you killed the Chief resurrection from the dead in the Agent of life. But God raised him up from the dead, of which fact we are witnesses. 16 Consequently name, has made this man strong given the man this complete soundness in the sight of all of you. 17 And now, brothers, I know that you acted in ignorance, just as your rulers also did. 18 But in this way God has fulfilled the things he announced beforehand through the mouth of all the prophets, that his Christ would suffer.

around so as to get your sins or in whose name did you do this?" blotted out, that seasons of re- 8 Then Peter, filled with holy spirit, freshing may come from the person said to them: of Jehovah 20 and that he may send forth the Christ appointed for you. Jesus. 21 whom heaven, indeed, must hold within itself un- deed to an ailing man, as to by til the times of restoration of all whom this man has been made well, old time. 22 In fact, Moses said, in the name of Jesus Christ the

and praising God. 10 Moreover, | 'Jehovah God will raise up for you for gifts of mercy at the Beautiful according to all the things he came filled with astonishment and that does not listen to that Prophet among the people.' 24 And all the 11 Well, as the man was holding prophets, in fact, from Samuel on onto Peter and John, all the people and those in succession, just as ran together to them at what was many as have spoken, have also called Sol'o-mon's colonnade, sur- plainly declared these days. 25 You prised out of their wits. 12 When are the sons of the prophets and Peter saw this, he said to the peo- of the covenant which God coveple: "Men of Israel, why are you nanted with your forefathers, saywondering over this, or why are ing to Abraham, 'And in your seed you gazing at us as though by all the families of the earth will we have made him walk? 13 The after raising up his Servant, sent God of Abraham and of Isaac and him forth to bless you by turning of Jacob, the God of our forefathers, each one away from your wicked

4 Now while the [two] were speaking to the people, the chief priests and the captain of the upon them. 2 being annoyed because they were teaching the people and were plainly declaring the case of Jesus; 3 and they laid their hands upon them and put them in custody till the next day. his name, by [our] faith in his for it was already evening. 4 However, many of those who had whom you behold and know, and listened to the speech believed, and the faith that is through him has the number of the men became about five thousand.

5 The next day there took place in Jerusalem the gathering together of their rulers and older men and scribes 6 (also An'nas the chief priest and Ca'ia phas and John and Alexander and as many as were of the chief priest's kinsfolk), 7 and they stood them in their midst and 19 "Repent, therefore, and turn began to inquire: "By what power

"Rulers of the people and older men. 9 if we are this day being examined, on the basis of a good things of which God spoke through 10 let it be known to all of you the mouth of his holy prophets of and to all the people of Israel, that Naz·a·rene', whom you impaled but | whom God raised up from the dead, to their own people and reported by this one does this man stand what things the chief priests and here sound in front of you. 11 This the older men had said to them. is 'the stone that was treated by 24 Upon hearing this they with you builders as of no account that one accord raised their voices to has become the head of the corner.' 12 Furthermore, there is no salis not another name under heaven by which we must get saved."

outspokenness of Peter and John. your servant. 'Why did nations beand perceived that they were men come tumultuous and peoples mediunlettered and ordinary, they got tate upon empty things? 26 The to wondering. And they began to kings of the earth took their stand recognize about them that they and the rulers massed together as used to be with Jesus; 14 and as one against Jehovah and against they were looking at the man that his anointed one.' 27 Even so, had been cured standing with both Herod and Pontius Pilate with them, they had nothing to say in men of nations and with peoples rebuttal. 15 So they commanded of Israel were in actuality gaththem to go outside the San'he- ered together in this city against drin hall, and they began consult- your holy servant Jesus, whom ing with one another, 16 saying: you anointed, 28 in order to do "What shall we do with these men? what things your hand and counsel Because, for a fact, a noteworthy had foreordained to occur. 29 And sign has occurred through them, now, Jehovah, give attention to one manifest to all the inhabitants their threats, and grant your slaves of Jerusalem; and we cannot deny to keep speaking your word with it. 17 Nevertheless, in order that it all boldness, 30 while you stretch may not be spread abroad further out your hand for healing and among the people, let us tell them while signs and portents occur with threats not to speak any more through the name of your holy upon the basis of this name to servant Jesus." any man at all."

and charged them, nowhere to were gathered together was shaken; make any utterance or to teach and they were one and all filled upon the basis of the name of Jesus. 19 But in reply Peter and John ing the word of God with boldness. said to them: "Whether it is righteous in the sight of God to listen to you rather than to God, judge things we have seen and heard." them, since they did not find any ground on which to punish them than forty years old.

23 After being released they went God and said:

"Sovereign Lord, you are the vation in anyone else, for there One who made the heaven and the earth and the sea and all that has been given among men the things in them, 25 and who through holy spirit said by the 13 Now when they beheld the mouth of our forefather David,

31 And when they had made sup-18 With that they called them plication, the place in which they with the holy spirit and were speak-

32 Moreover, the multitude of those who had believed had one heart and soul, and not even one for yourselves. 20 But as for us, would say that any of the things we cannot stop speaking about the he possessed was his own; but they had all things in common. 33 Also, 21 So, when they had further with great power the apostles conthreatened them, they released tinued giving forth the witness concerning the resurrection of the Lord Jesus; and undeserved kindness in and on account of the people, be- large measure was upon them all. cause they were all glorifying God 34 In fact, there was not one in need over what had occurred; 22 for among them; for all those who were the man upon whom this sign of possessors of fields or houses would healing had occurred was more sell them and bring the values of the things sold 35 and they would

deposit them at the feet of the apostles. In turn distribution would be made to each one, just as he would have the need, 36 So Joseph, who was surnamed Bar'na bas by the apostles, which nade. 13 True, not a one of the means, when translated, Son of Comfort, a Levite, a native of Cy'prus, 37 possessing a piece of land, sold it and brought the money and deposited it at the feet of the kept on being added, multitudes apostles.

5 However, a certain man, An-ani'as by name, together with Sap·phi'ra his wife, sold a possession 2 and secretly held back some of the price, his wife also knowing about it, and he brought just a part and deposited it at the feet of the apostles. 3 But Peter said: "An·a·ni'as, why has Satan emboldened you to play false to the holy spirit and to hold back secretly some of the price of the field? 4 As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control? Why was it that you purposed such a deed as this in your heart? You have played false, not to men, but to God." 5 On hearing these words An·a·ni'as fell down and expired. And great fear came over all those hearing of it. 6 But the younger men rose. wrapped him in cloths, and carried him out and buried him.

7 Now after an interval of about three hours his wife came in, not knowing what had happened. 8 Peter said to her: "Tell me, did you [two] sell the field for so much?" She said: "Yes, for so much." 9 So Peter said to her: "Why was it agreed upon between you [two] to make a test of the spirit of Jehovah? Look! The feet of those who buried your husband are at the door, and they will carry you out." 10 Instantly she fell down at his feet and expired. When the young men came in they found her dead, and they carried her out and buried her alongside her husband. 11 Consequently great fear came over the whole congregation and over all those hearing about these things.

12 Moreover, through the hands of the apostles many signs and portents continued to occur among the people; and they were all with one accord in Sol'o mon's colonothers had the courage to join himself to them; nevertheless, the people were extolling them. 14 More than that, believers in the Lord both of men and of women: 15 so that they brought the sick out even into the broad ways and laid them there upon little beds and cots, in order that, as Peter would go by, at least his shadow might fall upon some one of them. 16 Also, the multitude from the cities around Jerusalem kept coming together, bearing sick people and those troubled with unclean spirits, and they would one and all be cured, and objection on or meets

17 But the high priest and all those with him, the then existing sect of the Sadducees, rose and became filled with jealousy. 18 and they laid hands upon the apostles and put them in the public place of custody. 19 But during the night Jehovah's angel opened the doors of the prison, brought them out and said: 20 "Be on YOUR way, and, having taken a stand in the temple, keep on speaking to the people all the sayings about this life." 21 After hearing this, they entered into the temple at daybreak and began to teach.

Now when the high priest and those with him arrived, they called together the Sanhe drin and the assembly of older men of the sons of Israel, and they sent out to the jail to have them brought. 22 But when the officers got there they did not find them in the prison. So they returned and made report, 23 saying: "The jail we found locked with all security and the guards standing at the doors, but on opening up we found no one inside." 24 Well, when both the captain of the temple and the chief priests heard these words, they fell into a quandary over these matters as to what this would come to. 25 But a certain man arrived and reported cumstances. I say to you, Do not to them: "Look! The men you meddle with these men, but let put in the prison are in the temple. standing and teaching the people." 26 Then the captain went off with his officers and proceeded to bring them, but without violence, as they were afraid of being stoned by the people.

27 So they brought them and stood them in the San'he-drin hall. And the high priest questioned them 28 and said: "We positively ordered you not to keep teaching upon the basis of this name, and yet, look! you have filled Jerusalem with your teaching, and you are determined to bring the blood of this man upon us." 29 In answer Peter and the [other] apostles said: "We must obey God as ruler rather than men. 30 The God of our forefathers raised up Jesus. whom you slew, hanging him upon a stake. 31 God exalted this one as Chief Agent and Savior to his right hand, to give repentance to Israel and forgiveness of sins. 32 And we are witnesses of these Hebrew-speaking Jews, because matters, and so is the holy spirit, which God has given to those obeying him as ruler."

felt deeply cut and were wanting not pleasing for us to leave the to do away with them, 34 But a word of God to distribute [food] to certain man rose in the San'hedrin, a Pharisee named Ga·ma'li·el, a Law teacher esteemed by all the from among you, full of spirit and people, and gave the command to put the men outside for a little over this necessary business; 4 but while. 35 And he said to them: we shall devote ourselves to prayer "Men of Israel, pay attention to and to the ministry of the word." yourselves as to what you intend 5 And the thing spoken was pleasto do respecting these men. 36 For ing to the whole multitude, and instance, before these days Theu'das rose, saying he himself was somebody, and a number of men, about four hundred, joined his party. But he was done away with, la'us, a proselyte of Antioch; 6 and and all those who were obeying him were dispersed and came to nothing. 37 After him Judas the Gal·i·le'an rose in the days of the registration, and he drew off people after him. And yet that man per- of the disciples kept multiplying in ished, and all those who were obey- Jerusalem very much; and a great ing him were scattered abroad, crowd of priests began to be obe-

them alone; (because, if this scheme or this work is from men. it will be overthrown; 39 but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God." 40 At this they gave heed to him, and they summoned the apostles, flogged them, and ordered them to stop speaking upon the basis of Jesus' name, and let them go.

41 These, therefore, went their way from before the San'he-drin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. 42 And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ. Jesus.

6 Now in these days, when the disciples were increasing, a murmuring arose on the part of the Greek-speaking Jews against the their widows were being overlooked in the daily distribution. 2 So the twelve called the multitude of the 33 When they heard this, they disciples to them and said: "It is tables. 3 So, brothers, search out for yourselves seven certified men wisdom, that we may appoint them they selected Stephen, a man full of faith and holy spirit, and Philip and Proch'o rus and Ni ca'nor and Ti'mon and Par'me nas and Ni cothey placed them before the apostles, and, after having prayed, these

7 Consequently the word of God went on growing, and the number 38 And so, under the present cir- dient to the faith.

laid their hands upon them.

8 Now Stephen, full of gracious-| residents in a foreign land and ness and power, was performing [the people] would enslave them great portents and signs among and afflict [them] for four hundred the people. 9 But certain men rose years. 7 'And that nation for up of those from the so-called which they will slave I shall judge." Synagogue of the Freedmen, and God said, 'and after these things of the Cy-re'ni-ans and Alexan- they will come out and will render drians and of those from Ci-li'cia sacred service to me in this place.' and Asia, to dispute with Stephen: the spirit with which he was speakagainst Moses and God." 12 And they stirred up the people and the older men and the scribes, and, coming upon him suddenly, they to the San'he-drin. 13 And they brought forward false witnesses, speaking things against this holy place and against the Law. 14 For instance, we have heard him say that this Jesus the Naz-a-rene' handed down to us."

the San'he drin gazed at him, they face.

these things so?" 2 He said: The God of glory appeared to our forefather Abraham while he was in down into Egypt. And he deceased: on into the land I shall show you.' 4 Then he went out from the land Ha'mor in She'chem. of the Chal-de'ans and took up residence in Ha'ran. And from there, after his father died, [God] promise that God had openly decaused him to change his residence | clared to Abraham, the people grew to this land in which you now and multiplied in Egypt, 18 until dwell. 5 And yet he did not give there rose a different king over him any inheritable possession in it, Egypt, who did not know of Jono, not a footbreadth; but he seph. 19 This one used statecraft promised to give it to him as a against our race and wrongfully possession, and after him to his forced the fathers to expose their seed, while as yet he had no child, infants, that they might not be 6 Moreover, God spoke to this ef- preserved alive. 20 In that parfect, that his seed would be alien ticular time Moses was born, and he

8 "He also gave him a covenant 10 and yet they could not hold of circumcision; and thus he betheir own against the wisdom and came the father of Isaac and circumcised him on the eighth day, ing. 11 Then they secretly induced men to say: "We have heard the twelve family heads. 9 And him speaking blasphemous sayings the family heads became jealous of Joseph and sold him into Egypt. But God was with him, 10 and he delivered him out of all his tribulations and gave him graciousness took him by force and led him and wisdom in the sight of Phar'aoh king of Egypt. And he appointed him to govern Egypt and who said: "This man does not stop his whole house. 11 But a famine came upon the whole of Egypt and Ca'naan, even a great tribulation: and our forefathers were not finding any provisions. 12 But Jacob will throw down this place and heard there were foodstuffs in change the customs that Moses Egypt and he sent our forefathers out the first time. 13 And during 15 And as all those sitting in the second time Joseph was made known to his brothers; and the saw that his face was as an angel's family stock of Joseph became manifest to Phar'aoh. 14 So Jo-7 But the high priest said: "Are seph sent out and called Jacob his "Men, brothers and fathers, hear. that place, to the number of seventy-five souls. 15 Jacob went Mes·o·po·ta'mi·a, before he took up and so did our forefathers. 16 and residence in Ha'ran, 3 and he said they were transferred to She'chem to him, 'Go out from your land and were laid in the tomb that and from your relatives and come Abraham had bought for a price with silver money from the sons of

> 17 "Just as the time was approaching for [fulfillment of] the

was divinely beautiful. And he was and I have heard their groaning nursed three months in [his] fa- and have come down to deliver ther's home. 21 But when he was them. And now come. I will send exposed, the daughter of Phar'- you off to Egypt.' 35 This Moses, ach picked him up and brought whom they disowned, saving, 'Who him up as her own son. 22 Con-appointed you ruler and judge?" sequently Moses was instructed in this man God sent off as both ruler all the wisdom of the Egyptians, and deliverer by the hand of the In fact, he was powerful in his angel that appeared to him in words and deeds.

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fortieth year was being fulfilled, signs in Egypt and in the Red Sea it came into his heart to make an and in the wilderness for forty inspection of his brothers, the sons years. of Israel. 24 And when he caught sight of a certain one being unexecuted vengeance for the one being abused by striking the Egyphis brothers would grasp that God hand, but they did not grasp [it]. are brothers. Why do you treat one that was treating his neighbor unjustly thrust him away, saying, this speech Moses took to flight and became an alien resident in the land of Mid'i-an, where he became the father of two sons.

fulfilled, there appeared to him in the wilderness of Mount Si'nai an angel in the fiery flame of a thornbush. 31 Now when Moses saw it he marveled at the sight. But as he was approaching to investigate, Jehovah's voice came, 32 'I am the God of your forefathers, the God of Abraham and of Isaac and of Jacob.' Seized with trembling. Moses did not dare to investigate further. 33 Jehovah said to him, 'Take the sandals off your feet, for the place on which you are stand- cording to the pattern he had seen. ing is holy ground. 34 I have cer- 45 And our forefathers who suctainly seen the wrongful treatment ceeded to it also brought it in with

the thornbush. 36 This man led 23 "Now when the time of his them out after doing portents and

37 "This is the Moses that said to the sons of Israel, 'God will justly treated, he defended him and raise up for you from among your brothers a prophet like me. 38 This is he that came to be tian down. 25 He was supposing among the congregation in the wilderness with the angel that was giving them salvation by his spoke to him on Mount Si'nai and with our forefathers, and he re-26 And the next day he appeared ceived living sacred pronounceto them as they were fighting, and ments to give you. 39 To him our he tried to bring them together forefathers refused to become obeagain in peace, saying, 'Men, you dient, but they thrust him aside and in their hearts they turned each other unjustly?' 27 But the back to Egypt, 40 saying to Aaron, 'Make gods for us to go ahead of us. For this Moses, who led us out 'Who appointed you ruler and judge of the land of Egypt, we do not over us? 28 You do not want to know what has happened to him.' do away with me in the same 41 So they made a calf in those manner that you did away with the days and brought up a sacrifice to Egyptian yesterday, do you?' 29 At the idol and began to enjoy themselves in the works of their hands. 42 So God turned and handed them over to render sacred service to the army of heaven, just as it is 30 "And when forty years were written in the book of the prophets, 'It was not to me that you offered victims and sacrifices for forty years in the wilderness, was it, O house of Israel? 43 But it was the tent of Mo'loch and the star of the god Re'phan that you took up, the figures which you made to worship them. Consequently I will deport you beyond Babylon.'

44 "Our forefathers had the tent of the witness in the wilderness, just as he gave orders when speaking to Moses to make it acof my people who are in Egypt. Joshua into the land possessed by

the nations, whom God thrust out | Q Saul, for his part, was approvfrom before our forefathers. Here it remained until the days of David. 46 He found favor in the arose against the congregation sight of God and asked for [the privilege of 1 providing a habitation for the God of Jacob. 47 However. Sol'o mon built a house for him. 48 Nevertheless, the Most High does not dwell in houses made with hands: just as the prophet says. 49 'The heaven is my throne, and the earth is my footstool. What sort of house will you build for me? Jehovah says. Or what is the place for my resting? 50 My hand made all these things, did it not?'

51 "Obstinate men and uncircumcised in hearts and ears, you are always resisting the holy spirit; as your forefathers did, so you do. 52 Which one of the prophets did your forefathers not persecute? Yes, they killed those who made announcement in advance concern-One, whose betravers and murderers you have now become, 53 you who received the Law as trans-

kept it."

54 Well, at hearing these things they felt cut to their hearts and began to gnash their teeth at him. 55 But he, being full of holy spirit, gazed into heaven and caught sight of God's glory and of Jesus standing at God's right hand, 56 and he said: "Look! I behold the heavstanding at God's right hand." 57 At this they cried out at the top of the voice and put their hands over their ears and rushed upon him with one accord. 58 And after throwing him outside the city. they began casting stones at him. And the witnesses laid down their outer garments at the feet of a young man called Saul. 59 And they went on casting stones at Stephen as he made appeal and said: "Lord Jesus, receive my spirit," 60 Then, bending his knees, he cried out with a strong voice: "Jeagainst them." And after saying this he fell asleep [in death].

o ing of the murder of him.

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On that day great persecution that was in Jerusalem: all except the apostles were scattered throughout the regions of Ju-de'a and Sa·mar'i.a. 2 But reverent men carried Stephen to the burial, and they made a great lamentation over him. 3 Saul, though, began to deal outrageously with the congregation. Invading one house after another and, dragging out both men and women, he would turn

them over to prison.

4 However, those who had been scattered went through the land declaring the good news of the word, 5 Philip, for one, went down to the city of Sa mar'i.a and began to preach the Christ to them. 6 With one accord the crowds were paying attention to the things said by Philip while they ing the coming of the righteous listened and looked at the signs he was performing. 7 For there were many that had unclean spirits. and these would cry out with a loud mitted by angels but have not voice and come out. Moreover, many that were paralyzed and lame were cured. 8 So there came to be a great deal of joy in that city.

9 Now in the city there was a certain man named Simon, who, prior to this, had been practicing magical arts and amazing the nation of Sa·mar'i·a, saving he himself was somebody great. 10 And ens opened up and the Son of man all of them, from the least to the greatest, would pay attention to him and say: "This man is the Power of God, which can be called Great." 11 So they would pay attention to him because of his having amazed them for quite a while by his magical arts. 12 But when they believed Philip, who was declaring the good news of the kingdom of God and of the name of Jesus Christ, they proceeded to be baptized, both men and women. 13 Simon himself also became a believer, and, after being baptized. he was in constant attendance upon hovah, do not charge this sin Philip; and he was amazed at beholding great signs and powerful works taking place.

14 When the apostles in Jeru-land join yourself to this chariot." salem heard that Sa mar'i a had 30 Philip ran alongside and heard accepted the word of God, they dispatched Peter and John to them: 15 and these went down and praved actually know what you are readfor them to get holy spirit. 16 For ing?" 31 He said: "Really, how it had not yet fallen upon any one could I ever do so, unless someone of them, but they had only been baptized in the name of the Lord Jesus. 17 Then they went laving their hands upon them, and they began to receive holy spirit.

18 Now when Simon saw that through the laying on of the hands of the apostles the spirit was given, he offered them money. 19 saying: "Give me also this authority, that anyone upon whom I lay my hands may receive holy spirit." 20 But Peter said to him: "May your silver perish with you, because you thought through money to get possession of the free gift of God. 21 You have neither part nor lot in this matter, for your heart is not straight in the sight of God. 22 Repent, therefore, of this badness of yours, and supplicate Jehovah that, if possible, the device of your heart may be forgiven you: 23 for I see you are a poisonous gall and a bond of unrighteousness." 24 In answer Simon said: "You men, make supplication for me to Jehovah that none of the things you have said may come upon me."

25 Therefore, when they had given the witness thoroughly and had spoken the word of Jehovah. they turned back to Jerusalem, and they went declaring the good news to many villages of the Sa·mar'-

i-tans

26 However, Jehovah's angel spoke to Philip, saving: "Rise and go to the south to the road that runs down from Jerusalem to Ga'za." (This is a desert road.) 27 With that he rose and went, and, look! an Ethiopian eunuch, a man in power under Can da'ce gueen of the Ethiopians. and who was over all her treasure. He had gone to Jerusalem to worship. 28 but he was returning and was sitting in his chariot and read- men and women. ing aloud the prophet Isaiah. 29 So 3 Now as he was traveling he

him reading aloud Isaiah the prophet, and he said: "Do you guided me?" And he entreated Philip to get on and sit down with him. 32 Now the passage of Scripture that he was reading aloud was this: "As a sheep he was brought to the slaughter, and as a lamb that is voiceless before its shearer. so he does not open his mouth. 33 During his humiliation the judgment was taken away from him. Who will tell the details of his generation? Because his life is taken away from the earth."

34 In answer the eunuch said to Philip: "I beg you, About whom does the prophet say this? About himself or about some other man?" 35 Philip opened his mouth and. starting with this Scripture, he declared to him the good news about Jesus. 36 Now as they were going over the road, they came to a certain body of water, and the eunuch said: "Look! A body of water: what prevents me from getting baptized?" 37 --- 38 With that he commanded the chariot to halt, and they both went down into the water, both Philip and the eunuch; and he baptized him. 39 When they had come up out of the water. Jehovah's spirit quickly led Philip away, and the eunuch did not see him any more, for he kept going on his way rejoicing. 40 But Philip was found to be in Ash'dod, and he went through the territory and kept on declaring the good news to all the cities until he got to Caes·a·re'a.

A But Saul, still breathing threat and murder against the disciples of the Lord, went to the high priest 2 and asked him for letters to the synagogues in Damascus, in order that he might bring bound to Jerusalem any whom he found who belonged to The Way, both

the spirit said to Philip: "Approach approached Damascus, when sud-

Saul's conversion. Preaches. Meets apostles

around him. 4 and he fell to the looked like scales, and he recovered ground and heard a voice say to sight; and he rose and was baphim: "Saul, Saul, why are you tized, 19 and he took food and persecuting me?" 5 He said: "Who gained strength. are you. Lord?" He said: "I am Jesus, whom you are persecuting. 6 Nevertheless, rise and enter into the city, and what you must do will be told you." 7 Now the men that were journeying with him were standing speechless, hearing, indeed, the sound of a voice, but not | not the man that ravaged those in beholding any man. 8 But Saul Jerusalem who call upon this name, got up from the ground, and though and that had come here for this his eyes were opened he was seeing very purpose, that he might lead nothing. So they led him by the them bound to the chief priests?" hand and conducted him into 22 But Saul kept on acquiring Damascus. 9 And for three days he did not see anything, and he founding the Jews that dwelt in neither ate nor drank.

10 There was in Damascus a certain disciple named An.a.ni'as. and the Lord said to him in a vision: "An·a·ni'as!" He said: "Here I am, Lord." 11 The Lord said to him: "Rise, go to the street against him became known to Saul. called Straight, and at the house 24 But they were closely watching of Judas look for a man named also the gates both day and night Saul, from Tarsus. For, look! he is in order to do away with him. praying, 12 and in a vision he 25 So his disciples took him and let has seen a man named An a ni'as him down by night through an come in and lay his hands upon him that he might recover sight." 13 But An·a·ni'as answered: "Lord, I have heard from many about authority from the chief priests Lord said to him: "Be on your way. sons of Israel. 16 For I shall show must suffer for my name."

"Saul, brother, the Lord, the Jesus that appeared to you on the road sent me forth, in order that you him off to Tarsus. may recover sight and be filled with

denly a light from heaven flashed | there fell from his eyes what

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He got to be for some days with the disciples in Damascus. 20 and immediately in the synagogues he began to preach Jesus, that this One is the Son of God. 21 But all those hearing him gave way to astonishment and would say: "Is this power all the more and was con-Damascus as he proved logically that this is the Christ.

23 Now when a good many days were coming to a close, the Jews took counsel together to do away with him. However, their plot opening in the wall, lowering him

in a basket.

26 On arriving in Jerusalem he made efforts to join himself to the this man, how many injurious disciples; but they were all afraid things he did to your holy ones in of him, because they did not be-Jerusalem. 14 And here he has lieve he was a disciple. 27 So Bar'na bas came to his aid and led to put in bonds all those calling him to the apostles, and he told upon your name." 15 But the them in detail how on the road he had seen the Lord and that he because this man is a chosen vessel had spoken to him, and how in to me to bear my name to the Damascus he had spoken boldly in nations as well as to kings and the the name of Jesus. 28 And he continued with them, walking in him plainly how many things he and out at Jerusalem, speaking boldly in the name of the Lord; 17 So An a ni'as went off and 29 and he was talking and disputentered into the house, and he laid ing with the Greek-speaking Jews. his hands upon him and said: But these made attempts to do away with him. 30 When the brothers detected this, they brought over which you were coming, has him down to Caes a re'a and sent

31 Then, indeed, the congregaholy spirit." 18 And immediately tion throughout the whole of Jude'a and Gal'i·lee and Sa·mar'i·a 10 Now in Caes·a·re'a there was entered into a period of peace, 10 Now in Caes·a·re'a there was being built up: and as it walked in nelius, an army officer of the Italthe fear of Jehovah and in the ian band, as it was called, 2 a decomfort of the holy spirit it kept vout man and one fearing God on multiplying.

32 Now as Peter was going through all [parts] he came down also to the holy ones that dwelt in Lvd'da. 33 There he found a certain man named Ae ne'as, who had been lying flat on his cot for eight years, as he was paralyzed. 34 And Peter said to him: "Ae ne'as, Jesus Christ heals you, Rise and make up your bed." And he rose immediately. 35 And all those who inhabited Lyd'da and the [plain of] Shar'on saw him, and these turned to the Lord.

36 But in Jop'pa there was a certain disciple named Tab'i.tha, which, when translated, means Dor'cas. She abounded in good deeds and gifts of mercy that she was rendering, 37 But in those days she happened to fall sick and die. So they bathed her and laid her in an upper chamber. 38 Now as Lyd'da was near Jop'pa, when the disciples heard that Peter was in this city they dispatched two men to him to entreat [him]: "Please do not hesitate to come on as far as us." 39 At that Peter rose and went with them. And when he arrived, they led him up into the upper chamber; and all the widows presented themselves to him weeping and exhibiting many inner garments and outer garments that Dor'cas used to make while she was with them. 40 But Peter put ities upon the earth; 12 and in it everybody outside and, bending his there were all sorts of four-footed knees, he prayed, and, turning to the body, he said: "Tab'i.tha, rise!" She opened her eyes and, as she caught sight of Peter, she Peter, slaughter and eat!" 14 But sat up. 41 Giving her his hand, he raised her up, and he called the holy ones and the widows and presented her alive. 42 This became known throughout all Jop'pa. and many became believers on the filed the things God has cleansed." Lord. 43 For quite a few days he 16 This occurred a third time, and remained in Jop'pa with a certain immediately the vessel was taken Simon, a tanner,

together with all his household, and he made many gifts of mercy to the people and made supplication to God continually. 3 Just about the ninth hour of the day he saw plainly in a vision an angel of God come in to him and say to him: "Cornelius!" 4 The man gazed at him and, becoming frightened, said: "What is it, Lord?" He said to him: "Your prayers and gifts of mercy have ascended as a remembrance before God. 5 So now send men to Jop'pa and summon a certain Simon who is surnamed Peter. 6 This man is being entertained by a certain Simon, a tanner, who has a house by the sea." 7 As soon as the angel that spoke to him had left, he called two of his house servants and a devout soldier from among those who were in constant attendance upon him, 8 and he related everything to them and dispatched them to Jop'pa.

9 The next day as they were pursuing their journey and were approaching the city. Peter went up to the housetop about the sixth hour to pray. 10 But he became very hungry and wanted to eat. While they were preparing, he fell into a trance 11 and beheld heaven opened and some sort of vessel descending like a great linen sheet being let down by its four extremcreatures and creeping things of the earth and birds of heaven. 13 And a voice came to him: "Rise, Peter said: "Not at all, Lord, because never have I eaten anything defiled and unclean." 15 And the voice [spoke] again to him, the second time: "You stop calling deup into heaven.

17 Now while Peter was in great | at the ninth hour, when, look! a perplexity inwardly over what the man in bright raiment stood before vision he had seen might mean, me 31 and said, 'Cornelius, your look! the men dispatched by Cor- prayer has been favorably heard nelius had made inquiries for Si- and your gifts of mercy have been mon's house and stood there at remembered before God. 32 Send. the gate. 18 And they called out therefore, to Jop'pa and call for and inquired whether Simon who was surnamed Peter was being This man is being entertained in entertained there. 19 As Peter was the house of Simon, a tanner, by going over in his mind about the the sea,' 33 Therefore I at once vision, the spirit said: "Look! Three men are seeking you. 20 However, rise, go downstairs and we are all present before God be on your way with them, not to hear all the things you have doubting at all, because I have dis- been commanded by Jehovah to patched them." 21 So Peter went say." downstairs to the men and said: "Look! I am the one you are seeking. What is the cause for which you are present?" 22 They said: righteous and fearing God and well by a holy angel to send for you to the good news of peace through come to his house and to hear the Jesus Christ: this One is Lord of things you have to say." 23 Therefore he invited them in and entertained them.

brothers that were from Jop'pa went 38 namely, Jesus who was from with him. 24 On the day after Naz'a reth, how God anointed him that he entered into Caes a re'a. Cornelius, of course, was expecthis relatives and intimate friends. the Devil; because God was with 25 As Peter entered, Cornelius met him, 39 And we are witnesses of him, fell down at his feet and did all the things he did both in the obeisance to him. 26 But Peter country of the Jews and in Jerulifted him up, saying: "Rise; I salem; but they also did away myself am also a man." 27 And as he conversed with him he went in and found many people assembled. 28 and he said to them: "You well know how unlawful it is for a Jew to join himself to or approach a man of another race; and yet God has shown me I his rising from the dead. 42 Also, should call no man defiled or unclean. 29 Hence I came, really without objection, when I was sent that this is the One decreed by God for. Therefore I inquire the reason to be judge of the living and the that you have sent for me."

hour I was praying in my house through his name."

Simon, who is surnamed Peter. sent to you, and you did well in coming here. And so at this time

34 At this Peter opened his mouth and said: "For a certainty I perceive that God is not partial. 35 but in every nation the man "Cornelius, an army officer, a man that fears him and works righteousness is acceptable to him. reported by the whole nation of the 36 He sent out the word to the Jews, was given divine instructions sons of Israel to declare to them all [others], 37 You know the subject that was talked about throughout the whole of Ju-The next day he rose and went de'a, starting from Gal'i-lee after off with them, and some of the the baptism that John preached, with holy spirit and power, and he went through the land doing good ing them and had called together and healing all those oppressed by with him by hanging him on a stake. 40 God raised this One up on the third day and granted him to become manifest, 41 not to all the people, but to witnesses appointed beforehand by God, to us, who ate and drank with him after he ordered us to preach to the people and to give a thorough witness dead. 43 To him all the prophets 30 Accordingly Cornelius said: bear witness, that everyone putting "Four days ago counting from this faith in him gets forgiveness of sins

44 While Peter was yet speaking | from Caes a re'a to me. 12 So the about these matters the holy spirit spirit told me to go with them, fell upon all those hearing the not doubting at all. But these six word. 45 And the faithful ones brothers also went with me, and that had come with Peter who we entered into the house of the were of those circumcised were man. amazed, because the free gift of 13 "He reported to us how he saw the holy spirit was being poured the angel stand in his house and out also upon people of the na- say, 'Dispatch men to Jop'pa and tions. 46 For they heard them send for Simon who is surnamed speaking with tongues and glo- Peter. 14 and he will speak those rifying God. Then Peter responded: 47 "Can anyone forbid water so that these might not be baptized who have received the holy the holy spirit fell upon them just spirit even as we have?" 48 With that he commanded them to be baptized in the name of Jesus mind the saying of the Lord, how Christ. Then they requested him to he used to say, 'John, for his part, remain for some days.

Now the apostles and the brothers that were in Ju-de'a heard that people of the nations had also received the word of God. 2 So when Peter came up to Jerusalem, the [supporters] of circumcision began to contend with him. 3 saying he had gone into the house of men that were not circumcised and had eaten with them. 4 At this Peter commenced and went on to explain the particulars to them, saying:

5 "I was in the city of Jop'pa praying, and in a trance I saw a vision, some sort of vessel descending like a great linen sheet being let down by its four extremities from heaven, and it came clear to me. 6 Gazing into it, I made observations and saw four-footed creatures of the earth and wild beasts and creeping things and birds of heaven. 7 I also heard a voice say to me, 'Rise, Peter, slaughter and eat!' 8 But I said. 'Not at all, Lord, because a defiled or unclean thing has never entered into my mouth.' 9 The second time the voice from heaven answered, 'You stop calling defiled the things God has cleansed.' 10 This occurred for a third time. and everything was pulled up again into heaven. 11 Also, look! at that instant there were three men stand- them all to continue in the Lord ing at the house in which we with hearty purpose; 24 for he

things to you by which you and all your household may get saved.' 15 But when I started to speak. as it did also upon us in [the] beginning. 16 At this I called to baptized with water, but you will be baptized in holy spirit.' 17 If. therefore, God gave the same free gift to them as he also did to us who have believed upon the Lord Jesus Christ, who was I that I should be able to hinder God?"

18 Now when they heard these things, they acquiesced, and they glorified God, saving: "Well, then, God has granted repentance for the purpose of life to people of the nations also."

19 Consequently those who had been scattered by the tribulation that arose over Stephen went through as far as Phoe ni'cia and Cy'prus and Antioch, but speaking the word to no one except to Jews only. 20 However, out of them there were some men of Cy'prus and Cy-re'ne that came to Antioch and began talking to the Greekspeaking people, declaring the good news of the Lord Jesus. 21 Furthermore, the hand of Jehovah was with them, and a great number that became believers turned to the Lord.

22 The account about them got to the ears of the congregation that was in Jerusalem, and they sent out Bar'na bas as far as Antioch. 23 When he arrived and saw the undeserved kindness of God, he rejoiced and began to encourage were, they having been dispatched was a good man and full of holy

1197 Prophets. Paul, Barnabas' 1st evangelizing trip ACTS 12: 20-13: 19

came about that for a whole year they gathered together with them in the congregation and taught quite a crowd, and it was first in Antioch that the disciples were by divine providence called Christians.

27 Now in these days prophets came down from Jerusalem to Antioch. 28 One of them named Ag'a bus rose and proceeded to indicate through the spirit that a great famine was about to come upon the entire inhabited earth; which, know that Jehovah sent his angel for that matter, did take place in the time of Claudius. 29 So those of the disciples determined, each of them according as anyone could afford it, to send a relief ministration to the brothers dwelling in Ju·de'a: 30 and this they did, dispatching it to the older men by the hand of Bar'na bas and Saul.

About that particular time Herod the king applied his hands to mistreating some of those of the congregation. 2 He did away with James the brother of John by the sword. 3 As he saw it was pleasing to the Jews, he went on to arrest Peter also. (As it was, those were days of the unfermented cakes.) 4 And laving hold of him, he put him in prison. turning him over to four shifts of four soldiers each to guard him, as he intended to produce him for the people after the passover. 5 Consequently Peter was being kept in the prison: but prayer to God for him was being carried on intensely by the congregation.

6 Now when Herod was about to produce him, that night Peter was sleeping bound with two chains between two soldiers, and guards prison. 7 But. look! Jehovah's anthe prison cell. Striking Peter on

spirit and of faith. And a consider- | him: "Gird yourself and bind your able crowd was added to the Lord. sandals on." He did so. Finally he 25 So he went off to Tarsus to said to him: "Put your outer garmake a thorough search for Saul ment on and keep following me." 26 and, after he found him, he 9 And he went out and kept folbrought him to Antioch. It thus lowing him, but he did not know that what was happening through the angel was real. In fact, he supposed he was seeing a vision. 10 Going through the first sentinel guard and the second they got to the iron gate leading into the city. and this opened to them of its own accord. And after they went out they advanced down one street, and immediately the angel departed from him, 11 And Peter, coming to himself, said: "Now I actually forth and delivered me out of Herod's hand and from all that the people of the Jews were ex-

pecting.

12 And after he considered it. he went to the house of Mary the mother of John who was surnamed Mark, where quite a few were gathered together and praying. 13 When he knocked at the door of the gateway, a servant girl named Rhoda came to attend to the call, 14 and, upon recognizing the voice of Peter, out of joy she did not open the gate, but ran inside and reported that Peter was standing before the gateway. 15 They said to her: "You are mad." But she kept on strongly asserting it was so. They began to say: "It is his angel." 16 But Peter remained there knocking. When they opened, they saw him and were astonished. 17 But he motioned to them with his hand to be silent and told them in detail how Jehovah brought him out of the prison, and he said: "Report these things to James and the brothers." With that he went out and journeyed to another place.

18 Well, when it became day, before the door were keeping the there was no little stir among the soldiers over what really had begel stood by, and a light shone in come of Peter. 19 Herod made diligent search for him and, when the side, he roused him, saying: not finding him, he examined the "Rise quickly!" And his chains fell guards and commanded them to off his hands. 8 The angel said to be led off [to punishment]; and he

a re'a and spent some time there. Paulus, an intelligent man, Calling mood against the people of Tyre man earnestly sought to hear the and of Si'don. So with one accord word of God. 8 But El'y mas the they came to him and, after per- sorcerer (that, in fact, is the way suading Blastus, who was in charge his name is translated) began opof the bedchamber of the king, they posing them, seeking to turn the began suing for peace, because proconsul away from the faith. their country was supplied with 9 Saul, who is also Paul, becoming food from that of the king. 21 But filled with holy spirit, looked at him on a set day Herod clothed himself intently 10 and said: "O man full with royal raiment and sat down of every sort of fraud and every upon the judgment seat and began sort of villainy, you son of the giving them a public address. Devil, you enemy of everything 22 In turn the assembled people righteous, will you not quit distortbegan shouting: "A god's voice. and not a man's!" 23 Instantly the angel of Jehovah struck him. because he did not give the glory to God; and he became eaten up with worms and expired.

24 But the word of Jehovah went on growing and spreading.

25 As for Bar'na bas and Saul. after having fully carried out the relief ministration in Jerusalem, they returned and took along with ing of Jehovah. them John, the one surnamed Mark.

prophets and teachers in the local congregation, Bar'na bas as well as Sym'e on who was called Ni'ger, and Lucius of Cy-re'ne, and Man'a en who was educated with Perga and came to Antioch in Pi-Herod the district ruler, and Saul. 2 As they were publicly ministering to Jehovah and fasting, the a seat. 15 After the public reading holy spirit said: "Of all persons set Bar'na bas and Saul apart for me for the work to which I have called them." 3 Then they fasted and prayed and laid their hands upon them and let them go.

4 Accordingly these men, sent out by the holy spirit, went down to Se·leu'cia, and from there they sailed away to Cy'prus. 5 And that fear God, hear, 17 The God when they got to be in Sal'a mis of this people Israel chose our they began publishing the word of God in the synagogues of the Jews. They had John also as an at-

tendant.

6 When they had gone through the whole island as far as Pa'phos. they met up with a certain man. a sorcerer, a false prophet, a Jew 19 After destroying seven nations whose name was Bar-Je'sus. 7 and in the land of Ca'naan, he dis-

went down from Ju-de'a to Caes- he was with the proconsul Sergius 20 Now he was in a fighting Bar'na bas and Saul to him, this ing the right ways of Jehovah? 11 Well, then, look! Jehovah's hand is upon you, and you will be blind, not seeing the sunlight for a period of time." Instantly a thick mist and darkness fell upon him, and he went around seeking men to lead him by the hand. 12 Then the proconsul, upon seeing what had happened, became a believer, as he was astounded at the teach-

13 The men, together with Paul, 13 Now in Antioch there were now put out to sea from Pa'phos and arrived at Perga in Pamphyl'i.a. But John withdrew from them and returned to Jerusalem. 14 They, however, went on from sid'i-a and, going into the synagogue on the sabbath day, they took of the Law and of the Prophets the presiding officers of the synagogue sent out to them, saying: "Men, brothers, if there is any word of encouragement for the people that you have, tell it." 16 So Paul rose, and motioning with his hand, he said:

"Men, Israelites and you [others] forefathers, and he exalted the people during their alien residence in the land of Egypt and brought them out of it with an uplifted arm. 18 And for a period of about forty years he put up with their manner of action in the wilderness.

tributed the land of them by lot: | resurrected Jesus; even as it is dred and fifty years.

forty years, 22 And after remov-John, in advance of the entry of not see corruption. that One, had preached publicly

sent forth to us. 27 For the infilled the things voiced by the tail." Prophets, which things are read aloud every Sabbath, 28 and, although they found no cause for death, they demanded of Pilate on the following sabbath. 43 So that he be executed. 29 When, after the synagogue assembly was now, they had accomplished all the dissolved, many of the Jews and things written about him, they took of the proselytes who worshiped him down from the stake and laid [God] followed Paul and Bar'nahim in a memorial tomb. 30 But bas, who in speaking to them began God raised him up from the dead; urging them to continue in the un-31 and for many days he became deserved kindness of God. visible to those who had gone up with him from Gal'i-lee to Jeru- the city gathered together to hear salem, who are now his witnesses the word of Jehovah. 45 When to the people.

untie.'

32 "And so we are declaring to it to us their children in that he Paul and Bar'na bas said: "It was

20 all that during about four hun- written in the second psalm. 'You are my son. I have become your "And after these things he gave Father this day,' 34 And that them judges until Samuel the fact that he resurrected him from prophet. 21 But from then on the dead destined no more to rethey demanded a king, and God turn to corruption, he has stated gave them Saul son of Kish, a in this way, 'I will give you people man of the tribe of Benjamin, for the loving-kindnesses to David that are faithful.' 35 Hence he also ing him, he raised up for them says in another psalm. 'You will David as king, respecting whom he not allow your loyal one to see bore witness and said, 'I have found corruption.' 36 For David, on the David the son of Jes'se, a man one hand, served the express will agreeable to my heart, who will do of God in his own generation and all the things I desire.' 23 From fell asleep [in death] and was the offspring of this [man] accord- laid with his forefathers and did ing to his promise God has brought see corruption. 37 On the other to Israel a savior, Jesus, 24 after hand, he whom God raised up did

38 "Let it therefore be known to to all the people of Israel the bap- you, brothers, that through this tism of those repenting. 25 But One a forgiveness of sins is being as John was fulfilling his course, published to you; 39 and that he would say, 'What do you sup- from all the things from which pose I am? I am not he. But, look! | you could not be declared guiltless one is coming after me the sandals by means of the law of Moses, of whose feet I am not worthy to everyone who believes is declared guiltless by means of this One. 26 "Men, brothers, you sons of 40 Therefore see to it that what is the stock of Abraham and those said in the Prophets does not [others] among you who fear God, come upon you, 41 'Behold it, you the word of this salvation has been scorners, and wonder at it, and vanish away, because I am working habitants of Jerusalem and their a work in your days, a work that rulers did not know this One, but, you will by no means believe even when acting as judges, they ful- if anyone relates it to you in de-

> 42 Now when they were going out, the people began entreating for these matters to be spoken to them

44 The next sabbath nearly all the Jews got sight of the crowds, they were filled with jealousy and you the good news about the began blasphemously contradicting promise made to the forefathers, the things being spoken by Paul. 33 that God has entirely fulfilled 46 And so, talking with boldness, 1199 Jews persecute. Greeks attempt to sacrifice ACTS 13: 47-14: 20

be spoken first to you, Since you are thrusting it away from you and do not judge yourselves worthy of everlasting life, look! we turn to the nations. 47 In fact, Jehovah has laid commandment upon us in these words, 'I have appointed you as a light of nations, for you to be a salvation to the extremity

of the earth." 48 When those of the nations heard this, they began to rejoice and to glorify the word of Jehovah, and all those who were rightly disposed for everlasting life became believers. 49 Furthermore. the word of Jehovah went on being carried throughout the whole country. 50 But the Jews stirred up the reputable women who worshiped [God] and the principal men of the city, and they raised up a persecution against Paul and Bar'na bas and threw them outside their boundaries. 51 These shook the dust off their feet against them and went to I.co'ni.um. 52 And the disciples continued to be filled with joy and holy spirit.

14 Now in I-co'ni-um they entered together into the synagogue of the Jews and spoke in such a manner that a great multitude of both Jews and Greeks became believers. 2 But the Jews that did not believe stirred up and wrongly influenced the souls of people of the nations against the brothers. 3 Therefore they spent mitted all the nations to go on in considerable time speaking with their ways, 17 although, indeed, boldness by the authority of Jehovah, who bore witness to the word of his undeserved kindness by granting signs and portents to occur through their hands. 4 However, the multitude of the city was 18 And yet by saying these things split, and some were for the Jews but others for the apostles. 5 Now when a violent attempt took place on the part of both people of the tioch and I.co'ni.um and persuaded nations and Jews with their rulers, to treat them insolently and pelt them with stones, 6 they, on being imagining he was dead. 20 Howinformed of it, fled to the cities of ever, when the disciples surrounded Lyc-a-o'ni-a, Lys'tra and Der'be him, he rose up and entered into and the country round about; the city, And on the next day he

necessary for the word of God to 7 and there they went on declaring the good news.

> 8 Now in Lys'tra there was sitting a certain man disabled in his feet, lame from his mother's womb, and he had never walked at all. 9 This man was listening to Paul speak, who, on looking at him intently and seeing he had faith to be made well. 10 said with a loud voice: "Stand up erect on your feet." And he leaped up and began walking. 11 And the crowds, seeing what Paul had done, raised their voices, saying in the Lyc-ao'ni an tongue: "The gods have become like humans and have come down to us!" 12 And they went calling Bar'na bas Zeus, but Paul Her'mes, since he was the one taking the lead in speaking, 13 And the priest of Zeus, whose [temple] was before the city, brought bulls and garlands to the gates and was desiring to offer sacrifices with the crowds.

> 14 However, when the apostles Bar'na bas and Paul heard of it, they ripped their outer garments and leaped out into the crowd, crying out 15 and saving: "Men. why are you doing these things? We also are humans having the same infirmities as you do, and are declaring the good news to you, for you to turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them. 16 In the past generations he perwitness in that he did good, giving you rains from heaven and fruitful seasons, filling your hearts to the full with food and good cheer." they scarcely restrained the crowds from sacrificing to them.

> 19 But Jews arrived from Anthe crowds, and they stoned Paul and dragged him outside the city,

Circumcision issue taken to Jerusalem

souls of the disciples, encouraging law of Moses." them to remain in the faith and kingdom of God through many tribulations." 23 Moreover, they ap-

entrusted to the undeserved kind-

fully performed.

had gathered the congregation tofaith. 28 So they spent not a little way as those people also." time with the disciples.

curred no little dissension and disthis dispute.

left with Bar'na bas for Der'be. God had done by means of them. 21 And after declaring the good 5 Yet, some of those of the sect news to that city and making quite of the Pharisees that had believed a few disciples, they returned to rose up from their seats and said: Lys'tra and to I.co'ni.um and "It is necessary to circumcise them to Antioch. 22 strengthening the and charge them to observe the

6 And the apostles and the older [saying]: "We must enter into the men gathered together to see about this affair. 7 Now when much disputing had taken place. Peter rose pointed older men to office for and said to them: "Men, brothers, them in the congregation and, of- you well know that from early days fering prayer with fastings, they God made the choice among you committed them to Jehovah in that through my mouth people of whom they had become believers, the nations should hear the word 24 And they went through Pi- of the good news and believe: sid'i a and came into Pam phyl'i a, 8 and God, who knows the heart, 25 and, after speaking the word in bore witness by giving them the Perga, they went down to At ta ·li'a. holy spirit, just as he did to us 26 And from there they sailed off also. 9 And he made no distincfor Antioch, where they had been tion at all between us and them, but purified their hearts by faith. ness of God for the work they had 10 Now, therefore, why are you making a test of God by imposing 27 When they had arrived and upon the neck of the disciples a voke that neither our forefathers gether, they proceeded to relate the nor we were capable of bearing? many things God had done by 11 On the contrary, we trust to get means of them, and that he had saved through the undeserved kindopened to the nations the door to ness of the Lord Jesus in the same

12 At that the entire multitude And certain men came down became silent, and they began to from Ju-de'a and began to listen to Bar'na-bas and Paul relate teach the brothers: "Unless you the many signs and portents that get circumcised according to the God did through them among custom of Moses, you cannot be the nations. 13 After they quit saved." 2 But when there had oc- speaking, James answered, saying: "Men, brothers, hear me. 14 Sym'puting by Paul and Bar'na bas with eon has related thoroughly how them, they arranged for Paul and God for the first time turned his Bar'na bas and some others of attention to the nations to take out them to go up to the apostles and of them a people for his name. older men in Jerusalem regarding 15 And with this the words of the Prophets agree, just as it is written, 3 Accordingly, after being con- 16 After these things I shall return ducted part way by the congrega- and rebuild the booth of David that tion, these men continued on their is fallen down; and I shall rebuild way through both Phoe ni'cia and its ruins and erect it again, 17 in Sa·mar'i·a, relating in detail the order that those who remain of conversion of people of the nations, the men may earnestly seek Jehoand they were causing great joy vah, together with people of all to all the brothers. 4 On arriving the nations, people who are called in Jerusalem they were kindly re- by my name, says Jehovah, who ceived by the congregation and the is doing these things, 18 known apostles and the older men, and from of old.' 19 Hence my decithey recounted the many things sion is not to trouble those from

from things polluted by idols and who had sent them out. 34 in city after city those who preach him, because he is read aloud in the synagogues on every sabbath."

22 Then the apostles and the congregation favored sending chosen men from among them to Antioch along with Paul and Bar'nabas, namely, Judas who was called Bar'sab bas and Silas, leading men among the brothers: 23 and by

their hand they wrote:

"The apostles and the older brothers to those brothers in Antioch and Syria and Ci-li'cia who are from the nations: Greetings! 24 Since we have heard that some from among us have caused you trouble with speeches, trying to subvert your souls, although we did not give them any instructions. 25 we have come to a unanimous accord and have favored choosing men to send to you together with our loved ones. Bar'na bas and Paul. 26 men that have delivered up their souls for the name of our Lord Jesus Christ, 27 We are therefore dispatching Judas and Silas, that they also may report the same things by word. 28 For the believing Jewish woman but of a holy spirit and we ourselves have Greek father, 2 and he was well favored adding no further burden reported on by the brothers in to you, except these necessary Lys'tra and I-co'ni-um. 3 Paul exthings, 29 to keep abstaining from pressed the desire for this man to things sacrificed to idols and from go out with him, and he took him blood and from things strangled and circumcised him because of and from fornication. If you carefully keep yourselves from these things. You will prosper. Good was a Greek. 4 Now as they travhealth to you!"

were let go, they went down to observance the decrees that had Antioch, and they gathered the been decided upon by the apostles multitude together and handed and older men who were in Jeruthem the letter. 31 After reading salem. 5 Therefore, indeed, the it, they rejoiced over the encourage- congregations continued to be made ment. 32 And Judas and Silas, firm in the faith and to increase since they themselves were also in number from day to day, prophets, encouraged the brothers with many a discourse and strength- Phryg'i-a and the country of Ga-

the nations who are turning to God, passed some time, they were let go 20 but to write them to abstain in peace by the brothers to those from fornication and from what is 35 However. Paul and Bar'na bas strangled and from blood. 21 For continued spending time in Antioch from ancient times Moses has had teaching and declaring, with many others also, the good news of the word of Jehovah.

36 Now after some days Paul said to Bar'na bas: "Above all things. older men together with the whole let us return and visit the brothers in every one of the cities in which we published the word of Jehovah to see how they are." 37 For his part. Bar'na bas was determined to take along also John, who was called Mark. 38 But Paul did not think it proper to be taking this one along with them, seeing that he had departed from them from Pamphyl'i-a and had not gone with them to the work. 39 At this there occurred a sharp burst of anger, so that they separated from each other: and Bar'na bas took Mark along and sailed away to Cy'prus. 40 Paul selected Silas and went off after he had been entrusted by the brothers to the undeserved kindness of Jehovah. 41 But he went through Syria and Ci·li'cia, strengthening the congregations.

16 So he arrived at Der'be and also at Lys'tra. And, look! a certain disciple was there by the name of Timothy, the son of a the Jews that were in those places. for one and all knew that his father eled on through the cities they 30 Accordingly, when these men would deliver to those there for

6 Moreover, they went through ened them. 33 So, when they had la'ti-a, because they were forbidden

by the holy spirit to speak the tired of it and turned and said to word in the [district of] Asia, the spirit: "I order you in the name 7 Further, when getting down to of Jesus Christ to come out of her." Mys'i a they made efforts to go into And it came out that very hour. Bi-thyn'i-a, but the spirit of Jesus did not permit them. 8 So they that their hope of gain had left. passed Mys'i a by and came down they laid hold of Paul and Silas to Tro'as. 9 And during the night and dragged them into the market a vision appeared to Paul: a certain Mac.e.do'ni an man was standing ing them up to the civil magistrates. and entreating him and saving: "Step over into Mac.e.do'ni.a and turbing our city very much, they help us." 10 Now as soon as he being Jews, 21 and they are pubhad seen the vision, we sought to lishing customs that it is not lawful go forth into Mac.e.do'ni.a. drawing the conclusion that God had summoned us to declare the good crowd rose up together against news to them.

11 Therefore we put out to sea straight run to Sam'o thrace, but them with rods. 23 After they on the following day to Ne-ap'olis. 12 and from there to Phi-lip'pi, a colony, which is the principal the sabbath day we went forth fast in the stocks. outside the gate beside a river. where we were thinking there was night Paul and Silas were praying a place of prayer; and we sat down and began speaking to the women the prisoners were hearing them. that had assembled. 14 And a 26 Suddenly a great earthquake certain woman named Lvd'i-a, a seller of purple, of the city of Thy- of the iail were shaken. Moreover, a ti'ra and a worshiper of God, was all the doors were instantly opened, listening, and Jehovah opened her and the bonds of all were loosened. heart wide to pay attention to the things being spoken by Paul. of sleep and seeing the prison doors 15 Now when she and her household got baptized, she said with entreaty: "If you men have judged me to be faithful to Jehovah, enter into my house and stay." And she with a loud voice, saying: "Do not just made us come.

much gain by practicing the art of

19 Well, when her masters saw place to the rulers, 20 and, leadthey said: "These men are disfor us to take up or practice, seeing we are Romans." 22 And the them; and the civil magistrates. after tearing the outer garments off from Tro'as and came with a them, gave the command to beat had inflicted many blows upon them, they threw them into prison. ordering the jailer to keep them city of the district of Mac e do'- securely. 24 Because he got such ni a. We continued in this city, an order, he threw them into the spending some days. 13 And on inner prison and made their feet

25 But about the middle of the and praising God with song; ves. occurred, so that the foundations 27 The jailer, being awakened out were open, drew his sword and was about to do away with himself. imagining that the prisoners had escaped. 28 But Paul called out hurt yourself, for we are all here!" 16 And it happened that as we 29 So he asked for lights and leaped were going to the place of prayer, in and, seized with trembling, he a certain servant girl with a spirit, fell down before Paul and Silas. a demon of divination, met us. She 30 And he brought them outside used to furnish her masters with and said: "Sirs, what must I do to get saved?" 31 They said: "Beprediction, 17 This [girl] kept fol- lieve on the Lord Jesus and you lowing Paul and us and crying out will get saved, you and your housewith the words: "These men are hold," 32 And they spoke the word slaves of the Most High God, who of Jehovah to him together with are publishing to you the way of all those in his house. 33 And he salvation." 18 This she kept doing took them along in that hour of the for many days. Finally Paul got night and bathed their stripes;

and, one and all, he and his were uproar. And they assaulted the set a table before them, and he rabble, 6 When they did not find rejoiced greatly with all his household now that he had believed God.

35 When it became day, the civil magistrates dispatched the constables to say: "Release those men." 36 So the jailer reported their words to Paul: "The civil magisyou [two] might be released. Now. therefore, come out and go your 8 They indeed agitated the crowd way in peace." 37 But Paul said and the city rulers when they to them: "They flogged us publicly uncondemned, men who are Romans, and threw us into prison; and are they now throwing us out them go. secretly? No. indeed! but let them come themselves and bring us out." 38 So the constables reported these sayings to the civil magistrates. These grew fearful when they heard that the men were Romans. 39 Consequently they came and entreated them and, after bringing them out, they requested them to depart from the city. 40 But they came out of the prison and went to the home of Lyd'i.a, and when they saw the brothers they encouraged them and departed.

17 They now journeyed through Am phip'o lis and Ap ol lo'ni·a and came to Thes·sa·lo·ni'ca. where there was a synagogue of the Jews. 2 So according to Paul's custom he went inside to them. and for three sabbaths he reasoned with them from the Scriptures. 3 explaining and proving by refer-Christ to suffer and to rise from the dead, and [saying]: "This is some of them became believers and associated themselves with Paul of the Greeks who worshiped [God] and not a few of the principal women did so.

5 But the Jews, getting jealous, took into their company certain wicked men of the market-place ceeded to throw the city into an happened to be on hand. 18 But

baptized without delay. 34 And he house of Ja'son and went seeking brought them into his house and to have them brought forth to the them they dragged Ja'son and certain brothers to the city rulers crying out: "These men that have overturned the inhabited earth are present here also, 7 and Ja'son has received them with hospitality. And all these [men] act in oppositrates have dispatched men that tion to the decrees of Caesar, saying there is another king, Jesus." heard these things: 9 and first after taking sufficient security from Ja'son and the others they let

10 Immediately by night the brothers sent both Paul and Silas out to Be-roe'a, and these, upon arriving, went into the synagogue of the Jews. 11 Now the latter were more noble-minded than those in Thes sa lo ni ca, for they received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so. 12 Therefore many of them became believers, and so did not a few of the reputable Greek women and of the men. 13 But when the Jews from Thes sa · lo · ni ca learned that the word of God was published also in Be-roe'a by Paul. they came there also to incite and agitate the masses. 14 Then the brothers immediately sent Paul off to go as far as the sea; but both Silas and Timothy remained beences that it was necessary for the hind there. 15 However, those conducting Paul brought him as far as Athens and, after receiving a the Christ, this Jesus whom I am command for Silas and Timothy publishing to you." 4 As a result to come to him as quickly as possible, they departed.

16 Now while Paul was waiting and Silas, and a great multitude for them in Athens, his spirit within him came to be irritated at beholding that the city was full of idols. 17 Consequently he began to reason in the synagogue with the Jews and the other people who worshiped [God] and every day in idlers and formed a mob and pro- the market place with those who certain ones of both the Ep.i.cure'an and the Sto'ic philosophers are the progeny of God, we ought took to conversing with him controversially, and some would say: "What is it this chatterer would like to tell?" Others: "He seems and contrivance of man. 30 True, to be a publisher of foreign deities." This was because he was declaring the good news of Jesus and the ing mankind that they should all resurrection. 19 So they laid hold everywhere repent. 31 Because he of him and led him to the Ar.e.op'a.gus, saving: "Can we get to know what this new teaching is which in righteousness by a man whom he is spoken by you? 20 For you are has appointed, and he has furnished introducing some things that are a guarantee to all men in that he strange to our ears. Therefore we has resurrected him from the dead." desire to get to know what these things purport to be." 21 In fact, all Athenians and the foreigners sojourning there would spend their "We will hear you about this even leisure time at nothing but telling another time." 33 Thus Paul went something or listening to something new. 22 Paul now stood in joined themselves to him and bethe midst of the Ar.e.op'a.gus came believers, 34 among whom and said:

given to the fear of the deities than others are. 23 For instance, while passing along and carefully observing your objects of venerahad been inscribed 'To an Unknown of Pontus who had recently come knowingly giving godly devotion because of the fact that Claudius to, this I am publishing to you. had ordered all the Jews to depart and all the things in it, being, as 3 and on account of being of the temples, 25 neither is he attended to by human hands as if he needed anything, because he himself gives to all [persons] life and breath persuade Jews and Greeks. and all things. 26 And he made out of one [man] every nation of Timothy came down from Mac-emen, to dwell upon the entire sur- do'ni.a, Paul began to be intensely face of the earth, and he decreed occupied with the word, witnessing the appointed times and the set to the Jews to prove that Jesus is limits of the dwelling of [men], the Christ. 6 But after they kept 27 for them to seek God, if they on opposing and speaking abusively, might grope for him and really he shook out his garments and said find him, although, in fact, he is to them: "Let your blood be upon not far off from each one of us. Your own heads. I am clean. From 28 For by him we have life and now on I will go to people of the move and exist, even as certain nations." 7 Accordingly he transones of the poets among you have ferred from there and went into said, 'For we are also his progeny.' the house of a man named Titius

29 "Seeing, therefore, that we not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art God has overlooked the times of such ignorance, yet now he is tellhas set a day in which he purposes to judge the inhabited earth

Paul's speech in Athens. On to Corinth

32 Well, when they heard of a resurrection of the dead, some began to mock, while others said: out from their midst, but some men also were Di·o·nys'i·us, a judge of "Men of Athens, I behold that the court of the Ar e op'a gus, and in all things you seem to be more a woman named Dam'a ris. and others besides them.

18 After these things he departed from Athens and came to Corinth. 2 And he found a certion I also found an altar on which tain Jew named Aq'ui la, a native God.' Therefore what you are un- from Italy, and Pris-cil'la his wife, 24 The God that made the world from Rome. So he went to them this One is, Lord of heaven and same trade he stayed at their earth, does not dwell in handmade home, and they worked, for they were tentmakers by trade. 4 However, he would give a talk in the synagogue every sabbath and would

5 When, now, both Silas and

Justus, a worshiper of God, whose | hovah is willing." And he put out house was adjoining the synagogue. 8 But Crispus the presiding officer of the synagogue became a believer in the Lord, and so did all his tion, and went down to Antioch. household. And many of the Corinthians that heard began to believe and be baptized. 9 Moreover, by from place to place through the night the Lord said to Paul through a vision: "Have no fear, but keep on speaking and do not keep silent. man will assault you so as to do an eloquent man, arrived in Eph'in this city." 11 So he stayed set the Scriptures. 25 This [man] there a year and six months, teaching among them the word of God.

12 Now while Gal'li o was proconsul of A.cha'ia, the Jews rose up with one accord against Paul and led him to the judgment seat. 13 saying: "Contrary to the law this person leads men to another persuasion in worshiping God." 14 But as Paul was going to open his mouth. Gal'li o said to the Jews: "If it were, indeed, some wrong or a wicked act of villainy, O Jews, I would with reason put up patiently with you. 15 But if it is controversies over speech and names and the law among you, you yourselves must see to it. I do not wish to be a judge of these things." 16 With that he drove them away from the judgment seat. 17 So they all laid hold of Sos'the nes the presiding officer of the synagogue and went to beating him in front of the judgment seat. But Gal'li·o would not concern himself at all with these things.

18 However, after staying quite some days longer, Paul said goodby to the brothers and proceeded to sail away for Syria, and with him Pris cil'la and Aq'ui la, as he had the hair of his head clipped short in Cen'chre-ae, for he had a vow. 19 So they arrived at Eph'e-sus, and he left them there: but he himself entered into the synagogue and reasoned with the tism [in symbol] of repentance, Jews. 20 Although they kept requesting him to remain for a longer time, he would not consent 21 but Jesus." 5 On hearing this, they said good-by and told them: "I got baptized in the name of the will return to you again, if Je- Lord Jesus, 6 And when Paul

to sea from Eph'e-sus 22 and came down to Caes a re'a. And he went up and greeted the congrega-

23 And when he had passed some time there he departed and went country of Ga·la'ti·a and Phryg'i·a, strengthening all the disciples.

24 Now a certain Jew named 10 because I am with you and no A pol'los, a native of Alexandria, you injury; for I have many people e sus; and he was well versed in had been orally instructed in the way of Jehovah and, as he was aglow with the spirit, he went speaking and teaching with correctness the things about Jesus. but being acquainted with only the baptism of John. 26 And this [man] started to speak boldly in the synagogue. When Pris-cil'la and Ag'ui la heard him, they took him into their company and expounded the way of God more correctly to him. 27 Further, because he was desiring to go across into A.cha'ia, the brothers wrote the disciples, exhorting them to receive him kindly. So when he got there, he greatly helped those who had believed on account of God's undeserved kindness; 28 for with intensity he thoroughly proved the Jews to be wrong publicly, while he demonstrated by the Scriptures that Jesus was the Christ.

19 In the course of events, while A pollos was in Corinth, Paul A · pol'los was in Corinth, Paul went through the inland parts and came down to Eph'e sus, and found some disciples; 2 and he said to them: "Did you receive holy spirit when you became believers?" They said to him: "Why, we have never heard whether there is a holy spirit." 3 And he said: "In what, then, were you baptized?" They said: "In John's baptism." 4 Paul said: "John baptized with the baptelling the people to believe in the one coming after him, that is, in

laid his hands upon them, the holy | up before everybody. And they calspirit came upon them, and they began speaking with tongues and prophesying, 7 All together, there sand pieces of silver, 20 Thus in were about twelve men.

8 Entering into the synagogue, he spoke with boldness for three months, giving talks and using been completed. Paul purposed in persuasion concerning the kingdom of God. 9 But when some went on Mac·e·do'ni·a and A·cha'ia, he hardening themselves and not believing, speaking injuriously about "After I get there I must also see The Way before the multitude, he Rome." 22 So he dispatched to withdrew from them and separated Mac·e·do'ni a two of those who the disciples from them, daily giving talks in the school [auditorium] E-ras'tus, but he himself delayed of Ty-ran'nus, 10 This took place for some time in the [district of] for two years, so that all those Asia. inhabiting the [district of] Asia heard the word of the Lord, both Jews and Greeks.

11 And God kept performing extraordinary works of power through the hands of Paul, 12 so that even Ar'te mis furnished the craftsmen cloths and aprons were borne from no little gain; 25 and he gathered his body to the ailing people, and the diseases left them, and the wicked spirits came out. 13 But know that from this business we certain ones of the roving Jews who have our prosperity. 26 Also, you practiced the casting out of demons also undertook to name the name of Eph'e sus but in nearly all the the Lord Jesus over those having the wicked spirits, saying: "I sol-emnly charge you by Jesus whom Paul preaches." 14 Now there were seven sons of a certain Sce'va, a Jewish chief priest, doing this. 15 But in answer the wicked spirit said to them: "I know Jesus and I am acquainted with Paul; but who are you?" 16 With that the man in whom the wicked spirit was leaped upon them, got the mastery of one after the other, and prevailed against them, so that they fled naked and wounded out of that house. 17 This became known to all, both the Jews and the Greeks that dwelt in Eph'e-sus; and a fear fell upon them all, and the name of the Lord Jesus went on being magnified. 18 And many of those who had become believers would come and confess and report and Ar is tar'chus, Mac e do'nitheir practices openly. 19 Indeed, quite a number of those who prac- 30 For his part, Paul was willing ticed magical arts brought their to go inside to the people, but the books together and burned them disciples would not permit him.

culated together the prices of them and found them worth fifty thoua mighty way the word of Jehovah kept growing and prevailing.

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21 Now when these things had his spirit that, after going through would journey to Jerusalem, saying: ministered to him, Timothy and

23 At that particular time there arose no little disturbance concerning The Way, 24 For a certain man named De·me'tri·us, a silversmith, by making silver shrines of them and those who worked at such things and said: "Men, you well behold and hear how not only in [district of] Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saving that the ones that are made by hands are not gods. 27 Moreover, the danger exists not only that this occupation of ours will come into disrepute but also that the temple of the great goddess Ar'te-mis will be esteemed as nothing and even her magnificence which the whole [district of] Asia and the inhabited earth worships is about to be brought down to nothing." 28 Hearing this and becoming full of anger, the men began crying out, saying: "Great is Ar'temis of the E-phe'sians!"

29 So the city became filled with confusion, and with one accord they rushed into the theater, taking forcibly along with them Ga'ius ans, traveling companions of Paul.

31 Even some of the commissioners | ing the ones there with many a of festivals and games, who were word he came into Greece 3 And friendly to him, sent to him and when he had spent three months began pleading for him not to risk there, because a plot was hatched himself in the theater. 32 The against him by the Jews as he was fact is, some were crying out one about to set sail for Syria, he made thing and others another: for the up his mind to return through assembly was in confusion, and the Mac·e·do'ni·a. 4 There were acmajority of them did not know companying him Sop'a-ter the son the reason why they had come to- of Pyr'rhus of Be-roe'a, Ar-is-tar'gether. 33 So together they brought chus and Se cun'dus of the Thes-Alexander out of the crowd, the sa-lo'ni ans, and Ga'ius of Der'be, Jews thrusting him up front; and and Timothy, and from the [dis-Alexander motioned with his hand trict of] Asia Tych'i-cus and and was wanting to make his defense to the people. 34 But when were waiting for us in Tro'as; they recognized that he was a Jew, 6 but we put out to sea from one cry arose from them all as Phi-lip'pi after the days of the unthey shouted for about two hours: "Great is Ar'te mis of the E phe'-

sians!" 35 When, finally, the city recorder had quieted the crowd, he said: "Men of Eph'e-sus, who really have a meal, Paul began discoursing is there of mankind that does not to them, as he was going to depart know that the city of the E-phe'sians is the temple keeper of the his speech until midnight. 8 So great Ar'te mis and of the image there were quite a few lamps in the that fell from heaven? 36 Therefore since these things are indisputable, it is becoming for you to the window, a certain young man 37 For you have brought these sleep while Paul kept talking on, men who are neither robbers of temples nor blasphemers of our goddess. 38 Therefore if De me'tri-us and the craftsmen with him do have a case against someone. court days are held and there are "Stop raising a clamor, for his soul proconsuls; let them bring charges is in him." 11 He now went upagainst one another. 39 If, though, stairs and began the meal and took you are searching for anything food, and after conversing for quite beyond that, it must be decided in a while, until daybreak, he at a regular assembly. 40 For we are length departed. 12 So they took really in danger of being charged the boy away alive and were comwith sedition over today's affair, no single cause existing that will permit us to render a reason for this disorderly mob." 41 And when he had said these things, he dismissed the assembly.

disciples, and when he had en- took him aboard and went to Mitcouraged them and bidden them y le'ne; 15 and, sailing away from farewell, he went forth to journey there the succeeding day, we arinto Mac·e·do'ni·a. 2 After going rived opposite Chi'os, but the next through those parts and encourag- day we touched at Sa'mos, and on

Troph'i mus. 5 These went on and fermented cakes, and we came to them in Tro'as within five days: and there we spent seven days.

7 On the first day of the week. when we were gathered together to the next day; and he prolonged upper chamber where we were gathered together. 9 Seated at keep calm and not act rashly, named Eu'ty chus fell into a deep and, collapsing in sleep, he fell down from the third story and was picked up dead. 10 But Paul went downstairs, threw himself upon him and embraced him and said: forted beyond measure.

13 We now went ahead to the boat and set sail to As'sos, where we were intending to take Paul aboard, for, after giving instructions to this effect, he himself was in-20 Now after the uproar had tending to go on foot. 14 So when subsided. Paul sent for the he caught up with us in As'sos, we Mi-le'tus. 16 For Paul had decided not treat the flock with tenderness, to sail past Eph'e-sus, in order that 30 and from among you yourselves he might not spend any time in the men will rise and speak twisted [district of] Asia; for he was things to draw away the disciples hastening to get to Jerusalem on lafter themselves. the day of the [festival of] Pentecost if he possibly could.

sent to Eph'e-sus and called for admonishing each one with tears. the older men of the congregation. 18 When they got to him he said and to the word of his undeserved to them: "You well know how from the first day that I stepped into you up and give you the inheritthe [district of] Asia I was with ance among all the sanctified ones. you the whole time. 19 slaving for the Lord with the greatest lowliness of mind and tears and trials that selves know that these hands have befell me by the plots of the Jews: attended to the needs of me and 20 while I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house. 21 But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus. 22 And now, look! bound in the spirit, I am journeying to Jerusalem, although not knowing the things that will happen to me in it. 23 except that from city to city the holy spirit repeatedly bears witness to me as it says that bonds and tribulations him, 38 because they were espeare waiting for me. 24 Nevertheless. I do not make my soul of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God.

my face no more. 26 Hence I call which the holy spirit has appointed you overseers, to shepherd the congregation of God, which he my going away oppressive wolves in Jerusalem. 5 So when we had

the following day we arrived at | will enter in among you and will

31 "Therefore keep awake, and bear in mind that for three years, 17 However, from Mi-le'tus he night and day, I did not quit 32 And now I commit you to God kindness, which [word] can build 33 I have coveted no man's silver or gold or apparel. 34 You yourof those with me. 35 I have exhibited to you in all things that by thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving."

36 And when he had said these things, he kneeled down with all of them and prayed. 37 Indeed, quite a bit of weeping broke out among them all, and they fell upon Paul's neck and tenderly kissed cially pained at the word he had spoken that they were going to behold his face no more. So they proceeded to conduct him to the boat.

Now when we had torn ourselves away from them and put out to sea, we ran with a 25 "And now, look! I know that straight course and came to Cos, all of you among whom I went but on the next [day] to Rhodes, preaching the kingdom will see and from there to Pat'a ra. 2 And when we had found a boat that you to witness this very day that was crossing to Phoe ni'cia, we I am clean from the blood of all went aboard and sailed away. men, 27 for I have not held back 3 After coming in sight of the from telling you all the counsel of island of Cy'prus we left it behind God. 28 Pay attention to your- on the left side and sailed on to selves and to all the flock, among Syria, and landed at Tyre, for there the boat was to unload [its] cargo. 4 By a search we found the disciples and remained here seven days. purchased with the blood of his But through the spirit they reown [Son]. 29 I know that after peatedly told Paul not to set foot

completed the days, we went forth giving in detail an account of the and started on our way; but they all, together with the women and through his ministry. children, conducted us as far as outside the city. And kneeling down on the beach we had prayer 6 and "You behold, brother, how many said good-by to one another, and we thousands of believers there are went up into the boat but they among the Jews: and they are all returned to their homes.

from Tyre and arrived at Ptol·e- that you have been teaching all ma'is, and we greeted the brothers the Jews among the nations an and stayed one day with them, apostasy from Moses, telling them 8 The next day we set out and ar- neither to circumcise their children rived in Caes a re'a, and we entered nor to walk in the [solemn] cusinto the house of Philip the evan- toms. 22 What, then, is to be done gelizer, who was one of the seven men, and we stayed with him, to hear you have arrived, 23 There-9 This man had four daughters, fore do this which we tell you: virgins, that prophesied. 10 But We have four men with a vow while we were remaining quite a upon themselves. 24 Take these number of days, a certain prophet men along and cleanse yourself named Ag'a bus came down from ceremonially with them and take Ju-de'a, 11 and he came to us and took up the girdle of Paul, may have their heads shaved, And bound his own feet and hands and so everybody will know that there said: "Thus says the holy spirit, is nothing to the rumors they were 'The man to whom this girdle be- told about you, but that you are longs the Jews will bind in this manner in Jerusalem and deliver keeping the Law. 25 As for the into the hands of people of the believers from among the nations, nations." 12 Now when we heard this, both we and those of that decision that they should keep place began entreating him not to go up to Jerusalem. 13 Then Paul to idols as well as from blood and answered: "What are you doing by weeping and making me weak cation." at heart? Rest assured, I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus." 14 When he into the temple, to give notice of would not be dissuaded, we acquiesced with the words: "Let the will ceremonial cleansing, until the ofof Jehovah take place."

15 Now after these days we prepared for the journey and began going up to Jerusalem. 16 But were about to be concluded, the some of the disciples from Caes a- Jews from Asia on beholding him re'a also went with us, to bring us in the temple began to throw all to the man at whose home we were the crowd into confusion, and they to be entertained, a certain Mna'- laid their hands upon him, 28 cryson of Cy'prus, an early disciple, ing out: "Men of Israel, help! This 17 When we got into Jerusalem, is the man that teaches everybody the brothers received us gladly, everywhere against the people and 18 But on the following [day] Paul the Law and this place and, what went in with us to James; and is more, he even brought Greeks all the older men were present, into the temple and has defiled this

things God did among the nations

20 After hearing this they began to glorify God, and they said to him: zealous for the Law. 21 But they 7 We then completed the voyage have heard it rumored about you about it? In any case they are going care of their expenses, that they walking orderly, you yourself also we have sent out, rendering our themselves from what is sacrificed what is strangled and from forni-

26 Then Paul took the men along the next day and cleansed himself ceremonially with them and went the days to be fulfilled for the fering should be presented for each one of them.

27 Now when the seven days 19 And he greeted them and began holy place." 29 For they had previously seen Troph'i mus the | 99 "Men, brothers and fathers. E-phe'sian in the city with while they were seeking to kill him. information came up to the commander of the band that all Jerusalem was in confusion; 32 and he at once took soldiers and army officers and ran down to them. When they caught sight of the military commander and the soldiers, they guit beating Paul.

33 Then the military commander came near and took hold of him and gave command for him to be bound with two chains; and he proof the tumult, he commanded him to be brought to the soldiers' upon the stairs, the situation became such that he was being cause of the violence of the crowd: him away!"

37 And as he was about to be Egyptian who before these days me. stirred up a sedition and led the four thousand dagger men out into man reverent according to the Law, the wilderness?" 39 Then Paul said: "I am, in fact, a Jew, of Tarsus in Ci·li'cia, a citizen of no obscure city. So I beg you, permit me to speak to the people." 40 After he gave permission, Paul, standing on the stairs, motioned with his God of our forefathers has chosen the Hebrew language, saying: the voice of his mouth, 15 because

hear my defense to you now." him, but they were imagining Paul 2 (Well, when they heard he was had brought him into the temple, addressing them in the Hebrew 30 And the whole city was set in language, they kept all the more an uproar, and a running together silent, and he said:) 3 "I am a of the people occurred; and they Jew, born in Tarsus of Ci-li'cia. laid hold of Paul and dragged him but educated in this city at the outside the temple. And immediate- feet of Ga-ma'li-el, instructed acly the doors were closed, 31 And cording to the strictness of the ancestral Law, being zealous for God just as all of you are this day. 4 And I persecuted this Way to the death, binding and handing over to prisons both men and women, 5 as both the high priest and all the assembly of older men can bear me witness. From them I also procured letters to the brothers in Damascus, and I was on my way to bring also those who were there bound to Jerusalem to be punished.

6 "But as I was journeying and ceeded to inquire who he might be drawing close to Damascus, about and what he had done. 34 But midday, suddenly out of heaven some in the crowd began shout- a great light flashed all around ing out one thing, and others me, 7 and I fell to the ground and another. So, being unable himself heard a voice say to me, 'Saul, Saul, to learn anything certain because why are you persecuting me?' 8 I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the quarters. 35 But when he got Naz-a-rene', whom you are persecuting.' 9 Now the men that were with me beheld, indeed, the carried along by the soldiers be- light but did not hear the voice of the one speaking to me. 10 At 36 for the multitude of the people that I said, 'What shall I do, kept following, crying out: "Take Lord?' The Lord said to me, 'Rise, go your way into Damascus, and there you will be told about everyled into the soldiers' quarters, Paul thing it is appointed for you to do.' said to the military commander: 11 But as I could not see anything "Am I allowed to say something to for the glory of that light, I aryou?" He said: "Can you speak rived in Damascus, being led by Greek? 38 Are you not really the the hand of those who were with

12 "Now An a ni'as, a certain well reported on by all the Jews dwelling there, 13 came to me and, standing by me, he said to me, 'Saul, brother, have your sight again!' And I looked up at him that very hour. 14 He said, 'The hand to the people. When a great you to come to know his will and to silence fell, he addressed them in see the righteous One and to hear

all men of things you have seen men that were about to examine and heard. 16 And now why are you delaying? Rise, get baptized him; and the military commander and wash your sins away by your calling upon his name.'

17 "But when I had returned to Jerusalem and was praying in the temple. I fell into a trance 18 and saw him saying to me, 'Hurry up and get out of Jerusalem quickly, he let him loose and commanded because they will not agree to your witness concerning me.' 19 And I said, 'Lord, they themselves well know that I used to imprison and flog in one synagogue after another those believing upon you: 20 and when the blood of Stephen your was also standing by and approving and guarding the outer garments of those doing away with him.' 21 And vet he said to me. 'Get on your way, because I shall send you out to nations far off."

22 Now they kept listening to him down to this word, and they raised their voices, saying: "Take such a [man] away from the earth, for he was not fit to live!" 23 And because they were crying out and throwing their outer garments about and tossing dust into the air, 24 the military commander ordered him to be brought into the soldiers' quarters and said he should be examined under scourging, that he might know fully for what cause they were shouting against him this way. 25 But when they had stretched him out for the whipping. Paul said to the army officer standing there: "Is it lawful for you men to scourge a man that is a Roman and uncondemned?" 26 Well, when the army officer heard this, he went to the military commander ducees say there is neither resurand made report, saying: "What are rection nor angel nor spirit, but you intending to do? Why, this man | the Pharisees publicly declare them is a Roman." 27 So the military all. 9 So there broke out a loud commander approached and said screaming, and some of the scribes to him: "Tell me, Are you a Ro-man?" He said: "Yes." 28 The and began contending fiercely, saymilitary commander responded: "I ing: "We find nothing wrong in purchased these rights as a citizen this man; but if a spirit or an for a large sum [of money]." Paul angel spoke to him,-." 10 Now said: "But I was even born [in when the dissension grew great,

you are to be a witness for him to | 29 Immediately, therefore, the him with torture withdrew from became afraid on ascertaining that he was a Roman and that he had bound him.

30 So, the next day, as he desired to know for sure just why he was being accused by the Jews, the chief priests and all the San'he drin to assemble. And he brought Paul down and stood him among them.

23 Looking intently at the San'-he-drin Paul said: "Men, brothers. I have behaved before God with witness was being spilled, I myself a perfectly clear conscience down to this day." 2 At this the high priest An a ni as ordered those standing by him to strike him on the mouth, 3 Then Paul said to him: "God is going to strike you. you whitewashed wall. Do you at one and the same time sit to judge me in accord with the Law and. transgressing the Law, command me to be struck?" 4 Those standing by said: "Are you reviling the high priest of God?" 5 And Paul said: "Brothers, I did not know he was high priest. For it is written, 'You must not speak injuriously of a ruler of your people."

6 Now when Paul took note that the one part was of Sadducees but the other of Pharisees, he proceeded to cry out in the San'hedrin: "Men, brothers, I am a Pharisee, a son of Pharisees. Over the hope of resurrection of the dead I am being judged." 7 Because he said this, a dissension arose between the Pharisees and Sadducees, and the multitude was split. 8 For Sadthem]." the military commander became afraid that Paul would be pulled 21 Above all things, do not let to pieces by them, and he com- them persuade you, for more than manded the force of soldiers to go forty men of theirs are lying in wait down and snatch him from their for him, and they have bound midst and bring him into the themselves with a curse neither to soldiers' quarters.

Lord stood by him and said: "Be now ready, waiting for the promise of good courage! For as you have from you." 22 Therefore the milibeen giving a thorough witness on the things about me in Jerusalem, go after ordering him: "Do not so you must also bear witness in blab to anyone that you have made

Rome."

12 Now when it became day, the Jews formed a conspiracy and two of the army officers and said: bound themselves with a curse, saying they would neither eat nor march clear to Caes a re'a, also drink until they had killed Paul, seventy horsemen and two hun-13 There were more than forty men dred spearmen, at the third hour that formed this oathbound conspiracy; 14 and they went to the beasts of burden that they may chief priests and the older men have Paul ride and convey him and said: "We have solemnly bound ourselves with a curse not to take 25 And he wrote a letter having a bite of food until we have killed this form: Paul. 15 Now, therefore, you toyou as though you intended to determine more accurately the mataway with him."

sister heard of their lying in wait, soldiers' quarters and reported it to Paul. 17 So Paul called one of the army officers to him and said: military commander, for he has something to report to him." and led him to the military commander and said: "The prisoner you." Paul called me to him and requested me to lead this young man to you. Paul according to their orders and as he has something to tell you." 19 The military commander took tris. 32 The next day they perhim by the hand and withdrew and began inquiring privately: "What is it you have to report to soldiers' quarters. 33 The [horseme?" 20 He said: "The Jews have men] entered into Caes a re'a and agreed to request you to bring Paul | delivered the letter to the governor down to the San'he-drin tomorrow and also presented Paul to him. as though intending to learn some- 34 So he read it and inquired from thing more accurate about him. what province he was, and ascer-

eat nor to drink until they have 11 But the following night the done away with him; and they are tary commander let the young man these things clear to me."

> 23 And he summoned a certain "Get two hundred soldiers ready to of the night. 24 Also, provide safely to Felix the governor."

26 "Claudius Lys'i as to his exgether with the San'he drin make cellency, Governor Felix: Greetings! it clear to the military commander 27 This man was seized by the why he should bring him down to Jews and was about to be done away with by them, but I came suddenly with a force of soldiers ters involving him. But before he and rescued him, because I learned gets near we will be ready to do he was a Roman. 28 And wishing to ascertain the cause for which 16 However, the son of Paul's they were accusing him. I brought him down into their San'he-drin. and he came and entered into the 29 I found him to be accused about questions of their Law, but not charged with a single thing deserving of death or bonds. 30 But "Lead this young man off to the because a plot that is to be laid against the man has been disclosed to me, I am at once sending him 18 Therefore this man took him to you, and commanding the accusers to speak against him before

31 Therefore these soldiers took brought him by night to An·tip'amitted the horsemen to go on with him, and they returned to the

tained that he was from Ci·li'cia. | service to the God of my fore-35 "I shall give you a thorough fathers, as I believe all the things hearing," he said, "when your ac- set forth in the Law and written cusers arrive also." And he com- in the Prophets; 15 and I have manded that he be kept under hope toward God, which hope these guard in the prae to'ri an palace of Herod.

24 Five days later the high priest An a ni'as came down with some older men and a public speaker, a certain Ter tul'lus, and they gave information to the governor against Paul. 2 When he against God and men. 17 So after was called, Ter tul'lus started ac-

cusing him, saving:

through you and that reforms are at these matters they found me taking place in this nation through ceremonially cleansed in the temple. your forethought, 3 at all times and also in all places we receive it. Your Excellency Felix, with the greatest thankfulness. 4 But that I may not hinder you any further. I beseech you to hear us briefly anything against me. 20 Or, let in your kindliness. 5 For we have the [men] here say for themselves found this man a pestilent fellow and stirring up seditions among all the Jews throughout the inhabited earth and a spearhead of the sect of the Naz·a·renes', 6 one who also tried to profane the temple and whom we seized. 7 - 8 From judged before you!" him you yourself can by examination find out about all these things of which we are accusing him."

9 With that the Jews also joined in the attack, asserting that these things were so. 10 And Paul, when the governor nodded to him to

speak, answered:

"Knowing well that this nation has had you as judge for many years, I readily speak in my defense the things about myself. 11 as you are in a position to find out that for me it has not been more than twelve days since I went up to worship in Jerusalem; 12 and they listened to him on the belief in found me neither in the temple Christ Jesus. 25 But as he talked arguing with anyone nor causing a mob to rush together, either in and the judgment to come, Felix the synagogues or throughout the became frightened and answered: city. 13 Nor can they prove to you the things of which they are accusing me right now. 14 But I do admit this to you, that, according the same time, though, he was hopto the way that they call a 'sect,' in | ing for money to be given him by

[men] themselves also entertain. that there is going to be a resurrection of both the righteous and the unrighteous. 16 In this respect, indeed, I am exercising myself continually to have a consciousness of committing no offense quite a number of years I arrived to bring gifts of mercy to my na-"Seeing that we enjoy great peace tion, and offerings. 18 While I was but not with a crowd or with a tumult. But there were certain Jews from the [district of] Asia, 19 who ought to be present before you and to accuse me if they might have what wrong they found as I stood before the San'he drin, 21 except with respect to this one utterance which I cried out while standing among them, 'Over the resurrection of the dead I am today being

22 However, Felix, knowing quite accurately the matters concerning this Way, began to put the [men] off and said: "Whenever Lys'i-as the military commander comes down, I shall decide upon these matters involving you." 23 And he ordered the army officer that the man be kept and have some relaxation [of custody], and that he forbid no one of his people to

wait upon him.

24 Some days later Felix arrived with Dru-sil'la his wife, who was a Jewess, and he sent for Paul and about righteousness and self-control "For the present go your way, but when I get an opportune time I shall send for you again." 26 At this manner I am rendering sacred Paul. On that account he sent for

him even more frequently and dying; if, on the other hand, none would converse with him. 27 But. of those things exists of which when two years had elapsed, Felix these [men] accuse me, no man was succeeded by Porcius Festus; can hand me over to them as and because Felix desired to gain a favor, I appeal to Caesar!" favor with the Jews, he left Paul 12 Then Festus, after speaking with bound.

25 Therefore Festus, after entering upon the Lavernment of ing upon the [government of] the province, went up three days later to Jerusalem from Caes-are'a: 2 and the chief priests and the principal men of the Jews gave him information against Paul, So they began to entreat him, 3 asking for themselves as a favor against the [man] that he would ing Paul, saying: send for him to come to Jerusalem, as they were laying an ambush to do away with him along the road. 4 However, Festus answered that Paul was to be kept in Caes a re'a let those who are in power among you." he said, "come down with me and accuse him, if there is anything out of the way about the man.'

the judgment seat and commanded down from Jerusalem stood round about him, leveling against him they were unable to show evidence.

8 But Paul said in defense: "Neither against the Law of the Jews nor against the temple nor against Caesar have I committed reply to Paul: "Do you wish to go up to Jerusalem and be judged there before me concerning these things?" 10 But Paul said: "I am standing before the judgment seat of Caesar, where I ought to be judged. I have done no wrong to the Jews, as you also are finding out quite well. 11 If, on the one tus: "I myself would also like hand, I am really a wrongdoer and to hear the man." "Tomorrow," have committed anything deserving he said, "you shall hear him." of death, I do not beg off from 23 Therefore, on the next day,

the assembly of counselors, replied: "To Caesar you have appealed; to Caesar you shall go."

Before Festus. Appeals to Caesar, Agrippa

13 Now when some days had passed, A grip'pa the king and Ber ni'ce arrived in Caes a re'a for a visit of courtesy to Festus. 14 So, as they were spending a number of days there, Festus laid before the king the matters respect-

"There is a certain man left prisoner by Felix, 15 and when I was in Jerusalem the chief priests and the older men of the Jews brought information about him, and that he himself was about to asking a judgment of condemnation depart shortly for there. 5 "Hence against him. 16 But I replied to them that it is not Roman procedure to hand any man over as a favor before the accused man meets his accusers face to face and gets a chance to speak in his de-6 So when he had spent not fense concerning the complaint. more than eight or ten days among 17 Therefore when they got tothem, he went down to Caes-a-re'a, gether here, I made no delay, but and the next day he sat down on the next day I sat down on the judgment seat and commanded the Paul to be brought in. 7 When he man to be brought in. 18 Taking arrived, the Jews that had come the stand, the accusers produced no charge of the wicked things I had supposed concerning him. many and serious charges for which 19 They simply had certain disputes with him concerning their own worship of the deity and concerning a certain Jesus who was dead but who Paul kept asserting was alive. 20 So, being perplexed as to the dispute over these matters, any sin." 9 Festus, desiring to as to the dispute over these matters, gain favor with the Jews, said in I proceeded to ask if he would like to go to Jerusalem and there be judged concerning these matters. 21 But when Paul appealed to be kept for the decision by the August One, I commanded him to be kept until I should send him on up to Caesar."

22 Here A.grip'pa [said] to Fes-

A grip'pa and Ber ni'ce came with hoping to attain to the fulfillment into the audience chamber together with military commanders as well as men of eminence in the city, and when Festus gave the command, Paul was brought in. 24 And Festus said: "King A.grip'pa and all you men who are present with us. you are beholding this man concerning whom all the multitude of the Jews together have applied to me both in Jerusalem and here. shouting that he ought not to live any longer. 25 But I perceived he had committed nothing deserving of death. So when this [man] himself appealed to the August One. I decided to send him. 26 But concerning him I have nothing certain to write to [my] Lord. Therefore I brought him forth before you, and especially before you. King A.grip'pa, in order that, after the judicial examination has taken place, I might get something to write. 27 For it seems unreasonable to me to send a prisoner and not also to signify the charges against him."

26 A grip'pa said to Paul: "You are permitted to speak in behalf of yourself." Then Paul stretched his hand out and proceeded to say in his defense:

2 "Concerning all the things of which I am accused by Jews, King A.grip'pa, I count myself happy that it is before you I am to make my defense this day, 3 especially as well as the controversies among Jews. Therefore I beg you to hear me patiently.

life from youth up that I led from [the] beginning among my nation and in Jerusalem, all the Jews 5 that have been previously acquainted with me from the first know, if they but wish to bear witness, that according to the strictest

much pompous show and entered of this promise by intensely rendering him sacred service night and day. Concerning this hope I am accused by Jews. O king. 8 "Why is it judged unbelievable

among you men that God raises up

the dead? 9 I. for one, really thought within myself I ought to commit many acts of opposition against the name of Jesus the Naza rene': 10 which, in fact, I did in Jerusalem, and many of the holy ones I locked up in prisons, as I had received authority from the chief priests: and when they were to be executed, I cast my vote against them. 11 And by punishing them many times in all the synagogues I tried to force them to make a recantation: and since I was extremely mad against them. I went so far as to persecuting them even in outside

cities. 12 "Amid these efforts as I was journeying to Damascus with authority and a commission from the chief priests, 13 I saw at midday on the road, O king, a light beyond the brilliance of the sun flash from heaven about me and about those journeying with me. 14 And when we had all fallen to the ground I heard a voice say to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? To keep kicking against the goads makes it hard for you.' 15 But I said, 'Who are you, Lord?' And the Lord said, as you are expert on all the customs 'I am Jesus, whom you are persecuting. 16 Nevertheless, rise and stand on your feet. For to this end I have made myself visible to you. 4 "Indeed, as to the manner of in order to choose you as an attendant and a witness both of things you have seen and things I shall make you see respecting me; 17 while I deliver you from [this] people and from the nations, to whom I am sending you, 18 to open their eyes, to turn them from sect of our form of worship I lived darkness to light and from the a Pharisee. 6 And yet now for authority of Satan to God, in order the hope of the promise that for them to receive forgiveness of was made by God to our fore- sins and an inheritance among fathers I stand called to judgment; those sanctified by [their] faith 7 whereas our twelve tribes are in me.'

19 "Wherefore, King A grip'pa, I | man could have been released if he did not become disobedient to the had not appealed to Caesar." heavenly sight, 20 but both to 77 Now as it was decided for us those in Damascus first and to 21 those in Jerusalem, and over all the proceeded to hand both Paul and country of Ju-de'a, and to the nations I went bringing the message army officer named Julius of that they should repent and turn to God by doing works that be-fit repentance. 21 On account of these things Jews seized me in the temple and attempted to slay me. 22 However, because I have obtained the help that is from God from Thes sa lo ni'ca. 3 And the I continue to this day bearing witness to both small and great, but saying nothing except things the Prophets as well as Moses stated were going to take place, 23 that the Christ was to suffer and, as the first to be resurrected from the dead, he was going to publish light both to this people and to the nations."

24 Now as he was saying these things in his defense, Festus said mad, Paul! Great learning is driving you into madness!" 25 But Paul said: "I am not going mad, Your Excellency Festus, but I am uttering sayings of truth and of soundness of mind. 26 In reality, the king to whom I am speaking with freeness of speech well knows about these things; for I am persuaded that not one of these things escapes his notice, for this thing has not been done in a corner. 27 Do you, King A.grip'pa, believe the Prophets? I know you believe.' 28 But A.grip'pa said to Paul: "In a short time you would persuade me to become a Christian." 29 At this Paul said: "I could wish to God that whether in a short time or in a long time not only you but also all those who hear me today would become men such as I also am, with the exception of these bonds.'

30 And the king rose and so did the governor and Ber · ni'ce and the men seated with them. 31 But as they withdrew they began talking with one another, saying: "This man practices nothing deserv-A.grip'pa said to Festus: "This toward the southeast.

to sail away to Italy, they certain other prisoners over to an the band of Au-gus'tus. 2 Going aboard a boat from Ad ra myt'tium that was about to sail to places along the coast of the [district of] Asia, we set sail, there being with us Ar·is·tar'chus a Mac·e·do'ni·an next day we landed at Si'don, and Julius treated Paul with human kindness and permitted him to go to his friends and enjoy [their] care.

4 And putting out to sea from there we sailed under the [shelter ofl Cy'prus, because the winds were contrary; 5 and we navigated through the open sea along Ci·li'cia and Pam·phyl'i·a and put into port at My'ra in Ly'ci-a. in a loud voice: "You are going 6 But there the army officer found a boat from Alexandria that was sailing for Italy, and he made us board it. 7 Then, after sailing on slowly quite a number of days and coming to Cni'dus with difficulty, because the wind did not let us get on, we sailed under the [shelter of] Crete at Sal·mo'ne, 8 and coasting along it with difficulty we came to a certain place called Fair Havens, near which was the city La·se'a.

9 As considerable time had passed and by now it was hazardous to navigate because even the fast [of atonement day] had already passed by. Paul made a recommendation, 10 saying to them: "Men, I perceive that navigation is going to be with damage and great loss not only of the cargo and the boat but also of our souls." 11 However, the army officer went heeding the pilot and the ship owner rather than the things said by Paul. 12 Now as the harbor was inconvenient for wintering, the majority advised setting sail from there, to see if we could somehow make it to Phoenix to winter, a harbor of Crete that ing death or bonds." 32 Moreover, opens toward the northeast and

14 After no great while, however, a tempestuous wind called Eu·roaq'ui·lo rushed down upon it. 15 As the boat was violently seized and was not able to keep its head against the wind, we gave way and were borne along. 16 Now we ran under [the shelter of] a certain small island called Cau'da. and yet we were hardly able to aboard they began using helps to fear of running aground on the Syr'tis, they lowered the gear and thus were driven along. 18 Yet because we were being violently tossed with the tempest, the following [day] they began to lighten the ship; 19 and the third [day], with their own hands, they threw away the tackling of the boat.

20 When, now, neither sun nor stars appeared for many days, and no little tempest was lying upon us, all hope of our being saved finally began to be cut off. 21 And when there had been a long abstinence from food, then Paul stood up in the midst of them and said: "Men, you certainly ought to have taken my advice and not have put out to sea from Crete and have sustained this damage and loss. 22 Still, now I recommend to you to be of good cheer, for not a soul of you will be lost, only the boat will. 23 For this night there stood near me an angel of the God to whom I belong and to whom I render sacred service, 24 saying, 'Have no fear, Paul, You must stand before Caesar, and, look! God has freely given you all those sailing with you.' 25 Therefore be of good cheer, men; for I believe God that it will be exactly as it has been told me. 26 However, we must be cast ashore on a certain island."

13 Moreover, when the south at midnight the sailors began to wind blew softly, they thought they suspect they were drawing near to had as good as realized their pur- some land. 28 And they sounded pose, and they lifted anchor and the depth and found it twenty began coasting inshore along Crete. | fathoms; so they proceeded a short distance and again made a sounding and found it fifteen fathoms. 29 And because of fearing we might be cast somewhere upon the rocks. they cast out four anchors from the stern and began wishing for it to become day. 30 But when the sailors began seeking to escape from the boat and lowered the skiff into the sea under the pretense of inget possession of the skiff at the tending to let down anchors from stern. 17 But after hoisting it the prow, 31 Paul said to the army officer and the soldiers: "Unundergird the boat; and being in less these men remain in the boat, you cannot be saved." 32 Then the soldiers cut away the ropes of the skiff and let it fall off.

> 33 Now close to the approach of day Paul began to encourage one and all to take some food, saving: "Today is the fourteenth day you have been on the watch and you are continuing without food, having taken nothing for yourselves. 34 Therefore I encourage you to take some food, for this is in the interest of your safety; for not a hair of the head of one of you will perish." 35 After he said this, he also took a loaf, gave thanks to God before them all and broke it and started eating. 36 So they all became cheerful and themselves began taking some food. 37 Now. all together, we souls in the boat were about two hundred and seventy-six. 38 When they had been satisfied with food, they proceeded to lighten the boat by throwing the wheat overboard into the sea.

39 Finally when it became day. they could not recognize the land but they were observing a certain bay with a beach, and on this they were determined, if they could, to beach the boat. 40 So, cutting away the anchors, they let them fall into the sea, at the same time loosing the lashings of the rudder 27 Now as the fourteenth night oars and, after hoisting the forefell and we were being tossed to sail to the wind, they made for the and fro on the [sea of] A'dri a. beach. 41 When they lighted upon

a shoal washed on each side by distressed with fever and dysentery, the sea, they ran the ship aground and Paul went in to him and and the prow got stuck and stayed prayed, laid his hands upon him immovable, but the stern began to and healed him. 9 After this ocbe violently broken to pieces. 42 At curred, the rest of the people on this it became the determination the island who had sicknesses also of the soldiers to kill the prisoners, that no one might swim away and escape. 43 But the army officer desired to bring Paul safely through and restrained them from their for our needs. purpose. And he commanded those able to swim to cast themselves into the sea and make it to land first, 44 and the rest to do so, some upon safely to land.

28 And when we had made it to safety, then we learned that the island was called Malta. 2 And the foreign-speaking people showed us extraordinary human kindness, for they kindled a fire and received all of us helpfully because of the rain that was falling and because of the cold. 3 But when Paul collected a certain bundle of sticks and laid it upon the fire, a viper came out due to the heat and fastened itself on his hand. 4 When the foreign-speaking people caught sight of the venomous creature hanging from his hand, they began saying to one another: although he made it to safety from the sea, vindictive justice did not permit him to keep on living." 5 However, he shook the venomous creature off into the fire and suffered no harm. 6 But they were drop dead. After they waited for a long while and beheld nothing hurtful happen to him, they changed their mind and began saying he was a god.

7 Now in the neighborhood of that place the principal man of the island, named Pub'li-us, had lands; and he received us hospitably and entertained us benevolently three days. 8 But it happened that the

began to come to him and be cured. 10 And they also honored us with many gifts and, when we were setting sail, they loaded us with things

11 Three months later we set sail in a boat from Alexandria that had wintered in the island and with the figurehead "Sons of Zeus." 12 And planks and some upon certain putting into port at Syracuse we rethings from the boat. And thus it mained three days. 13 from which came about that all were brought place we went around and arrived at Rhe'gi-um. And a day later a south wind sprang up and we made it into Pu·te'o·li on the second day. 14 Here we found brothers and were entreated to remain with them seven days; and in this way we came toward Rome. 15 And from there the brothers, when they heard the news about us, came to meet us as far as the Market Place of Ap'pi us and Three Taverns and, upon catching sight of them, Paul thanked God and took courage. 16 When, finally, we entered into Rome. Paul was permitted to stay by himself with the soldier guarding him.

17 However, three days later he "Surely this man is a murderer, and called together those who were the principal men of the Jews. When they had assembled, he proceeded to say to them: "Men, brothers, although I had done nothing contrary to the people or the customs of our forefathers, I was delivered over as expecting he was going to swell a prisoner from Jerusalem into the up with inflammation or suddenly hands of the Romans. 18 And these, after making an examination, were desirous of releasing me, as there was no cause for death in me. 19 But when the Jews kept speaking against it, I was compelled to appeal to Caesar, but not as though I had anything of which to accuse my nation. 20 Really on this account I entreated to see and speak to you, for because of the hope of Israel this chain I have around me." 21 They said to him: father of Pub'li-us was lying down "Neither have we received letters

concerning you from Ju·de'a, nor | forefathers, 26 saying, 'Go to this has anyone of the brothers that has people and say: "By hearing, you arrived reported or spoken anything will hear but by no means underwicked about you. 22 But we think stand; and, looking, you will look it proper to hear from you what but by no means see. 27 For the your thoughts are, for truly as heart of this people has grown regards this sect it is known to unreceptive, and with their ears us that everywhere it is spoken against."

with him, and they came in greater numbers to him in his lodging place. And he explained the matter to them by bearing thorough witness concerning the kingdom of God and by using persuasion with them concerning Jesus from both the law out to the nations; they will cerof Moses and the Prophets, from morning till evening. 24 And some began to believe the things said; others would not believe. 25 So, because they were at disagreement with one another, they began to depart, while Paul made this one comment:

through Isaiah the prophet to your without hindrance. The art of the art of the series agreement, being it makes a makes a series of the series as a series of the s

they have heard without response, and they have shut their eyes: that 23 They now arranged for a day they should never see with their eves and hear with their ears and understand with their heart and turn back, and I should heal them." ' 28 Therefore let it be known to you that this, the means by which God saves, has been sent tainly listen to it." 29 ---

30 So he remained for an entire two years in his own hired house, and he would kindly receive all those who came in to him, 31 preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ "The holy spirit aptly spoke with the greatest freeness of speech,

## TO THE ROMANS ROMANS

Paul, a slave of Jesus Christ | May you have undeserved kindand called to be an apostle, ness and peace from God our separated to God's good news, Father and [the] Lord Jesus Christ. 2 which he promised aforetime deserved kindness and an apostlein Rome as God's beloved ones, er, that there may be an intercalled to be holy ones;

8 First of all, I give thanks to through his prophets in the holy my God through Jesus Christ con-Scriptures, 3 concerning his Son, cerning all of you, because your who sprang from the seed of David faith is talked about throughout according to the flesh, 4 but who the whole world. 9 For God, to with power was declared God's Son whom I render sacred service with according to the spirit of holiness my spirit in connection with the by means of resurrection from the good news about his Son, is my dead-yes, Jesus Christ our Lord, witness of how without ceasing I 5 through whom we received un- always make mention of you in my prayers, 10 begging that if at all ship in order that there might possible I may now at last be prosbe obedience of faith among all pered in the will of God so as to the nations respecting his name, come to you. 11 For I am longing 6 among which [nations] you also to see you, that I may impart some are those called to belong to Jesus spiritual gift to you in order for Christ- 7 to all those who are you to be made firm: 12 or, rathchange of encouragement among

you, by each one through the than the One who created, who is other's faith, both yours and mine.

13 But I do not want you to fail to know, brothers, that I many times purposed to come to you, females changed the natural use but I have been hindered until of themselves into one contrary to now, in order that I might acquire nature; 27 and likewise even the some fruitage also among you males left the natural use of the even as among the rest of the female and became violently innations. 14 Both to Greeks and to Barbarians, both to wise and to senseless ones I am a debtor: 15 so there is eagerness on my part to declare the good news also to you there in Rome. 16 For I it is in fact. God's power for salvation to everyone having faith, to the Jew first and also to the Greek; 17 for in it God's righteousness is being revealed by reason of faith and toward faith, just as it is written: "But the righteous oneby means of faith he will live."

18 For God's wrath is being revealed from heaven against all ungodliness and unrighteousness of men who are suppressing the truth 31 without understanding, false to in an unrighteous way, 19 because manifest among them, for God made it manifest to them. 20 For his invisible [qualities] are clearly ing such things are deserving of seen from the world's creation onby the things made, even his eter- practicing them. nal power and Godship, so that they are inexcusable; 21 because, although they knew God, they did judge: for in the thing in which not glorify him as God nor did you judge another, you condemn they thank him, but they became yourself, inasmuch as you that empty-headed in their reasonings judge practice the same things. and their unintelligent heart be- 2 Now we know that the judgment came darkened. 22 Although as- of God is, in accord with truth, serting they were wise, they became against those who practice such foolish 23 and turned the glory things. of the incorruptible God into something like the image of corruptible man, while you judge those who man and of birds and four-footed creatures and creeping things.

24 Therefore God, in keeping with the desires of their hearts. gave them up to uncleanness, that sacred service to the creation rather repentant heart you are storing up

blessed forever. Amen. 26 That is why God gave them up to disgraceful sexual appetites, for both their flamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense. which was due for their error.

28 And just as they did not apam not ashamed of the good news; prove of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, 29 filled as they were with all unrighteousness, wickedness, covetousness, badness, being full of envy, murder, strife, deceit, malicious disposition, being whisperers, 30 backbiters, haters of God, insolent, haughty, self-assuming, inventors of injurious things, disobedient to parents, agreements, having no natural what may be known about God is affection, merciless. 32 Although these know full well the righteous decree of God, that those practicdeath, they not only keep on doing ward, because they are perceived them but also consent with those

2 Therefore you are inexcusable, o man, whoever you are, if you

3 But do you have this idea, O practice such things and yet you do them, that you will escape the judgment of God? 4 Or do you despise the riches of his kindness and forbearance and long-suffering, their bodies might be dishonored because you do not know that the among them, 25 even those who kindly [quality] of God is trying exchanged the truth of God for the to lead you to repentance? 5 But lie and venerated and rendered according to your hardness and un-

wrath for yourself on the day of someone else, not teach yourself? works: 7 everlasting life to those and anger, 9 tribulation and distress, upon the soul of every man who works what is injurious, of the Jew first and also of the Greek: for everyone who works what is law, your circumcision has become good, for the Jew first and also uncircumcision. 26 If, therefore, partiality with God.

sinned without law will also perish as circumcision, will it not? 27 And without law; but all those who sinned under law will be judged such by nature will, by carrying by law. 13 For the hearers of law are not the ones righteous before its written code and circumcision God, but the doers of law will be are a transgressor of law. 28 For declared righteous. 14 For whenever people of the nations that do outside, nor is circumcision that not have law do by nature the things of the law, these people. although not having law, are a law to themselves. 15 They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts. they are being accused or even excused. 16 This will be in the deal in every way. First of all, beday when God through Christ Jesus judges the secret things of mankind, according to the good news 3 What, then, [is the case]? If I declare.

17 If, now, you are a Jew in name and are resting upon law and the faithfulness of God without taking pride in God, 18 and you effect? 4 Never may that happen! know his will and approve of things But let God be found true, though that are excellent because you are every man be found a liar, even orally instructed out of the Law; as it is written: "That you might 19 and you are persuaded that you be proved righteous in your words are a guide of the blind, a light and might win when you are being for those in darkness, 20 a cor- judged." 5 However, if our unrector of the unreasonable ones, a righteousness brings God's rightteacher of babes, and having the eousness to the fore, what shall we framework of the knowledge and say? God is not unjust when he of the truth in the Law- 21 do vents his wrath, is he? (I am

wrath and of the revealing of God's You, the one preaching "Do not righteous judgment. 6 And he will steal," do you steal? 22 You, the render to each one according to his one saying "Do not commit adultery," do you commit adultery? who are seeking glory and honor You, the one expressing abhorrence and incorruptibleness by endurance of the idols, do you rob temples? in work that is good: 8 however. 23 You, who take pride in law, do for those who are contentious and you by your transgressing of the who disobey the truth but obey Law dishonor God? 24 For "the unrighteousness there will be wrath name of God is being blasphemed on account of you people among the nations"; just as it is written.

25 Circumcision is, in fact, of benefit only if you practice law; 10 but glory and honor and peace but if you are a transgressor of for the Greek. 11 For there is no an uncircumcised person keeps the righteous requirements of the Law. 12 For instance, all those who his uncircumcision will be counted the uncircumcised [person] that is out the Law, judge you who with he is not a Jew who is one on the which is on the outside upon the flesh. 29 But he is a Jew who is one on the inside, and [his] circumcision is that of the heart by spirit, and not by a written code. The praise of that one comes, not from men, but from God.

9 What, then, is the superiority of the Jew, or what is the benefit of the circumcision? 2 A great cause they were entrusted with the sacred pronouncements of God. some did not express faith, will their lack of faith perhaps make you, however, the one teaching speaking as a man does.) 6 Never

will God judge the world?

truth of God has been made more forth as an offering for propitiation prominent to his glory, why am I also yet being judged as a sinner? 8 And [why] not [say], just as it righteousness, because he was foris falsely charged to us and just giving the sins that occurred in as some men state that we say: "Let us do the bad things that forbearance; 26 so as to exhibit the good things may come"? The his own righteousness in this harmony with justice.

9 What then? Are we in a better position? Not at all! For above we in Jesus. have made the charge that Jews as well as Greeks are all under sin; 10 just as it is written: "There is not a righteous [man], not even one: 11 there is no one that has any insight, there is no one that seeks for God. 12 All [men] have deflected, all of them together have become worthless; there is no one that does kindness, there is not so much as one." 13 "Their throat is an opened grave, they have used deceit with their tongues." "Poison of asps is behind their lips," 14 "And their mouth is full of cursing and bitter expression." 15 "Their feet are speedy to shed blood." 16 "Ruin and misery are in their ways, 17 and they have not known the way of peace." their eyes."

19 Now we know that all the things the Law says it addresses to those under the Law, so that every mouth may be stopped and all the world may become liable to God for punishment. 20 Therefore by works of law no flesh will be declared righteous before him, for

21 But now apart from law God's righteousness has been made manifest, as it is borne witness to by the Law and the Prophets; 22 yes, faith in Jesus Christ, for all those having faith. For there is no distinction. 23 For all have sinned are being declared righteous by his 8 happy is the man whose sin Je-

may that happen! How, otherwise, undeserved kindness through the release by the ransom [paid] by 7 Yet if by reason of my lie the Christ Jesus. 25 God set him through faith in his blood. This was in order to exhibit his own the past while God was exercising judgment against those [men] is in present season, that he might be righteous even when declaring righteous the man that has faith

> 27 Where, then, is the boasting? It is shut out. Through what law? That of works? No indeed, but through the law of faith. 28 For we reckon that a man is declared righteous by faith apart from works of law. 29 Or is he the God of the Jews only? Is he not also of people of the nations? Yes, of people of the nations also, 30 if truly God is one, who will declare circumcised people righteous as a result of faith and uncircumcised people righteous by means of their faith. 31 Do we, then, abolish law by means of our faith? Never may that happen! On the contrary, we establish law.

4 That being so, what shall we say about Abraham our fore-18 "There is no fear of God before father according to the flesh? 2 If, for instance, Abraham were declared righteous as a result of works, he would have ground for boasting; but not with God. 3 For what does the scripture say? "Abraham exercised faith in Jehovah, and it was counted to him as righteousness." 4 Now to the man that works the pay is counted, not as by law is the accurate knowledge an undeserved kindness, but as a debt. 5 On the other hand, to the man that does not work but puts faith in him who declares the ungodly one righteous, his faith is counted as righteousness. 6 Just God's righteousness through the as David also speaks of the happiness of the man to whom God counts righteousness apart from works: 7 "Happy are those whose and fall short of the glory of God, lawless deeds have been pardoned 24 and it is as a free gift that they and whose sins have been covered;

hovah will by no means take into 19 And, although he did not grow account."

9 Does this happiness, then, own body, now already deadened, come upon circumcised people or as he was about one hundred years also upon uncircumcised people? old, also the deadness of the womb For we say: "His faith was of Sarah, 20 But because of the counted to Abraham as righteousness." 10 Under what circum- in a lack of faith, but became stances, then, was it counted? powerful by his faith, giving God When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision, he was also able to do. 22 Hence 11 And he received a sign, namely. circumcision, as a seal of the righteousness by the faith he had while in his uncircumcised state, that he might be the father of all sake only. 24 but also for the sake those having faith while in uncircumcision, in order for righteousness to be counted to them: 12 and a father of circumcised offspring, not only to those who for the sake of our trespasses and adhere to circumcision, but also to was raised up for the sake of dethose who walk orderly in the claring us righteous. footsteps of that faith while in the uncircumcised state which our father Abraham had.

world, but it was through the righteousness by faith. 14 For if those who adhere to law are heirs, faith has been made useless and the promise has been abolished. neither is there any transgression.

result of faith, that it might be 5 and the hope does not lead to according to undeserved kindness, disappointment; because the love of in order for the promise to be sure God has been poured out into our to all his seed, not only to that hearts through the holy spirit, which adheres to the Law, but also to that which adheres to the faith of Abraham. (He is the father of us all. 17 just as it is written: men at the appointed time. 7 For "I have appointed you a father of hardly will anyone die for a rightmany nations.") This was in the eous [man]; indeed, for the good sight of the One in whom he had [man], perhaps, someone even dares faith, even of God, who makes the to die. 8 But God recommends his dead alive and calls the things own love to us in that, while we that are not as though they were. 18 Although beyond hope, yet based us. 9 Much more, therefore, since on hope he had faith, that he might we have been declared righteous become the father of many na- now by his blood, shall we be saved tions in accord with what had been through him from wrath. 10 For

weak in faith, he considered his promise of God he did not waver glory 21 and being fully convinced that what he had promised "it was counted to him as righteousness."

23 That "it was counted to him" was written, however, not for his of us to whom it is destined to be counted, because we believe on him who raised Jesus our Lord up from the dead. 25 He was delivered up

Therefore, now that we have been declared righteous as a result of faith, let us enjoy peace 13 For it was not through law with God through our Lord Jesus that Abraham or his seed had the Christ. 2 through whom also we promise that he should be heir of a have gained our approach by faith into this undeserved kindness in which we now stand; and let us exult, based on hope of the glory of God. 3 And not only that, but let us exult while in tribulations, 15 In reality the Law produces since we know that tribulation prowrath, but where there is no law, duces endurance; 4 endurance, in turn, an approved condition; the 16 On this account it was as a approved condition, in turn, hope, which was given us.

6 For, indeed, Christ, while we were yet weak, died for ungodly were vet sinners. Christ died for said: "So your seed will be." if, when we were enemies, we be-

the death of his Son, much more, passing might abound. But where now that we have become reconciled we shall be saved by his life. 11 And not only that, but we are also exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation

12 That is why, just as through Lord. one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned-. 13 For until the Law sin was in the world. but sin is not charged against anyone when there is no law. 14 Nevertheless, death ruled as king from Adam down to Moses. even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come.

15 But it is not with the gift as it was with the trespass. For if by one man's trespass many died, the kindness by the one man Jesus Christ abounded much more to many. 16 Also, it is not with the free gift as it was with the way things worked through the one [man] that sinned. For the judgment resulted from one trespass in condemnation, but the gift resulted from many trespasses in a declaration of righteousness. 17 For if by the trespass of the one [man] death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness rule [person]. Jesus Christ.

18 So, then, as through one trespass the result to men of all sorts was condemnation, likewise also result to men of all sorts is a declaring of them righteous for life. 19 For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the tal bodies that you should obey one [person] many will be consti- their desires. 13 Neither go on

came reconciled to God through came in beside in order that tressin abounded, undeserved kindness abounded still more. 21 To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our

Consequently, what shall we say? Shall we continue in sin. that undeserved kindness may abound? 2 Never may that happen! Seeing that we died with reference to sin, how shall we keep on living any longer in it? 3 Or do you not know that all of us who were baptized into Christ Jesus were baptized into his death? 4 Therefore we were buried with him through our baptism into his death, in order that, just as Christ was raised up from the dead through the glory of the Father. we also should likewise walk in a undeserved kindness of God and newness of life. 5 For if we have his free gift with the undeserved become united with him in the likeness of his death, we shall certainly also be funited with him in the likeness1 of his resurrection; 6 because we know that our old personality was impaled with [him]. that our sinful body might be made inactive, that we should no longer go on being slaves to sin. 7 For he who has died has been acquitted from [his] sin.

8 Moreover, if we have died with Christ, we believe that we shall also live with him. 9 For we know that Christ, now that he has been raised up from the dead, dies no more: death is master over him as kings in life through the one no more. 10 For [the death] that he died, he died with reference to sin once for all time; but [the life] that he lives, he lives with reference to God. 11 Likewise also you: through one act of justification the reckon yourselves to be dead indeed with reference to sin but living with reference to God by Christ Jesus.

12 Therefore do not let sin continue to rule as king in your mortuted righteous. 20 Now the Law presenting your members to sin as weapons of unrighteousness, but 3 So, then, while her husband is you are not under law but under undeserved kindness.

16 Do you not know that if you keep presenting yourselves to anyview or of obedience with righteousness in view? 17 But thanks 6 But now we have been discharged sin but you became obedient from to which you were handed over. 18 Yes, since you were set free from sin, you became slaves to righteousness. 19 I am speaking in human terms because of the weakness of your flesh: for even as you presented your members as slaves to uncleanness and lawlessness with lawlessness in view, so now present your members as slaves to righteousness with holiness in view. 20 For when you were slaves of sin, you were free as ment, worked out in me covetousto righteousness.

21 What, then, was the fruit that you used to have at that time? Things of which you are now ashamed. For the end of those things is death. 22 However, now, because you were set free from sin but became slaves to God, you are having your fruit in the way of holiness, and the end everlasting life. 23 For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord.

7 Can it be that you do not know. brothers, (for I am speaking to those who know law.) that the Law

he lives? 2 For instance, a mar- for me through that which is good; ried woman is bound by law to her that sin might become far more husband while he is alive; but if sinful through the commandment.

present yourselves to God as those living, she would be styled an alive from the dead, also your adulteress if she became another members to God as weapons of man's. But if her husband dies, righteousness. 14 For sin must not she is free from his law, so that be master over you, seeing that she is not an adulteress if she becomes another man's

4 So, my brothers, you also were 15 What follows? Shall we com- made dead to the Law through the mit a sin because we are not under body of the Christ, that you might law but under undeserved kind- become another's, the one's who ness? Never may that happen! was raised up from the dead, that we should bear fruit to God. 5 For when we were in accord with one as slaves to obey him, you are the flesh, the sinful passions that slaves of him because you obey were excited by the Law were at him, either of sin with death in work in our members that we should bring forth fruit to death. to God that you were the slaves of from the Law, because we have died to that by which we were the heart to that form of teaching being held fast, that we might be slaves in a new sense by the spirit. and not in the old sense by the written code.

7 What, then, shall we say? Is the Law sin? Never may that become so! Really I would not have come to know sin if it had not been for the Law; and, for example, I would not have known covetousness if the Law had not said: "You must not covet." 8 But sin, receiving an inducement through the commandness of every sort, for apart from law sin was dead. 9 In fact. I was once alive apart from law; but when the commandment arrived.

sin came to life again, but I died. 10 And the commandment which was to life, this I found to be to death. 11 For sin, receiving an inducement through the commandment, seduced me and killed me through it. 12 Wherefore, on its part, the Law is holy, and the commandment is holy and righteous and good.

13 Did, then, what is good become death to me? Never may that happen! But sin did, that it might is master over a man as long as be shown as sin working out death her husband dies, she is discharged 14 For we know that the Law is from the law of her husband, spiritual; but I am fleshly, sold

working out I do not know. For death, but the minding of the spirit what I wish, this I do not practice: but what I hate is what I do, the minding of the flesh means en-16 However, if what I do not wish mity with God, for it is not under is what I do. I agree that the subjection to the law of God, nor, Law is fine. 17 But now the one in fact, can it be. 8 So those who working it out is no longer I, but are in harmony with the flesh sin that resides in me. 18 For I cannot please God. know that in me, that is, in my flesh, there dwells nothing good; not with the flesh, but with the for ability to wish is present with spirit, if God's spirit truly dwells me, but ability to work out what is in you. But if anyone does not have fine is not [present]. 19 For the Christ's spirit, this one does not good that I wish I do not do, but belong to him, 10 But if Christ the bad that I do not wish is what is in union with you, the body in-I practice. 20 If, now, what I do deed is dead on account of sin, not wish is what I do, the one but the spirit is life on account of working it out is no longer I, but righteousness. 11 If, now, the spirthe sin dwelling in me.

is right, what is bad is present with me. 22 I really delight in the law of God according to the man that resides in you. I am within, 23 but I behold in Jesus Christ our Lord! So, then, with [my] mind I myself am a slave to God's law, but with [my] flesh to sin's law.

Christ Jesus have no condemnation. 2 For the law of that spirit which gives life in union with Christ Jesus has set you free from the law of sin and of death. 3 For, there being an incapability on the part of the Law, while it was weak through the flesh, God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh. 4 that the righteous requirement of the Law might be fulfilled in us who walk, not in accord with eager expectation of the creation the flesh, but in accord with the is waiting for the revealing of the spirit. 5 For those who are in accord with the flesh set their minds on the things of the flesh. but those in accord with the spirit subjected it, on the basis of hope on the things of the spirit. 6 For 21 that the creation itself also will

under sin 15 For what I am the minding of the flesh means means life and peace: 7 because

9 However, you are in harmony, it of him that raised up Jesus 21 I find, then, this law in my from the dead dwells in you. he case: that when I wish to do what that raised up Christ Jesus from the dead will also make your mortal bodies alive through his spirit

12 So, then, brothers, we are my members another law warring under obligation, not to the flesh against the law of my mind and to live in accord with the flesh; leading me captive to sin's law that 13 for if you live in accord with is in my members. 24 Miserable the flesh you are sure to die: but man that I am! Who will rescue if you put the practices of the body me from the body undergoing this to death by the spirit, you will live. death? 25 Thanks to God through 14 For all who are led by God's spirit, these are God's sons. 15 For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as 8 Therefore those in union with Schrist Jesus have no condens. "Abba, Father!" 16 The spirit itself bears witness with our spirit that we are God's children. 17 If. then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together.

18 Consequently I reckon that the sufferings of the present season do not amount to anything in comparison with the glory that is going to be revealed in us. 19 For the sons of God. 20 For the creation was subjected to futility, not by its own will but through him that

corruption and have the glorious ves, rather the one who was raised freedom of the children of God. up from the dead, who is on the 22 For we know that all creation right hand of God, who also pleads keeps on groaning together and for us. being in pain together until now. 23 Not only that, but we ourselves also who have the first fruits. namely, the spirit, yes, we ourselves groan within ourselves, while we 36 Just as it is written: "For your are earnestly waiting for adoption sake we are being put to death all as sons, the release from our bodies day long, we have been accounted by ransom. 24 For we were saved as sheep for slaughtering." 37 To in [this] hope; but hope that is the contrary, in all these things seen is not hope, for when a man we are coming off completely vicsees a thing, does he hope for it? 25 But if we hope for what we do not see, we keep on waiting for it death nor life nor angels nor govwith endurance of the about one

joins in with help for our weakness; for the [problem of] what creation will be able to separate we should pray for as we need to we do not know, but the spirit itself pleads for us with greanings unuttered. 27 Yet he who searches the hearts knows what the meaning of the spirit is, because it is plead- holy spirit, 2 that I have great ing in accord with God for holy ones.

28 Now we know that God makes all his works co-operate together for the good of those who love God, my brothers, my relatives accordthose who are the ones called ac- ing to the flesh, 4 who, as such, cording to his purpose; 29 because are Israelites, to whom belong the those whom he gave his first recog- adoption as sons and the glory nition he also foreordained to be and the covenants and the giving patterned after the image of his of the Law and the sacred service Son, that he might be the first-born and the promises: 5 to whom the among many brothers. 30 More- forefathers belong and from whom over, those whom he foreordained Christ [sprang] according to the are the ones he also called; and flesh; God, who is over all, [be] those whom he called are the ones blessed forever. Amen, he also declared to be righteous. Finally those whom he declared righteous are the ones he also not all who [spring] from Israel glorified.

these things? If God is for us, who they all children, but: "What will will be against us? 32 He who be called 'your seed' will be through did not even spare his own Son Isaac." 8 That is, the children in but delivered him up for us all, the flesh are not really the children why will he not also with him of God, but the children by the kindly give us all other things? promise are counted as the seed. 33 Who will file accusation against 9 For the word of promise was as God's chosen ones? God is the One follows: "At this time I will come who declares [them] righteous, and Sarah will have a son."

be set free from enslavement to Christ Jesus is the one who died.

35 Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword? torious through him that loved us. 38 For I am convinced that neither ernments nor things now here nor 26 In like manner the spirit also things to come nor powers 39 nor height nor depth nor any other us from God's love that is in Christ Jesus our Lord.

9 I am telling the truth in Christ; I am not lying, since my conscience bears witness with me in grief and unceasing pain in my heart. 3 For I could wish that I myself were separated as the cursed one from the Christ in behalf of

6 However, it is not as though the word of God had failed. For are really "Israel." 7 Neither be-31 What, then, shall we say to cause they are Abraham's seed are 34 Who is he that will condemn? 10 Yet not that case alone, but also

when Rebekah conceived twins people I will call 'my people,' and from the one [man], Isaac our her who was not beloved 'beloved'; forefather: 11 for when they had 26 and in the place where it was not yet been born nor had practiced anything good or vile, in order that the purpose of God respecting the choosing might continue dependent, not upon works, but upon the One who calls, 12 it was said ber of the sons of Israel may be to her: "The older will be the slave as the sand of the sea, it is the of the younger." 13 Just as it is remnant that will be saved. 28 For written: "I loved Jacob, but Esau Jehovah will make an accounting I hated."

there injustice with God? Never may that become so! 15 For he says to Moses: "I will have mercy upon whomever I do have mercy, and I will show compassion to been made just like Go-mor'rah." whomever I do show compassion." the one wishing nor upon the one running, but upon God, who has mercy. 17 For the Scripture says to Phar'aoh: "For this very cause I have let you remain, that in connection with you I may show my power, and that my name may be declared in all the earth." 18 So, then, upon whom he wishes he has become obstinate.

19 You will therefore say to me: "Why does he yet find fault? For who has withstood his express will?" 20 O man, who, then, really are you to be answering back to God? Shall the thing molded say same lump one vessel for an honoruse? 22 If. now. God. although known, tolerated with much longsuffering vessels of wrath made fit have righteousness. for destruction, 23 in order that he might make known the riches of his glory upon vessels of mercy, also in Ho·se'a: "Those not my scend into the abyss?' that is, to

said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

27 Moreover, Isaiah cries out concerning Israel: "Although the numon the earth, concluding it and 14 What shall we say, then? Is cutting it short." 29 Also, just as Isaiah had said aforetime: "Unless Jehovah of armies had left a seed to us, we should have become just like Sod'om, and we should have

30 What shall we say, then? That 16 So, then, it depends, not upon people of the nations, although not pursuing righteousness, caught up with righteousness, the righteousness that results from faith; 31 but Israel, although pursuing a law of righteousness, did not attain to the law. 32 For what reason? Because he pursued it, not by faith. but as by works. They stumbled on the "stone of stumbling"; 33 as it mercy, but whom he wishes he lets is written: "Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it will not come to disappointment."

10 Brothers, the good will of my heart and my supplication to God for them are, indeed, for their to him that molded it, "Why did you salvation. 2 For I bear them witmake me this way?" 21 What? ness that they have a zeal for God; Does not the potter have authority but not according to accurate over the clay to make from the knowledge; 3 for, because of not knowing the righteousness of God able use, another for a dishonorable but seeking to establish their own, they did not subject themselves to having the will to demonstrate his the righteousness of God. 4 For wrath and to make his power Christ is the end of the Law, so that everyone exercising faith may

5 For Moses writes that the man that has done the righteousness of the Law will live by it. 6 But the which he prepared beforehand for righteousness resulting from faith glory, 24 namely, us, whom he speaks in this manner: "Do not called not only from among Jews say in your heart, 'Who will ascend but also from among nations, into heaven?' that is, to bring [what of it]? 25 It is as he says Christ down; 7 or, 'Who will debring Christ up from the dead." |"All day long I have spread out is near you, in your own mouth and | disobedient and talks back." in your own heart"; that is, the "word" of faith, which we are preaching. 9 For if you publicly mouth,' that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. 10 For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation.

11 For the Scripture says: "None that rests his faith on him will be disappointed." 12 For there is no distinction between Jew and Greek, for there is the same Lord over all, who is rich to all those calling upon him. 13 For "everyone who calls on the name of Jehovah will be saved." 14 However, how will they call on him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach? 15 How, in turn, will they preach unless they have been sent forth? Just as it is written: "How comely are the feet of those who declare good news of good things!"

16 Nevertheless, they did not all the word about Christ. 18 Nevertheless I ask, They did not fail "into all the earth their sound went out, and to the extremities of the inhabited earth their utterances." 19 Nevertheless I ask, Israel did not fail to know, did they? pletely? Never may that happen! First Moses says: "I will incite you But by their false step there is people to jealousy through that salvation to people of the nations. which is not a nation; I will incite to incite them to jealousy. 12 Now you to violent anger through a if their false step means riches to stupid nation." 20 But Isaiah the world, and their decrease means becomes very bold and says: "I riches to people of the nations. was found by those who were not how much more will the full numseeking me: I became manifest to ber of them mean it! those who were not asking for me." 21 But as respects Israel he says: people of the nations. Forasmuch as

8 But what does it say? "The word my hands toward a people that is

I ask, then, God did not reject his people, did he? Never may that happen! For I also am an declare that 'word in your own Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not reject his people, whom he first recognized. Why, do you not know what the Scripture says in connection with E·li'jah, as he pleads with God against Israel? 3 "Jehovah, they have killed your prophets, they have dug up your altars, and I alone am left, and they are looking for my soul." 4 Yet, what does the divine pronouncement say to him? "I have left seven thousand men over for myself, [men] who have not bent the knee to Ba'al." 5 In this way, therefore, at the present season also a remnant has turned up according to a choosing due to undeserved kindness. 6 Now if it is by undeserved kindness, it is no longer due to works; otherwise, the undeserved kindness no longer proves to be undeserved kindness.

7 What, then? The very thing Israel is earnestly seeking he did not obtain, but the ones chosen obtained it. The rest had their sensibilities blunted: 8 just as it obey the good news. For Isaiah is written: "God has given them a says: "Jehovah, who put faith in spirit of deep sleep, eyes so as not the thing heard by us?" 17 So to see and ears so as not to hear. faith follows the thing heard. In down to this very day." 9 Also, turn the thing heard is through David says: "Let their table become for them a snare and a trap and a stumbling block and a retrito hear, did they? Why, in fact, bution; 10 let their eyes become darkened so as not to see, and always bow down their back."

11 Therefore I ask, Did they stumble so that they fell com-

13 Now I speak to you who are

I am, in reality, an apostle to the away ungodly practices from Jacob. nations. I glorify my ministry, 27 And this is the covenant on my 14 if I may by any means incite part with them, when I take their [those who are] my own flesh to sins away." 28 True, with referjealousy and save some from among ence to the good news they are them. 15 For if the casting of enemies for your sakes, but with them away means reconciliation reference to God's choosing they for the world, what will the re- are beloved for the sake of their ceiving of them mean but life from the dead? 16 Further, if the [part | the calling of God are not things he taken as | first fruits is holy, the lump is also; and if the root is holy, the branches are also.

17 However, if some of the branches were broken off but you, although being a wild olive, were grafted in among them and became a sharer of the olive's root of fatness. 18 do not be exulting over the branches. If, though, you are exulting over them, it is not you that bear the root, but the root [bears] you. 19 You will say, then: "Branches were broken off that I might be grafted in." 20 All right! For [their] lack of faith they were broken off, but you are standing by faith. Quit having lofty ideas. but be in fear. 21 For if God did not spare the natural branches, neither will he spare you. 22 See, therefore. God's kindness and severity. Toward those who fell there is severity, but toward you there is God's kindness, provided you remain in his kindness; otherwise, you also will be lopped off. 23 They also, if they do not remain in their lack of faith, will be grafted in; for God is able to graft them in again. 24 For if you were cut out things, but be transformed by of the olive tree that is wild by nature and were grafted contrary to nature into the garden olive tree, how much rather will these who are natural be grafted into their own olive tree!

25 For I do not want you. brothers, to be ignorant of this sacred secret, in order for you not to think; but to think so as to to be discreet in your own eyes: have a sound mind, each one as that a dulling of sensibilities has God has distributed to him a happened in part to Israel until measure of faith. 4 For just as we the full number of people of the have in one body many members, nations has come in, 26 and in but the members do not all have this manner all Israel will be saved, the same function, 5 so we, al-Just as it is written: "The deliverer | though many, are one body in union will come out of Zion and turn with Christ, but members belong-

forefathers. 29 For the gifts and will regret. 30 For just as you were once disobedient to God but have now been shown mercy because of their disobedience, 31 so also these now have been disobedient with mercy resulting to you. that they themselves also may now be shown mercy. 32 For God has shut them all up together in disobedience, that he might show all of them mercy.

33 O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments [are] and past tracing out his ways [are]! 34 For "who has come to know Jehovah's mind, or who has become his counselor?" 35 Or, "Who has first given to him, so that it must be repaid to him?" 36 Because from him and by him and for him are all things. To him be the glory forever, Amen.

12 Consequently I entreat you by the compassions of God. brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. 2 And guit being fashioned after this system of making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God.

3 For through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary

ing individually to one another. | except by God: the existing au-6 Since, then, we have gifts differ- thorities stand placed in their reling according to the undeserved kindness given to us, whether fore he who opposes the authority prophecy, [let us prophesy] ac- has taken a stand against the cording to the faith proportioned arrangement of God; those who [to us]; 7 or a ministry, [let us have taken a stand against it will bel at this ministry; or he that receive judgment to themselves. teaches, [let him be] at his teach- 3 For those ruling are an object of ing: 8 or he that exhorts, [let fear, not to the good deed, but to him be] at his exhortation; he the bad, Do you, then, want to that distributes. [let him do it] have no fear of the authority? Keep with liberality; he that presides, doing good, and you will have [let him do it] in real earnest; he praise from it; 4 for it is God's that shows mercy, [let him do it] minister to you for your good. But with cheerfulness.

9 Let [your] love be without fear: for it is not without purpose hypocrisy. Abhor what is wicked. cling to what is good. 10 In brotherly love have tender affection for one another. In showing honor to one another take the lead. 11 Do not loiter at your business. Be reason for you people to be in subaglow with the spirit. Slave for Jehovah. 12 Rejoice in the hope. Endure under tribulation. Persevere in prayer. 13 Share with the holy ones according to their needs. Follow the course of hospitality. 14 Keep on blessing those who persecute: be blessing and do not be cursing, 15 Rejoice with people who rejoice; weep with people who weep. 16 Be minded the same way toward others as to yourselves: do not be minding lofty things, but be led along with the lowly things. Do not become discreet in Your own eyes.

17 Return evil for evil to no one. Provide fine things in the sight of all men. 18 If possible, as far as it depends upon you, be peaceable with all men. 19 Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: "Vengeance is mine: I will repay, says Jehovah." 20 But, "if your enemy is hungry, feed him; if he bor: therefore love is the law's is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head." 21 Do not let yourself be conquered by the evil, but keep conquering from sleep, for now our salvation

the evil with the good.

13 Let every soul be in subthorities, for there is no authority near. Let us therefore put off the

ative positions by God. 2 Thereif you are doing what is bad, be in that it bears the sword; for it is God's minister, an avenger to express wrath upon the one practicing what is bad.

5 There is therefore compelling jection, not only on account of that wrath but also on account of [YOUR] conscience. 6 For that is why you are also paying taxes; for they are God's public servants constantly serving this very purpose. 7 Render to all their dues, to him who [calls for] the tax, the tax; to him who [calls for] the tribute. the tribute; to him who I calls for fear, such fear; to him who [calls

for] honor, such honor.

8 Do not you people be owing anybody a single thing, except to love one another: for he that loves his fellow man has fulfilled [the] law. 9 For the [law code], "You must not commit adultery. You must not murder, You must not steal, You must not covet," and whatever other commandment there is, is summed up in this word. namely, "You must love your neighbor as yourself." 10 Love does not work evil to one's neighfulfillment.

11 [Do] this, too, because you people know the season, that it is already the hour for you to awake is nearer than at the time when we became believers. 12 The night jection to the superior au- is well along; the day has drawn

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works belonging to darkness and let us put on the weapons of the ing one another any longer, but walk decently, not in revelries and drunken bouts, not in illicit interstrife and jealousy. 14 But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh.

Welcome the [man] having weaknesses in [his] faith, but not to make decisions on inward questionings. 2 One [man] has faith to eat everything, but the [man] who is weak eats vegetables. 3 Let the one eating not look down on the one not eating, and let the one not eating not judge the one eating, for God has welcomed that one. 4 Who are you to judge the house servant of another? To his own master he stands or falls. Indeed, he will be made to stand, for Jehovah can make him stand.

5 One [man] judges one day as above another; another [man] judges one day as all others; let each [man] be fully convinced in his own mind. 6 He who observes the day observes it to Jehovah. Also, he who eats, eats to Jehovah, for he gives thanks to God; and he who does not eat does not eat to Jehovah, and yet gives thanks to God. 7 None of us, in fact, lives with regard to himself only, and no one dies with regard to himself only; 8 for both if we live, we live to Jehovah, and if we die, we die to Jehovah. Therefore both if we live and if we die, we belong to Jehovah. 9 For to this end Christ died and came to life again, that he might be Lord over both the dead and the living.

10 But why do you judge your brother? Or why do you also look down on your brother? For we shall all stand before the judgment seat is good for [his] upbuilding. 3 For of God; 11 for it is written: "'As even Christ did not please himself; I live, says Jehovah, 'to me every but just as it is written: "The reknee will bend down, and every tongue will make open acknowledgment to God." 12 So, then, each me." 4 For all the things that of us will render an account for himself to God.

13 Therefore let us not be judglight. 13 As in the daytime let us rather make this your decision, not to put before a brother a stumbling block or a cause for tripping. 14 I course and loose conduct, not in know and am persuaded in the Lord Jesus that nothing is defiled in itself; only where a man considers something to be defiled, to him it is defiled. 15 For if because of food your brother is being grieved, you are no longer walking in accord with love. Do not by your food ruin that one for whom Christ died. 16 Do not, therefore, let the good you people do be spoken of with injury to you. 17 For the kingdom of God does not mean eating and drinking, but [means] righteousness and peace and joy with holy spirit. 18 For he who in this regard slaves for Christ is acceptable to God and has approval with men.

Do not judge others as to food, drink

19 So, then, let us pursue the things making for peace and the things that are upbuilding to one another. 20 Stop tearing down the work of God just for the sake of food. True, all things are clean, but it is injurious to the man who with an occasion for stumbling eats. 21 It is well not to eat flesh or to drink wine or do anything over which your brother stumbles. 22 The faith that you have, have it in accord with yourself in the sight of God. Happy is the man that does not put himself on judgment by what he approves. 23 But if he has doubts, he is already condemned if he eats, because [he does] not [eat] out of faith. Indeed, everything that is not out of faith is sin.

15 We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. 2 Let each of us please [his] neighbor in what proaches of those who were reproaching you have fallen upon were written aforetime were written for our instruction, that through

our endurance and through the | 18 For I will not venture to tell one comfort from the Scriptures we thing if it is not of those things might have hope. 5 Now may the which Christ worked through me God who supplies endurance and for the nations to be obedient, by comfort grant you to have among [my] word and deed, 19 with the yourselves the same mental attitude that Christ Jesus had, 6 that with one accord you may with one from Jerusalem and in a circuit as mouth glorify the God and Father far as Il-lyr'i cum I have thoroughly of our Lord Jesus Christ.

7 Therefore welcome one another, fust as the Christ also welcomed made it my aim not to declare the us, with glory to God in view. 8 For I say that Christ actually became a minister of those who I might not be building on another are circumcised in behalf of God's man's foundation; 21 but, just as truthfulness, so as to verify the it is written: "Those to whom no promises He made to their forefathers, 9 and that the nations him will see, and those who have might glorify God for his mercy. Just as it is written: "That is why I will openly acknowledge you among the nations and to your name I will make melody." 10 And again he says: "Be glad, you nations, with his people." 11 And again: "Praise Jehovah, all you 24 whenever I am on my way to nations, and let all the peoples Spain, I hope, above all, when I praise him." 12 And again Isaiah says: "There will be the root of Jes'se, and there will be one arising part way there by you after I have to rule nations; on him nations first in some measure been satisfied will rest their hope." 13 May the with your company. 25 But now God who gives hope fill you with all joy and peace by your believing, that you may abound in hope with those in Mac·e·do'ni·a and A·cha'power of holy spirit.

14 Now I myself also am persuaded about you, my brothers, the poor of the holy ones in Jeruthat you yourselves are also full of salem. 27 True, they have been goodness, as you have been filled pleased to do so, and yet they were with all knowledge, and that you debtors to them; for if the nations can also admonish one another. have shared in their spiritual 15 However, I am writing you the things, they also owe it to minister more outspokenly on some points, as if reminding you again, because the fleshly body. 28 Hence after of the undeserved kindness given I have finished with this and have to me from God 16 for me to be got this fruit securely to them, I a public servant of Christ Jesus to shall depart by way of you for the nations, engaging in the holy Spain. 29 Moreover, I know that work of the good news of God, in when I do come to you I shall order that the offering, namely, come with a full measure of blessthese nations, might prove to be ing from Christ, acceptable, it being sanctified with holy spirit.

exulting in Christ Jesus when it you exert yourselves with me in comes to things pertaining to God, prayers to God for me. 31 that I

power of signs and portents, with the power of holy spirit; so that preached the good news about the Christ, 20 In this way, indeed, I good news where Christ had already been named, in order that announcement has been made about not heard will understand."

22 Therefore also I was many times hindered from getting to you. 23 But now that I no longer have [untouched] territory in these regions, and for some years having had a longing to get to you am on the journey there, to get a look at you and to be escorted I am about to journey to Jerusalem to minister to the holy ones. 26 For ia have been pleased to share up their things by a contribution to publicly to these with things for

30 Now I exhort you, brothers, through our Lord Jesus Christ and 17 Therefore I have cause for through the love of the spirit, that

capting In Chelic Jesus when it you exert your class will me in

notice in this are parallely almost a God, provers to God for the Mt Clar I

to you with joy by God's will I shall be refreshed together with you. 33 May the God who gives the Christ greet you. peace be with all of you. Amen.

16 I recommend to you Phoe'be our sister, who is a minister of the congregation that is in Cen'chre ae, 2 that you may welyou may assist her in any matter herself also proved to be a defender of many, yes, of me myself.

3 Give my greetings to Pris'ca their own necks for my soul, to thanks; 5 and [greet] the congremy beloved E-pae'ne-tus, who is a you. first fruits of Asia for Christ. 6 Greet Mary, who has performed many labors for you. 7 Greet Ja'son and So sip'a ter my relatives. An dron'i cus and Ju'ni as my relatives and my fellow captives, who are men of note among the apostles and who have been in union with Christ longer than I have.

8 Give my greetings to Am pli-9 Greet Ur ba'nus our fellow worker brother. 24 --in Christ, and my beloved Sta'chys. the household of A·ris·tob'u·lus. Greet those from the household of Nar·cis'sus who are in [the] Lord. 12 Greet Try phae'na and Trypho'sa, [women] who are working hard in [the] Lord. Greet Per'sis our beloved one, for she perand mine. 14 Greet A.syn'cri-tus, Jesus Christ forever, Amen.

may be delivered from the un- | Phle'gon, Her'mes, Pat'ro-bas, Her'believers in Ju de'a and that my mas, and the brothers with them. ministry which is for Jerusalem 15 Greet Phi-lol'o-gus and Julia, may prove to be acceptable to the Ne'reus and his sister, and O-lym'holy ones, 32 so that when I get pas, and all the holy ones with them. 16 Greet one another with a holy kiss. All the congregations of

17 Now I exhort you, brothers, to keep your eye on those who cause divisions and occasions for stumbling contrary to the teaching that you have learned, and avoid them. come her in [the] Lord in a way 18 For men of that sort are slaves, worthy of the holy ones, and that not of our Lord Christ, but of their own bellies; and by smooth talk where she may need you, for she and complimentary speech they seduce the hearts of guileless ones. 19 For your obedience has come to the notice of all. I therefore and Aq'ui la my fellow workers in rejoice over you. But I want you Christ Jesus, 4 who have risked to be wise as to what is good, but innocent as to what is evil. 20 For whom not only I but also all the his part, the God who gives peace congregations of the nations render will crush Satan under your feet shortly. May the undeserved kindgation that is in their house. Greet ness of our Lord Jesus be with

21 Timothy my fellow worker greets you, and so do Lucius and

22 I, Ter'tius, who have done the writing of this letter, greet you in [the] Lord.

23 Ga'ius, my host and that of all the congregation, greets you. E-ras'tus the city steward greets a'tus my beloved in [the] Lord. you, and so does Quar'tus his

25 Now to him who can make 10 Greet A pel'les, the approved you firm in accord with the good one in Christ. Greet those from news I declare and the preaching of Jesus Christ, according to the 11 Greet He ro'di on my relative, revelation of the sacred secret which has been kept in silence for long-lasting times 26 but has now been made manifest and has been made known through the prophetic scriptures among all the nations in accord with the command of formed many labors in [the] Lord, the everlasting God to promote 13 Greet Rufus the chosen one obedience by faith; 27 to God, in [the] Lord, and his mother wise alone, be the glory through THE FIRST TO THE

#### CORINTHIANS

is in Corinth, to you who have been sanctified in union with Christ Jesus, called to be holy ones, tocalling upon the name of our Lord. Jesus Christ, their Lord and ours:

3 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

4 I always thank God for you in view of the undeserved kindness of God given to you in Christ Jesus: 5 that in everything you have been enriched in him, in full ability to speak and in full knowledge, 6 even as the witness about among you, 7 so that you do not you are eagerly waiting for the revelation of our Lord Jesus Christ. 8 He will also make you firm to the end, that you may be open to Lord Jesus Christ. 9 God is faithful, by whom you were called into our Lord.

10 Now I exhort you, brothers, through the name of our Lord Jesus stumbling but to the nations fool-Christ that you should all speak ishness; 24 however, to those who in agreement, and that there should not be divisions among you, but Greeks, Christ the power of God that you may be fitly united in the and the wisdom of God. 25 Besame mind and in the same line cause a foolish thing of God is of thought. 11 For the disclosure was made to me about you, my brothers, by those of [the house of] Chlo'e, that dissensions exist among you. 12 What I mean is this, that each one of you says: "I belong to Paul," "But I to A pol'los," "But I to Ce'phas," "But I to Christ."

13 The Christ exists divided. Paul was not impaled for you, was he? Or were you baptized in the the world, that he might put the name of Paul? 14 I am thankful strong things to shame; 28 and

1 Paul, called to be an apostle pus and Ga'ius, 15 so that no one of Jesus Christ through God's may say that you were baptized in will, and Sos'the nes our brother my name. 16 Yes, I also baptized 2 to the congregation of God that the household of Steph'a nas. As for the rest. I do not know whether I baptized anybody else. 17 For Christ dispatched me, not to go gether with all who everywhere are baptizing, but to go declaring the good news, not with wisdom of speech, that the torture stake of the Christ should not be made useless.

18 For the speech about the torture stake is foolishness to those who are perishing, but to us who are being saved it is God's power. 19 For it is written: "I will make the wisdom of the wise [men] perish, and the intelligence of the intellectual [men] I will shove aside." 20 Where is the wise man? the Christ has been rendered firm Where the scribe? Where the debater of this system of things? Did fall short in any gift at all, while not God make the wisdom of the world foolish? 21 For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the no accusation in the day of our foolishness of what is preached to save those believing.

22 For both the Jews ask for a sharing with his Son Jesus Christ signs and the Greeks look for wisdom: 23 but we preach Christ impaled, to the Jews a cause for are the called, both Jews and wiser than men, and a weak thing of God is stronger than men.

26 For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; 27 but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the weak things of I baptized none of you except Cris'- God chose the ignoble things of the at all word printed pert miggs if the derivor every Lill about

world and the things looked down spirit of the world, but the spirit upon, the things that are not, that he might bring to nothing the things that are. 29 in order that no flesh might boast in the sight of God. 30 But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom: 31 that it may be just as it is written: "He that boasts, let him boast in Jehovah."

And so I, when I came to you, brothers, did not come with an extravagance of speech or of wisdom declaring the sacred secret of God to You. 2 For I decided not to know anything among you except Jesus Christ, and him impaled. 3 And I came to you in weakness and in fear and with much trembling: 4 and my speech and what I preached were not with persuasive words of wisdom but with a dem-5 that your faith might be, not in

6 Now we speak wisdom among those who are mature, but not the fleshly. For whereas there are wisdom of this system of things nor that of the rulers of this you not fleshly and are you not system of things, who are to come walking as men do? 4 For when to nothing. 7 But we speak God's one says: "I belong to Paul," but wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. 8 This [wisdom not one of the rulers of this whom you became believers, even system of things came to know, for if they had known [it] they would 6 I planted, A pol'los watered, but not have impaled the glorious Lord, God kept making [it] grow: 7 so 9 But just as it is written: "Eye that neither is he that plants anyhas not seen and ear has not thing nor is he that waters, but heard, neither have there been conceived in the heart of man the he that plants and he that waters things that God has prepared for are one, but each [person] will rethose who love him." 10 For it ceive his own reward according to is to us God has revealed them his own labor. 9 For we are God's through his spirit, for the spirit fellow workers. You people are searches into all things, even the God's field under cultivation, God's deep things of God.

the things of a man except the kindness of God that was given to spirit of man that is in him? So, me, as a wise director of works I too, no one has come to know the laid a foundation, but someone things of God, except the spirit of else is building on it. But let each

which is from God, that we might know the things that have been kindly given us by God. 13 These things we also speak, not with words taught by human wisdom. but with those taught by [the] spirit, as we combine spiritual [matters] with spiritual [words].

14 But a physical man does not receive the things of the spirit of God, for they are foolishness to him: and he cannot get to know [them], because they are examined spiritually, 15 However, the spiritual man examines indeed all things, but he himself is not examined by any man. 16 For "who has come to know the mind of Jehovah, that he may instruct him?" But we do have the mind of Christ.

3 And so, brothers, I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ. 2 I fed you onstration of spirit and power, milk, not something to eat, for you were not yet strong enough. men's wisdom, but in God's power. In fact, neither are you strong enough now, 3 for you are yet jealousy and strife among you, are another says: "I to A pol'los," are you not simply men?

> 5 What, then, is A pol'los? Yes, what is Paul? Ministers through as the Lord granted each one. God who makes [it] grow. 8 Now building.

11 For who among men knows 10 According to the undeserved God. 12 Now we received, not the one keep watching how he is

building on it. 11 For no man | the Lord comes, who will both bring foundation gold, silver, precious stones, wood materials, hav, stubble, from God 13 each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself that in our case you may learn the will prove what sort of work each one's is. 14 If anyone's work that he has built on it remains, he will receive a reward; 15 if anyone's work is burned up, he will suffer against the other. 7 For who loss, but he himself will be saved: yet, if so, [it will be] as through fire,

God's temple. Boasts. Spectacle

16 Do you not know that you people are God's temple, and that the spirit of God dwells in you? 17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which [temple] you people are.

18 Let no one be seducing himself: If anyone among you thinks he is wise in this system of things. let him become a fool, that he may become wise. 19 For the wisdom of this world is foolishness with God; for it is written: "He catches the wise in their own cunning." 20 And again: "Jehovah knows that the reasonings of the wise men are futile." 21 Hence let no one be boasting in men; for all things belong to you, 22 whether Paul or A pol'los or Ce'phas or the world or life or death or things now here or things to come, all things belong to you; 23 in turn turn, belongs to God.

stewards of sacred secrets of God. bear up; 13 when being defamed, 2 Besides, in this case, what is we entreat; we have become as the looked for in stewards is for a man refuse of the world, the offscouring to be found faithful. 3 Now to of all things, until now, me it is a very trivial matter that I should be examined by you or by to shame you, but to admonish you a human tribunal. Even I do not as my beloved children. 15 For examine myself. 4 For I am not though you may have ten thousand conscious of anything against my- tutors in Christ, [vou] certainly self. Yet by this I am not proved [do] not [have] many fathers; for righteous, but he that examines me in Christ Jesus I have become your is Jehovah. 5 Hence do not judge father through the good news.

can lay any other foundation than the secret things of darkness to what is laid, which is Jesus Christ. light and make the counsels of the 12 Now if anyone builds on the hearts manifest, and then each one will have his praise come to him

6 Now, brothers, these things I have transferred so as to apply to myself and A pol'los for your good. [rule]: "Do not go beyond the things that are written," in order that you may not be puffed up individually in favor of the one makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive [it], why do you boast as though you did not receive [it]?

8 You men already have your fill, do you? You are rich already, are you? You have begun ruling as kings without us, have you? And I wish indeed that you had begun ruling as kings, that we also might rule with you as kings. 9 For it seems to me that God has put us the apostles last on exhibition as men appointed to death, because we have become a theatrical spectacle to the world, both to angels and to men. 10 We are fools because of Christ, but you are discreet in Christ; we are weak, but you are strong; you are in good repute, but we are in dishonor. 11 Down to this very hour we continue to hunger and also to thirst and to be scantily clothed and to be you belong to Christ; Christ, in knocked about and to be homeless 12 and to toil, working with our 4 Let a man so appraise us as own hands. When being reviled, we being subordinates of Christ and bless; when being persecuted, we

14 I am writing these things, not anything before the due time, until 16 I entreat you, therefore, become am sending Timothy to you, as he extortioners or idolaters. Otherwise, is my beloved and faithful child in you would actually have to get cut [the] Lord; and he will put you in of the world. 11 But now I am mind of my methods in connection writing you to quit mixing in comwith Christ Jesus, just as I am pany with anyone called a brother teaching everywhere in every congregation of an oal

I were in fact not coming to you. 19 But I will come to you shortly. 12 For what do I have to do with if Jehovah wills, and I shall get judging those outside? Do you not to know, not the speech of those judge those inside. 13 while God who are puffed up, but [their] power. 20 For the kingdom of God wicked [man] from among your-[lies] not in speech, but in power, selves," at Illy assented an aud and 21 What do you want? Shall I come to you with a rod, or with 0 love and mildness of spirit?

midst? 3 I for one, although ab-Jesus, when you are gathered topower of our Lord Jesus, 5 you and that before unbelievers? hand such a man over to Satan in the day of the Lord.

lump? 7 Clear away the old leaven, that you may be a new lump, brothers at that. according as you are free from ferment, For, indeed, Christ our passover has been sacrificed. 8 Con- herit God's kingdom? Do not be sequently let us keep the festival, misled. Neither fornicators, nor not with old leaven, neither with idolaters, nor adulterers, nor men leaven of badness and wicked- kept for unnatural purposes, nor ness, but with unfermented cakes men who lie with men, 10 nor of sincerity and truth

imitators of me. 17 That is why I | world or the greedy persons and that is a fornicator or a greedy person or an idolater or a reviler 18 Some are puffed up as though or a drunkard or an extortioner. not even eating with such a man. judges those outside? "Remove the

C Does anyone of you that has a case against the other dare to go to court before unrighteous men, Actually fornication is reported and not before the holy ones? among you, and such fornica- 2 Or do you not know that the tion as is not even among the na- holy ones will judge the world? And tions, that a wife a certain [man] if the world is to be judged by you, has of [his] father. 2 And are are you unfit to try very trivial you puffed up, and did you not matters? 3 Do you not know that rather mourn, in order that the we shall judge angels? Why, then, man that committed this deed not matters of this life? 4 If. should be taken away from your then, you do have matters of this life to be tried, is it the men looked sent in body but present in spirit. down upon in the congregation that have certainly judged already, as if you put in as judges? 5 I am I were present, the man who has speaking to move you to shame. Is worked in such a way as this, it true that there is not one wise 4 that in the name of our Lord man among you that will be able to judge between his brothers. 6 but gether, also my spirit with the brother goes to court with brother.

7 Really, then, it means altofor the destruction of the flesh, in gether a defeat for you that you order that the spirit may be saved are having lawsuits with one another. Why do you not rather let 6 Your [cause for] boasting is yourselves be wronged? Why do not fine. Do you not know that a you not rather let yourselves be little leaven ferments the whole defrauded? 8 To the contrary, you wrong and defraud, and your

9 What! Do you not know that unrighteous persons will not inthieves, nor greedy persons, nor 9 In my letter I wrote you to drunkards, nor revilers, nor exquit mixing in company with for- tortioners will inherit God's kingnicators, 10 not [meaning] en- dom. 11 And yet that is what tirely with the fornicators of this some of you were. But you have been sanctified, but you have been vote time to prayer and may come declared righteous in the name of together again, that Satan may our Lord Jesus Christ and with the not keep tempting you for your spirit of our God.

but not all things are advantageous, not in the way of a command. All things are lawful for me; but I 7 But I wish all men were as I will not let myself be brought under myself am. Nevertheless. each one for the belly, and the belly for this way, another in that way. foods; but God will bring both it and them to nothing. Now the body persons and the widows, it is well is not for fornication, but for the for them that they remain even as Lord; and the Lord is for the body. I am. 9 But if they do not have 14 But God both raised up the Lord self-control, let them marry, for and will raise us up out of [death] it is better to marry than to be

through his power.

15 Do you not know that your bodies are members of Christ? instructions, yet not I but the Lord, Shall I, then, take the members of that a wife should not depart from the Christ away and make them her husband; 11 but if she should members of a harlot? Never may actually depart, let her remain unthat happen! 16 What! Do you married or else make up again with not know that he who is joined to her husband; and a husband should a harlot is one body? For, "The not leave his wife. two," says he, "will be one flesh." 17 But he who is joined to the Lord I, not the Lord: If any brother is one spirit. 18 Flee from for- has an unbelieving wife, and yet nication. Every other sin that a she is agreeable to dwelling with man may commit is outside his him let him not leave her; 13 and body, but he that practices for- a woman who has an unbelieving nication is sinning against his own husband, and yet he is agreeable body. 19 What! Do you not know to dwelling with her, let her not that the body of you people is [the] leave her husband. 14 For the temple of the holy spirit within unbelieving husband is sanctified you, which you have from God? in relation to [his] wife, and the Also, you do not belong to yourselves. 20 for you were bought with a price. By all means, glorify your children would really be un-God in the body of you people.

which you wrote, it is well for a man not to touch a woman; 2 vet, because of prevalence of fornication, let each man have his God has called you to peace. own wife and each woman have her own husband. 3 Let the husband render to [his] wife her due; but let the wife also do likewise to [her] husband. 4 The wife does not exercise authority over her own body, but her husband does; likewise, also, the husband does not thus I ordain in all the congregaexercise authority over his own tions. 18 Was any man called body, but his wife does. 5 Do not circumcised? Let him not become be depriving each other [of it], uncircumcised. Has any man been except by mutual consent for an called in uncircumcision? Let him

been washed clean, but you have appointed time, that you may delack of self-regulation. 6 However, 12 All things are lawful for me; I say this by way of concession, authority by anything. 13 Foods has his own gift from God, one in

8 Now I say to the unmarried inflamed [with passion].

10 To the married people I give

12 But to the others I say, yes. unbelieving wife is sanctified in relation to the brother; otherwise, clean, but now they are holy. Now concerning the things about 15 But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances, but 16 For, wife, how do you know but that you will save [your] husband? Or, husband, how do you know but that you will save [your] wife?

17 Only, as Jehovah has given each one a portion, let each one so walk as God has called him. And not get circumcised. 19 Circum- | the unmarried woman, and the cision does not mean a thing, and virgin, is anxious for the things of uncircumcision means not a thing, but observance of God's commandments [does]. 20 In whatever state each one was called, let him remain in it. 21 Were you called when a slave? Do not let it worry you; but if you can also become free, rather seize the opportunity. 22 For anyone in [the] Lord that was called when a slave is the Lord's freedman: likewise he that was called when a free man is a slave of Christ, 23 You were bought with each one was called, brothers, let him remain in it associated with God.

25 Now concerning virgins I have no command from the Lord, but I be faithful. 26 Therefore I think this to be well in view of the necessity here with us, that it is well for a man to continue as he is. 27 Are you bound to a wife? Stop seeking a release. Are you marriage will do better. loosed from a wife? Stop seeking a wife. 28 But even if you did marry, would commit no sin. However, those who do will have tribulation YOU.

29 Moreover, this I say, brothers, the time left is reduced. Henceforth let those who have wives be as though they had none, 30 and knowledge. Knowledge puffs up, but also those who weep be as those love builds up. 2 If anyone thinks who do not weep, and those who he has acquired knowledge of somerejoice as those who do not rejoice, and those who buy as those not just as he ought to know [it]. use of the world as those not using is known by him. it to the full; for the scene of this world is changing. 32 Indeed, foods offered to idols, we know that I want you to be free from anxiety. an idol is nothing in the world, The unmarried man is anxious for and that there is no God but one. the things of the Lord, how he 5 For even though there are those may gain the Lord's approval, who are called "gods," whether in 33 But the married man is anxious heaven or on earth, just as there for the things of the world, how are many "gods" and many "lords," he may gain the approval of his 6 there is actually to us one God

the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her husband, 35 But this I am saving for your personal advantage, not that I may cast a noose upon you, but to move you to that which is becoming and that which means constant attendance upon the Lord without distraction.

36 But if anyone thinks he is a price; stop becoming slaves of behaving improperly toward his men. 24 In whatever condition virginity, if that is past the bloom of youth, and this is the way it should take place, let him do what he wants; he does not sin. Let them marry. 37 But if anyone stands settled in his heart, having no give my opinion as one who had necessity, but has authority over his mercy shown him by the Lord to own will and has made this decision in his own heart, to keep his own virginity, he will do well. 38 Consequently he also that gives his virginity in marriage does well, but he that does not give it in

39 A wife is bound during all the time her husband is alive. But you would commit no sin. And if a if her husband should fall asleep virgin [person] married, such one [in death], she is free to be married to whom she wants, only in [the] Lord. 40 But she is happier if she in their flesh. But I am sparing remains as she is, according to my opinion. I certainly think I also have God's spirit.

Q Now concerning foods offered to o idols: we know we all have thing, he does not yet know [it] possessing, 31 and those making 3 But if anyone loves God, this one

4 Now concerning the eating of wife. 34 and he is divided. Further, the Father, out of whom all things are, and we for him; and there is | through him.

idol, eat food as something sacriscience, being weak, is defiled. 8 But food will not commend us to God: if we do not eat, we do not fall short, and, if we eat, we have hope of being a partaker. no credit to ourselves. 9 But keep watching that this authority of yours does not somehow become a stumbling block to those who are weak. 10 For if anyone should see you, the one having knowledge, rewill not the conscience of that one of eating foods offered to idols? 11 Really, by your knowledge, the man that is weak is being ruined. [your] brother for whose sake Christ died. 12 But when you people thus sin against your brothers and wound their conscience that Christ. 13 Therefore, if food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble.

our Lord? Are not you my work in things that it should become so in thel Lord? 2 If I am not an my case, for it would be finer for apostle to others, I most certainly me to die than-no man is going am to you, for you are the seal to make my reason for boasting confirming my apostleship in rela- void! 16 If, now, I am declaring tion to [the] Lord.

amine me is as follows: 4 We upon me. Really, woe is me if I have authority to eat and drink, did not declare the good news! do we not? 5 We have authority 17 If I perform this willingly. I to lead about a sister as a wife, have a reward; but if I do it against even as the rest of the apostles my will, all the same I have and the Lord's brothers and Ce'phas, do we not? 6 Or is it only 18 What, then, is my reward? That Bar'na bas and I that do not have while declaring the good news I authority to refrain from [secular] may furnish the good news without work? 7 Who is it that ever serves cost, to the end that I may not as a soldier at his own expense? abuse my authority in the good Who plants a vineyard and does not news. eat of its fruit? Or who shepherds a flock and does not eat some of the milk of the flock?

8 Am I speaking these things by one Lord, Jesus Christ, through human standards? Or does not the whom all things are, and we Law also say these things? 9 For in the law of Moses it is written: 7 Nevertheless, there is not this "You must not muzzle a bull when knowledge in all persons; but some, it is threshing out the grain." Is being accustomed until now to the it bulls God is caring for? Or is it altogether for our sakes he says it? ficed to an idol, and their con- 10 Really for our sakes it was written, because the man who plows ought to plow in hope and the man who threshes ought to do so in

11 If we have sown spiritual things to you, is it something great if we shall reap things for the flesh from you? 12 If other men partake of this authority over you. do we not much more so? Nevertheclining at a meal in an idol temple, less, we have not made use of this authority, but we are bearing all who is weak be built up to the point things, in order that we might not offer any hindrance to the good news about the Christ. 13 Do you not know that the men performing sacred duties eat the things of the temple, and those constantly attending at the altar have a portion for themselves with the altar? is weak, you are sinning against 14 In this way, too, the Lord ordained for those proclaiming the good news to live by means of the good news.

15 But I have not made use of Am I not free? Am I not an a single one of these [provisions]. apostle? Have I not seen Jesus Indeed, I have not written these the good news, it is no reason for 3 My defense to those who ex- me to boast, for necessity is laid a stewardship entrusted to me.

19 For, though I am free from all persons. I have made myself the slave to all, that I may gain the I myself am not under law, that three thousand [of them] in one as without law, although I am not without law toward God but under of the good news, that I may be- arrived. come a sharer of it with [others].

a way that you may attain it. part in a contest exercises selfcorruptible crown, but we an in- for you to be able to endure it. corruptible one. 26 Therefore, the way I am running is not uncer- fiee from idolatry. 15 I speak as the air; 27 but I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow.

forefathers were all under the cloud of that one loaf. and all passed through the sea 2 and all got baptized into Moses in a fleshly way: Are not those who by means of the cloud and of the eat the sacrifices sharers with the sea; 3 and all ate the same spirit- altar? 19 What, then, am I to ual food 4 and all drank the same say? That what is sacrificed to an spiritual drink. For they used to idol is anything, or that an idol is drink from the spiritual rock-mass anything? 20 No; but I say that that followed them, and that rock- the things which the nations sacrimass meant the Christ. 5 Never- fice they sacrifice to demons, and theless, on most of them God did not to God; and I do not want not express his approval, for they you to become sharers with the were laid low in the wilderness.

examples, for us not to be persons cup of demons; you cannot be desiring injurious things, even as partaking of "the table of Jehovah" they desired them. 7 Neither be- and the table of demons. 22 Or come idolaters, as some of them "are we inciting Jehovah to jealdid; just as it is written: "The peo- ousy"? We are not stronger than ple sat down to eat and drink, and he is, are we?

most persons. 20 And so to the they got up to have a good time." Jews I became as a Jew, that I 8 Neither let us practice fornicamight gain Jews; to those under tion, as some of them committed law I became as under law, though fornication, only to fall, twenty-I might gain those under law, day. 9 Neither let us put Jehovah 21 To those without law I became to the test, as some of them put Thim'l to the test, only to perish by the serpents. 10 Neither be law toward Christ, that I might murmurers, just as some of them gain those without law. 22 To the murmured, only to perish by the weak I became weak, that I might destroyer. 11 Now these things gain the weak, I have become all went on befalling them as examples. things to people of all sorts, that and they were written for a I might by all means save some, warning to us upon whom the 23 But I do all things for the sake ends of the systems of things have

12 Consequently let him that 24 Do you not know that the thinks he is standing beware that runners in a race all run, but only he does not fall. 13 No temptaone receives the prize? Run in such tion has taken you except what is common to men. But God is faith-25 Moreover, every man taking ful, and he will not let you be tempted beyond what you can bear. control in all things. Now they, of but along with the temptation he course, do it that they may get a will also make the way out in order

tainly; the way I am directing my to men with discernment; judge for blows is so as not to be striking yourselves what I say. 16 The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break. is it not a sharing in the body of the Christ? 17 Because there is 10 Now I do not want you to be ignorant, brothers that one loaf, we, although many, are ignorant, brothers, that our one body, for we are all partaking

18 Look at that which is Israel demons. 21 You cannot be drink-6 Now these things became our ing the cup of Jehovah and the but that of the other person.

meat market keep eating, making his head covered, as he is God's no inquiry on account of your conscience; 26 for "to Jehovah belong is man's glory. 8 For man is not the earth and that which fills out of woman, but woman out of it." 27 If anyone of the unbe- man; 9 and, what is more, man lievers invites you and you wish was not created for the sake of the to go, proceed to eat everything woman, but woman for the sake that is set before you, making no of the man. 10 That is why the inquiry on account of your con- woman ought to have a sign of science. 28 But if anyone should authority upon her head because of say to you: "This is something the angels, to make you where offered in sacrifice." Do not eat on account of the one that disclosed [the] Lord neither is woman withit and on account of conscience, out man nor man without woman. 29 "Conscience," I say, not your 12 For just as the woman is out own, but that of the other person, of the man, so also the man is For why should it be that my freedom is judged by another person's conscience? 30 If I am partaking own selves: Is it fitting for a with thanks, why am I to be spoken woman to pray uncovered to God? of abusively over that for which 14 Does not nature itself teach you I give thanks?

eating or drinking or doing anything else, do all things for God's glory. 32 Keep from becoming causes for stumbling to Jews as ever, if any man seems to dispute well as Greeks and to the congregation of God, 33 even as I am pleasing all people in all things, of God. not seeking my own advantage but that of the many, in order that

they might get saved.

Become imitators of me, even as I am of Christ.

2 Now I commend you because in all things you have me in mind and you are holding fast the traditions just as I handed [them] on to you. 3 But I want you to know that the head of every man is the Christ: in turn the head of a woman is the man: in turn the head of the Christ is God. 4 Every man that prays or prophesies having something on his head shames his head; 5 but every woman that hand, so that one is hungry but prays or prophesies with her head uncovered shames her head, for it tainly you do have houses for eatis one and the same as if she were ing and drinking, do you not? Or

23 All things are lawful; but not a [woman] with a shaved head. all things are advantageous. All 6 For if a woman does not cover things are lawful; but not all things herself, let her also be shorn; but build up. 24 Let each one keep if it is disgraceful for a woman seeking, not his own [advantage], to be shorn or shaved, let her be covered.

25 Everything that is sold in a 7 For a man ought not to have

11 Besides, in connection with through the woman; but all things are out of God. 13 Judge for Your that if a man has long hair, it is a 31 Therefore, whether you are dishonor to him; 15 but if a woman has long hair, it is a glory to her? Because her hair is given her instead of a headdress. 16 Howfor some other custom, we have no other, neither do the congregations

17 But, while giving these instructions. I do not commend you because it is, not for the better, but for the worse that you meet together. 18 For first of all, when you come together in a congregation. I hear divisions exist among you: and in some measure I believe it. 19 For there must also be sects among you, that the persons approved may also become

manifest among you.

20 Therefore, when you come together to one place, it is not possible to eat the Lord's evening meal. 21 For, when you eat [it], each one takes his own evening meal beforeanother is intoxicated, 22 Cernothing ashamed? What shall I say this I do not commend you.

23 For I received from the Lord that which I also handed on to you. drink it, in remembrance of me." claiming the death of the Lord. until he arrives.

approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup. 29 For he that eats and drinks eats and drinks but has many members, and all not discern the body. 30 That is would discern what we ourselves are, we would not be judged. 32 However, when we are judged, we are disciplined by Jehovah, that we may not become condemned with the world. 33 Consequently, my brothers, when you come together to eat [it], wait for one the body. 16 And if the ear should another. 34 If anyone is hungry, let him eat at home, that you may not come together for judgment. But the remaining matters I will 17 If the whole body were an eye, set in order when I get there.

gifts, brothers, I do not want nations, you were being led away as he pleased. to those voiceless idols just as you 19 If they were all one member,

do you despise the congregation of | would have you know that nobody God and make those who have when speaking by God's spirit says: "Jesus is accursed!" and nobody to you? Shall I commend you? In can say: "Jesus is Lord!" except by

holy spirit.

4 Now there are varieties of gifts. but there is the same spirit: 5 and that the Lord Jesus in the night there are varieties of ministries. in which he was going to be handed and vet there is the same Lord: over took a loaf 24 and, after giv- 6 and there are varieties of operaing thanks, he broke it and said: tions, and yet it is the same God "This means my body which is in who performs all the operations in Your behalf. Keep doing this in all persons. 7 But the manifestaremembrance of me." 25 He did tion of the spirit is given to each likewise respecting the cup also, one for a beneficial purpose, 8 For after he had the evening meal, example, to one there is given saying: "This cup means the new through the spirit speech of wiscovenant by virtue of my blood, dom, to another speech of knowl-Keep doing this, as often as you edge according to the same spirit, 9 to another faith by the same 26 For as often as you eat this loaf spirit, to another gifts of healings and drink this cup, you keep pro- by that one spirit. 10 to yet another operations of powerful works. to another prophesying, to another 27 Consequently whoever eats discernment of inspired utterances. the loaf or drinks the cup of the to another different tongues, and Lord unworthily will be guilty re- to another interpretation of tongues. specting the body and the blood 11 But all these operations the one of the Lord. 28 First let a man and the same spirit performs, making a distribution to each one respectively just as it wills.

12 For just as the body is one judgment against himself if he does the members of that body, although being many, are one body, so also why many among you are weak is the Christ. 13 For truly by one and sickly, and quite a few are spirit we were all baptized into one sleeping [in death]. 31 But if we body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit.

14 For the body, indeed, is not one member, but many, 15 If the foot should say: "Because I am not a hand, I am no part of the body." it is not for this reason no part of say: "Because I am not an eye. I am no part of the body." it is not for this reason no part of the body. where would the [sense of] hear-Now concerning the spiritual ing be? If it were all hearing, where would the smelling be? 18 But you to be ignorant. 2 You know now God has set the members in that when you were people of the the body, each one of them, just

happened to be led. 3 Therefore I where would the body be? 20 But

one body. 21 The eve cannot say all. to the hand: "I have no need of you"; or, again, the head [cannot Love is not jealous, it does not brag. sayl to the feet: "I have no need of you." 22 But much rather is it the case that the members of the for its own interests, does not bebody which seem to be weaker are come provoked. It does not keep necessary, 23 and the parts of the account of the injury, 6 It does body which we think to be less honorable, these we surround with but rejoices with the truth, 7 It more abundant honor, and so our unseemly parts have the more abundant comeliness. 24 whereas our comely parts do not need anything. Nevertheless, God compounded the body, giving honor more abundant to the part which had a lack, 25 so that there it will be done away with. 9 For should be no division in the body, but that its members should have the same care for one another. 26 And if one member suffers, all the other members suffer with it: or if a member is glorified, all the other members rejoice with it.

27 Now you are Christ's body. and members individually. 28 And the congregation, first, apostles; second, prophets; third, teachers; then powerful works: then gifts of healings; helpful services, abilities to direct, different tongues. 29 Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform powerful works, do they? 30 Not all have gifts of healings, do they? Not all speak in tongues, do they? Not all are translators, are they? 31 But keep zealously seeking the 2 For he that speaks in a tongue greater gifts. And yet I show you speaks, not to men, but to God, a surpassing way.

13 If I speak in the tongues of men and of angels but do not have love. I have become a sounding [piece of] brass or a clashing cymbal. 2 And if I have the gift of prophesying and am acquainted with all the sacred secrets and all knowledge, and if I have all the faith so as to transplant mountains, but do not have love, I am nothing. 3 And if I give all my belongings unless, in fact, he translates, that to feed others, and if I hand over the congregation may receive up-

now they are many members, yet | not have love. I am not profited at

4 Love is long-suffering and kind. does not get puffed up. 5 does not behave indecently, does not look not rejoice over unrighteousness. bears all things, believes all things, hopes all things, endures all things,

8 Love never fails. But whether there are [gifts of] prophesying, they will be done away with; whether there are tongues, they will cease: whether there is knowledge. we have partial knowledge and we prophesy partially; 10 but when that which is complete arrives, that which is partial will be done away with. 11 When I was a babe. I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man. I have done away with the [traits] God has set the respective ones in of a babe. 12 For at present we see in hazy outline by means of a metal mirror, but then it will be face to face. At present I know partially, but then I shall know accurately even as I am accurately known. 13 Now, however, there remain faith, hope, love, these three: but the greatest of these is

14 Pursue love, yet keep zealously seeking the spiritual ciffs had preferably that you may prophesy. for no one listens, but he speaks sacred secrets by the spirit. 3 However, he that prophesies upbuilds and encourages and consoles men by his speech. 4 He that speaks in a tongue upbuilds himself, but he that prophesies upbuilds a congregation. 5 Now I would like for all of you to speak in tongues, but I prefer that you prophesy. Indeed, he that prophesies is greater than he that speaks in tongues. my body, that I may boast, but do building. 6 But at this time,

brothers, if I should come speaking | than ten thousand words in a to you in tongues, what good would I do you unless I spoke to you either with a revelation or with knowledge or with a prophecy or with a teaching?

give off sound, whether a flute or it is written: "With the tongues a harp; unless it makes an interval of foreigners and with the lips of to the tones, how will it be known strangers I will speak to this people. what is being played on the flute or and yet not even then will they on the harp? 8 For truly, if the give heed to me, says Jehovah." trumpet sounds an indistinct call, 22 Consequently tongues are for a who will get ready for battle? 9 In sign, not to the believers, but to the same way also, unless you the unbelievers, whereas prophesythrough the tongue utter speech ing is, not for the unbelievers, but easily understood, how will it be for the believers. 23 Therefore, known what is being spoken? You if the whole congregation comes will, in fact, be speaking into the together to one place and they all air. 10 It may be that there are speak in tongues, but ordinary peoso many kinds of speech sounds in ple or unbelievers come in, will they the world, and yet no [kind] is not say that you are mad? 24 But without meaning. 11 If, then, I do not understand the force of the speech sound. I shall be a foreigner in, he is reproved by them all, to the one speaking, and the one he is closely examined by all; speaking will be a foreigner to me. 12 So also you yourselves, since you are zealously desirous of [gifts of the] spirit, seek to abound in them for the upbuilding of the congregation.

13 Therefore let the one who speaks in a tongue pray that he may translate. 14 For if I am praying in a tongue, it is my [gift of the] spirit that is praying, but I will also pray with [my] mind. ordinary person say Amen to your I speak in more tongues than all congregation I would rather speak but of peace. five words with my mind, that I might also instruct others verbally, the holy ones, 34 let the women

tongue.

20 Brothers, do not become young children in powers of understanding, but be babes as to badness: vet become full-grown in powers 7 As it is, the inanimate things of understanding. 21 In the Law if you are all prophesying and any unbeliever or ordinary person comes 25 the secrets of his heart become manifest, so that he will fall upon [his] face and worship God, declaring: "God is really among you."

26 What is to be done, then, brothers? When you come together, one has a psalm, another has a teaching, another has a revelation. another has a tongue, another has an interpretation. Let all things take place for upbuilding. 27 And my mind is unfruitful. 15 What if someone speaks in a tongue, let is to be done, then? I will pray it be limited to two or three at with the [gift of the] spirit, but the most, and in turns; and let someone translate. 28 But if there I will sing praise with the gift of be no translator, let him keep silent the] spirit, but I will also sing in the congregation and speak to praise with [my] mind. 16 Other- himself and to God. 29 Further, wise, if you offer praise with a let two or three prophets speak, [gift of the] spirit, how will the and let the others discern the man occupying the seat of the meaning. 30 But if there is a revelation to another one while sitting giving of thanks, since he does there, let the first one keep silent. not know what you are saying? 31 For you can all prophesy one 17 True, you give thanks in a by one, that all may learn and all fine way, but the other man is not be encouraged. 32 And [gifts of] being built up. 18 I thank God, the spirit of the prophets are to be controlled by the prophets. 33 For of you do. 19 Nevertheless, in a God is [a God], not of disorder,

As in all the congregations of

for it is not permitted for them to speak, but let them be in subjection. even as the Law says. 35 If, then, they want to learn something, let them question their own husbands at home, for it is disgraceful for a woman to speak in a congregation.

36 What? Was it from you that the word of God came forth, or was it only as far as you that it the dead, how is it some among

reached?

became as diving sould 37 If anyone thinks he is a prophet or gifted with the spirit, let him acknowledge the things I am neither has Christ been raised up. writing to you, because they are the Lord's commandment. 38 But if anyone is ignorant, he continues ignorant. 39 Consequently, vain. 15 Moreover, we are also my brothers, keep zealously seeking found false witnesses of God, bethe prophesying, and yet do not cause we have borne witness against forbid the speaking in tongues. 40 But let all things take place decently and by arrangement.

Now I make known to you. brothers, the good news which I declared to you, which you also received, in which you also stand. 2 through which you are also being saved, with the speech with which I declared the good news to you, if you are holding it fast, unless, in fact, you became believers

to no purpose.

3 For I handed on to you, among the first things, that which I also received, that Christ died for our fruits of those who have fallen sins according to the Scriptures; 4 and that he was buried, yes, that he has been raised up the third day according to the Scriptures: 5 and that he appeared to Ce'phas. then to the twelve. 6 After that he appeared to upward of five hundred brothers at one time, the most first fruits, afterward those who of whom remain to the present, belong to the Christ during his but some have fallen asleep [in death]. 7 After that he appeared he hands over the kingdom to his to James, then to all the apostles: 8 but last of all he appeared also brought to nothing all government to me as if to one born prematurely.

keep silent in the congregations, undeserved kindness that was toward me did not prove to be in vain, but I labored in excess of them all, yet not I but the undeserved kindness of God that is with me. 11 However, whether it is I or they, so we are preaching and so you have believed.

12 Now if Christ is being preached that he has been raised up from you say there is no resurrection of the dead? 13 If, indeed, there is no resurrection of the dead. 14 But if Christ has not been raised up, our preaching is certainly in vain, and our faith is in God that he raised up the Christ, but whom he did not raise up if the dead are really not to be raised up. 16 For if the dead are not to be raised up, neither has Christ been raised up. 17 Further, if Christ has not been raised up, your faith is useless: you are vet in Your sins. 18 In fact, also, those who fell asleep [in death] in union with Christ perished. 19 If in this life only we have hoped in Christ. we are of all men most to be pitied.

20 However, now Christ has been raised up from the dead, the first asleep [in death]. 21 For since death is through a man, resurrection of the dead is also through a man. 22 For just as in Adam all are dying, so also in the Christ all will be made alive. 23 But each one in his own rank: Christ the presence. 24 Next, the end, when God and Father, when he has and all authority and power, 25 For he must rule as king until 9 For I am the least of the God has put all enemies under apostles, and I am not fit to be his feet. 26 As the last enemy. called an apostle, because I per- death is to be brought to nothing. secuted the congregation of God. 27 For [God] "subjected all things 10 But by God's undeserved kind- under his feet." But when he says ness I am what I am. And his that 'all things have been subjected,' it is evident that it is with I to the One who subjected all things to everyone.

29 Otherwise, what will they do who are being baptized for the the dead are not to be raised up at all, why are they also being baptized for the purpose of [being] such? 30 Why are we also in peril every hour? 31 Daily I face death. This I affirm by the exultation over you, brothers, which I have in to me? If the dead are not to be raised up, "let us eat and drink, spoil useful habits. 34 Wake up to soberness in a righteous way and one. do not practice sin, for some are without knowledge of God. I shame.

35 Nevertheless, someone will say: "How are the dead to be raised up? Yes, with what sort of body are they coming?" 36 You unreasonable person! What you sow is not made alive unless first it dies: 37 and as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest; 38 but God gives it a body just as it has pleased him, and to each of the seeds its own body. 39 Not all flesh of birds, and another of fish. 40 And there are heavenly bodies. and earthly bodies; but the glory of the heavenly bodies is one sort, and sun is one sort, and the glory of the moon is another, and the glory of the stars is another; in fact, star differs from star in glory.

42 So also is the resurrection of the exception of the one who sub- the dead. It is sown in corruption jected all things to him. 28 But it is raised up in incorruption. when all things will have been 43 It is sown in dishonor, it is subjected to him, then the Son raised up in glory. It is sown in himself will also subject himself weakness, it is raised up in power. 44 It is sown a physical body, it is to him, that God may be all things raised up a spiritual body. If there is a physical body, there is also a spiritual one. 45 It is even so written: "The first man Adam purpose of [being] dead ones? If became a living soul." The last Adam became a life-giving spirit. 46 Nevertheless, the first is, not that which is spiritual, but that which is physical, afterward that which is spiritual. 47 The first man is out of the earth and made of dust; the second man is out of Christ Jesus our Lord. 32 If. like heaven. 48 As the one made of men. I have fought with wild beasts dust [is], so those made of dust at Eph'e sus, of what good is it [are] also; and as the heavenly one [is], so those who are heavenly [are] also. 49 And just as we for tomorrow we are to die." 33 Do have borne the image of the not be misled. Bad associations one made of dust, we shall bear also the image of the heavenly

50 However, this I say, brothers. that flesh and blood cannot inam speaking to move you to herit God's kingdom, neither does corruption inherit incorruption. 51 Look! I tell you a sacred secret: We shall not all fall asleep [in death], but we shall all be changed. 52 in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed. 53 For this which is corruptible must put on incorruption, and this which is mortal must put on immortality, 54 But when I this which is corruptible puts on incorrupflesh is the same flesh, but there tion and] this which is mortal is one of mankind, and there is puts on immortality, then the sayanother flesh of cattle, and another | ing will take place that is written: "Death is swallowed up forever." 55 "Death, where is your victory? Death, where is your sting?" 56 The sting producing death is that of the earthly bodies is a dif-sin, but the power for sin is the ferent sort. 41 The glory of the Law. 57 But thanks to God, for he gives us the victory through our Lord Jesus Christ!

> 58 Consequently, my beloved brothers, become steadfast, un

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movable, always having plenty to to me, for I am waiting for him do in the work of [the] Lord, know- with the brothers. ing that your labor is not in vain in connection with the Lord.

as I gave orders to the congregations of Ga·la'ti·a, do that way when he has the opportunity. also yourselves. 2 Every first day of the week let each of you at his own house set something aside in store as he may be prospering, so that when I arrive collections will not take place then. 3 But when I get there, whatever men you send to carry your kind gift to they will go there with me.

I have gone through Mac·e·do'ni·a. for I am going through Mac·e·do'ni.a: 6 and perhaps I shall stay or even pass the winter with you. to where I may be going. 7 For fore recognize men of that sort. I do not want to see you just now on [my] passing through, for I send you their greetings. Aq'ui-la hope to remain some time with and Pris'ca together with the conyou, if Jehovah permits. 8 But I gregation that is in their house am remaining in Eph'e-sus until the [festival of] Pentecost: 9 for a large door that leads to activity has been opened to me, but there are many opposers.

10 However, if Timothy arrives, see that he becomes free of fear the Lord, let him be accursed. O among you, for he is performing our Lord, come! 23 May the unthe work of Jehovah, even as I am, deserved kindness of the Lord Jesus 11 Let no one, therefore, look down be with you. 24 May my love be upon him. Conduct him part way with all of you in union with in peace, that he may get here Christ Jesus.

12 Now concerning A pol'los our brother. I entreated him very much 16 Now concerning the collection to come to you with the brothers, that is for the holy ones, just and yet it was not his will at all to come now; but he will come

> 13 Stay awake, stand firm in the faith, carry on as men, grow mighty. 14 Let all your affairs

take place with love.

15 Now I exhort you, brothers: you know that the household of Steph'a nas is the first fruits of approve of by letters, these I shall A cha'ia and that they set themselves to minister to the holy ones. Jerusalem. 4 However, if it is 16 May you also keep submitting fitting for me to go there also, yourselves to persons of that kind and to everyone co-operating and 5 But I shall come to you when laboring. 17 But I rejoice over the presence of Steph'a nas and Fortu·na'tus and A·cha'i·cus, because they have made up for your not being here. 18 For they have rethat you may conduct me part way freshed my spirit and yours. There-

19 The congregations of Asia greet you heartily in [the] Lord. 20 All the brothers greet you. Greet one another with a holy kiss. 21 [Here is] my greeting, Paul's,

in my own hand.

22 If anyone has no affection for

THE SECOND TO THE

## CORINTHIANS

1 Paul, an apostle of Christ Jesus | ness and peace from God our Fathrough God's will, and Timothy ther and [the] Lord Jesus Christ. [our] brother to the congregation 3 Blessed be the God and Father of God that is in Corinth, together of our Lord Jesus Christ, the Fa-

with all the holy ones who are in ther of tender mercies and the God all of A·cha'ia: of all comfort, 4 who comforts us

2 May you have undeserved kind- in all our tribulation, that we may be able to comfort those in any | 15 So, with this confidence. I sort of tribulation through the was intending before to come to comfort with which we ourselves you, that you might have a second are being comforted by God. 5 For [occasion for] joy, 16 and after a just as the sufferings for the Christ stopover with you to go to Mac-eabound in us, so the comfort we do'ni a, and to come back from get also abounds through the Christ. Mac·e·do'ni·a to you and be contion, it is for your comfort and salvation; or whether we are being comforted, it is for your comfort lightness, did I? Or what things I that operates to make you endure the same sufferings that we also suffer. 7 And so our hope for you is unwavering, knowing as we do that, just as you are sharers of the sufferings, in the dressed to you is not Yes and yet same way you will also share the No. 19 For the Son of God. Christ comfort.

ignorant, brothers, about the tribulation that happened to us in the not become Yes and yet No. but [district of] Asia, that we were Yes has become Yes in his case. under extreme pressure beyond our |20 For no matter how many the strength, so that we were very uncertain even of our lives. 9 In fact, we felt within ourselves that Therefore also through him is the we had received the sentence of Amen [said] to God for glory death. This was that we might have through us. 21 But he who guarour trust, not in ourselves, but in antees that you and we belong to the God who raises up the dead. Christ and he who has anointed us 10 From such a great thing as is God. 22 He has also put his death he did rescue us and will rescue us; and our hope is in him that he will also rescue us further, the spirit, in our hearts. 11 You also can help along by your supplication for us. in order that thanks may be given by many in our behalf for what is kindly given to us due to many [prayerful] faces.

12 For the thing we boast of is this, to which our conscience bears | You are standing. witness, that with holiness and 2 For this is what I have decided godly sincerity, not with fleshly 2 for myself, not to come to you kindness, we have conducted ourselves in the world, but more espereally not writing you things exday of our Lord Jesus.

6 Now whether we are in tribula- ducted part way by you to Ju de'a. 17 Well, when I had such an intention, I did not indulge in any purpose, do I purpose [them] according to the flesh, that with me there should be "Yes, Yes" and "No. No"? 18 But God can be relied upon that our speech ad-Jesus, who was preached among 8 For we do not wish you to be you through us, that is, through me and Sil va'nus and Timothy, did promises of God are, they have become Yes by means of him. seal upon us and has given us the token of what is to come, that is,

23 Now I call upon God as a witness against my own soul that it is to spare you that I have not vet come to Corinth. 24 Not that we are the masters over your faith. but we are fellow workers for your joy, for it is by [your] faith that

godly sincerity, not with fleshly of for myself, not to come to you wisdom but with God's undeserved again in sadness. 2 For if I make you sad, who indeed is there to cheer me except the one that is cially toward you. 13 For we are made sad by me? 3 And so I wrote this very thing, that, when cept those which you well know or I come. I may not get sad because also recognize; and which I hope of those over whom I ought to reyou will continue to recognize to joice; because I have confidence the end, 14 just as you have also in all of you that the joy I have recognized, to an extent, that we is that of all of you. 4 For out of are a cause for you to boast, just much tribulation and anguish of as you will also be for us in the heart I wrote you with many tears, not that you might be saddened.

but that you might know the love of recommendation to you or from that I have more especially for you? 2 You yourselves are our YOU.

that, on the contrary now, you tablets, on hearts, should kindly forgive and comfort [him], that somehow such a man have this sort of confidence toward may not be swallowed up by his God. 5 Not that we of ourselves being overly sad, 8 Therefore I exhort you to confirm your love for him. 9 For to this end also I write to ascertain the proof of issues from God. 6 who has inyou, whether you are obedient in deed adequately qualified us to be all things. 10 Anything you kindly ministers of a new covenant, not forgive anyone, I do too. In fact, of a written code, but of spirit; as for me, whatever I have kindly for the written code condemns to forgiven, if I have kindly forgiven death, but the spirit makes alive. anything, it has been for your sakes in Christ's sight; 11 that we may not be overreached by Satan, for we are not ignorant of his about in a glory, so that the sons designs

12 Now when I arrived in Tro'as to declare the good news about the Christ, and a door was opened to me in [the] Lord. 13 I got no relief in my spirit on account of not finding Titus my brother, but I said good-by to them and departed for

Mac·e·do'ni·a.

14 But thanks be to God who always leads us in a triumphal procession in company with the Christ and makes the odor of the knowledge of him perceptible through us in every place! 15 For to God we are a sweet odor of Christ among those who are being saved and among those who are perishing; 16 to the latter ones an odor issuing from death to death, to the former ones an odor issuing from life to life. And who is adequately qualified for these things? 17 [We are:] for we are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God's view, in company with Christ, we are speaking,

Are we starting again to recomhaps, like some men, need letters fact, down till today whenever

letter, inscribed on our hearts and 5 Now if anyone has caused sad- known and being read by all manness, he has saddened, not me, but kind. 3 For you are shown to be a all of you to an extent-not to be letter of Christ written by us as too harsh in what I say, 6 This ministers, inscribed not with ink rebuke given by the majority is but with spirit of a living God, sufficient for such a man, 7 so not on stone tablets, but on fleshly

4 Now through the Christ we are adequately qualified to reckon anything as issuing from ourselves. but our being adequately qualified

7 Moreover, if the code which administers death and which was engraved in letters in stones came of Israel could not gaze intently at the face of Moses because of the glory of his face, [a glory] that was to be done away with, 8 why should not the administering of the spirit be much more with glory? 9 For if the code administering condemnation was glorious, much more does the administering of righteousness abound with glory. 10 In fact, even that which has once been made glorious has been stripped of glory in this respect, because of the glory that excels it. 11 For if that which was to be done away with was brought in with glory, much more would that which remains be with glory.

12 Therefore, as we have such a hope, we are using great freeness of speech, 13 and not doing as when Moses would put a veil upon his face, that the sons of Israel might not gaze intently at the end of that which was to be done away with. 14 But their mental powers were dulled. For to this present day the same veil remains unlifted at the reading of the old covenant, because it is done away mend ourselves? Or do we, per- with by means of Christ. 15 In taken away. 17 Now Jehovah is you. the Spirit; and where the spirit of Jehovah is, there is freedom. the glory of Jehovah, are transformed into the same image from glory to glory, exactly as done by Jehovah [the] Spirit.

That is why, since we have this ministry according to the mercy that was shown us. we do not give up: 2 but we have renounced the underhanded things of which to be ashamed, not walking with cunning. neither adulterating the word of God, but by making the truth manifest recommending ourselves to every human conscience in the sight of God. 3 If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing. 4 among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through. 5 For we are preaching, not ourselves, but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake. 6 For God is he of darkness," and he has shone on our hearts to illuminate [them] by the face of Christ.

7 However, we have this treasure in earthen vessels, that the power beyond what is normal may be God's and not that out of ourselves. 8 We are pressed in every way, but not cramped beyond movelurch: we are thrown down, but not destroyed. 10 Always we endure everywhere in our body the deathdealing treatment given to Jesus,

Moses is read, a veil lies upon their | may also be made manifest in hearts. 16 But when there is a our mortal flesh. 12 Consequently turning to Jehovah, the veil is death is at work in us, but life in

13 Now because we have the same spirit of faith as that of 18 And all of us, while we with which it is written: "I exercised unveiled faces reflect like mirrors faith, therefore I spoke," we too exercise faith and therefore we speak, 14 knowing that he who raised Jesus up will raise us up also together with Jesus and will present us together with you. 15 For all things are for Your sakes, in order that the undeserved kindness which was multiplied should abound because of the thanksgiving of many more to the glory of God.

16 Therefore we do not give up. but even if the man we are outside is wasting away, certainly the man we are inside is being renewed from day to day. 17 For though the tribulation is momentary and light, it works out for us a glory that is of more and more surpassing weight and is everlasting; 18 while we keep our eyes, not on the things seen, but on the things unseen. For the things seen are temporary, but the things unseen are everlasting.

5 For we know that if our earthly house this tent should be dishouse, this tent, should be diswho said: "Let the light shine out solved, we are to have a building from God, a house not made with hands, everlasting in the heavens. with the glorious knowledge of God 2 For in this dwelling house we do indeed groan, earnestly desiring to put on the one for us from heaven. 3 so that, having really put it on, we shall not be found naked. 4 In fact, we who are in this tent groan, being weighed down; because we want, not to put it off. ment: we are perplexed, but not but to put on the other, that what absolutely with no way out; 9 we is mortal may be swallowed up by are persecuted, but not left in the life. 5 Now he that produced us for this very thing is God, who gave us the token of what is to come, that is, the spirit.

6 We are therefore always of good that the life of Jesus may also courage and know that, while we be made manifest in our body, have our home in the body, we 11 For we who live are ever being are absent from the Lord, 7 for brought face to face with death for we are walking by faith, not by Jesus' sake, that the life of Jesus sight. 8 But we are of good courage and are well pleased rather to God were making entreaty through to make our home with the Lord, beg: "Become reconciled to God." home with him or being absent might become God's righteousness from him, we may be acceptable to by means of him. him. 10 For we must all be made manifest before the judgment seat of the Christ, that each one may get his award for the things done through the body, according to the things he has practiced, whether it is good or vile.

11 Knowing, therefore, the fear of the Lord, we keep persuading men, but we have been made manifest to God. However, I hope that we have been made manifest also to your consciences. 12 We are 4 but in every way we recommend not again recommending ourselves to you, but giving you an inducement for boasting in respect to us, that you may have [an answer] for those who boast over the outward orders, by labors, by sleepless nights, appearance but not over the heart. by times without food, 6 by purity, 13 For if we were out of our mind, it was for God; if we are sound in by kindness, by holy spirit, by mind, it is for you. 14 For the love love free from hypocrisy, 7 by the Christ has compels us, because this is what we have judged, that one man died for all; so, then, all had died; 15 and he died for all left, 8 through glory and dishonthat those who live might live no longer for themselves, but for him who died for them and was raised

16 Consequently from now on we know no man according to the flesh. Even if we have known Christ according to the flesh, certainly we now know him so no more. 17 Consequently if anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence. 18 But all things are from God, who reconciled us to you are cramped for room in your himself through Christ and gave us the ministry of the reconciliation, 19 namely, that God was by means of Christ reconciling a world to himself, not reckoning to them with unbelievers. For what fellow-their trespasses, and he com-ship do righteousness and lawlessmitted the word of the recon- ness have? Or what sharing does ciliation to us.

become absent from the body and us. As substitutes for Christ we 9 Therefore we are also making it 21 The one who did not know sin our aim that, whether having our he made to be sin for us, that we

> @ Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose. 2 For he says: "In an acceptable time I heard you, and in a day of salvation I helped you." Look! Now is the especially acceptable time, Look! Now is the day of salvation.

> 3 In no way are we giving any cause for stumbling, that our ministry might not be found fault with: ourselves as God's ministers, by the endurance of much, by tribulations. by cases of need, by difficulties, 5 by beatings, by prisons, by disby knowledge, by long-suffering, truthful speech, by God's power; through the weapons of righteousness on the right hand and on the or, through bad report and good report: as deceivers and vet truthful, 9 as being unknown and yet being recognized, as dying and yet. look! we live, as disciplined and yet not delivered to death, 10 as sorrowing but ever rejoicing, as poor but making many rich, as having nothing and yet possessing all things.

> 11 Our mouth has been opened to you, Corinthians, our heart has widened out. 12 You are not cramped for room within us, but own tender affections. 13 So, as a recompense in return-I speak as to children-you, too, widen out.

14 Do not become unevenly yoked light have with darkness? 15 Fur-20 We are therefore ambassadors ther, what harmony is there besubstituting for Christ, as though tween Christ and Be'li-al? Or what

portion does a faithful person have 10 For sadness in a godly way with an unbeliever? 16 And what makes for repentance to salvation agreement does God's temple have that is not to be regretted; but the with idols? For we are a temple of a sadness of the world produces living God; just as God said: "I death. 11 For, look! this very shall reside among them and walk thing, your being saddened in a among [them], and I shall be their godly way, what a great earnest-God, and they will be my people." 17 "Therefore get out from among them, and separate yourselves, says yes, fear, yes, longing, yes, zeal, Jehovah, 'and quit touching the un- yes, righting of the wrong! In every clean thing'"; "'and I will take respect you demonstrated youryou in." 18 "'And I shall be a father to you, and you will be sons | 12 Certainly, although I wrote you, and daughters to me,' says Jehovah I did it, neither for the one who the Almighty."

7 Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting

holiness in God's fear.

2 Allow room for us. We have wronged no one, we have corrupted no one, we have taken advantage of no one. 3 I do not say this to condemn you. For I have said before that you are in our hearts to die and to live with us. 4 I have great freeness of speech toward you. I have great boasting in regard to you. I am filled with comfort, I am overflowing with joy in all our affliction.

5 In fact, when we arrived in Mac·e·do'ni·a, our flesh got no relief, but we continued to be were fights without, fears within. 6 Nevertheless God, who comforts those laid low, comforted us by the comforted over you, as he brought us word again of your longing, so that I rejoiced yet more.

8 Hence even if I saddened you by my letter, I do not regret it. see that that letter saddened you, though but for a little while,)

ness it produced in you, yes, clearing of yourselves, yes, indignation, selves to be chaste in this matter. did the wrong, nor for the one who was wronged, but that your earnestness for us might be made manifest among you in the sight of God. 13 That is why we have been comforted.

However, in addition to our comfort we rejoiced still more abundantly due to the joy of Titus, because his spirit has been refreshed by all of you. 14 For if we have made any boast to him about you. I have not been put to shame; but as we have spoken all things to you in truth, so also our boasting before Titus has proved to be true. 15 Also. his tender affections are more abundant toward you, while he calls to mind the obedience of all of you. how you received him with fear and trembling. 16 I rejoice that afflicted in every manner-there in every way I may have good courage by reason of you.

8 Now we let you know, brothers, about the undeserved kindness about the undeserved kindness presence of Titus; 7 yet not alone of God that has been bestowed by his presence, but also by the upon the congregations of Mac-ecomfort with which he had been do'ni a, 2 that during a great test under affliction their abundance of joy and their deep poverty made the YOUR mourning, Your zeal for me; riches of their generosity abound. 3 For according to their actual ability, yes, I testify, beyond their actual ability this was, 4 while Even if I did at first regret it, (I they of their own accord kept begging us with much entreaty for the [privilege of] kindly giving and 9 now I rejoice, not because you for a share in the ministry destined were just saddened, but because for the holy ones. 5 And not you were saddened into repenting; merely as we had hoped, but first for you were saddened in a godly they gave themselves to the Lord way, that you might suffer no and to us through God's will. damage in anything due to us. 6 This led us to encourage Titus

that, just as he had been the one ing companion in connection with in this love of ours to you, may tribution to be administered by us. you also abound in this kind giving.

8 It is not in the way of commanding you, but in view of the but also in the sight of men." earnestness of others and to make a test of the genuineness of your love, that I am speaking. 9 For often proved in many things to be you know the undeserved kindness of our Lord Jesus Christ, that though he was rich he became poor for your sakes, that you might become rich through his poverty.

10 And in this I render an opinion: for this matter is of benefit to you, seeing that already a year ago you initiated not only the doing but also the wanting [to do]; 11 now, then, finish up also the doing of it, in order that, just as there was a readiness to want to do. so also there should be a finishing up of it out of what you have. 12 For if the readiness is there first. it is especially acceptable according to what a person has, not according Mac·e·do'ni ans about you, that to what a person does not have. A cha'ia has stood ready now for a 13 For I do not mean for it to be easy for others, but hard on you; 14 but that by means of an equalizing your surplus just now might offset their deficiency, in order that their surplus might also come to offset your deficiency, that an equalizing might take place. 15 Just as it is written: "The person with much did not have too much, and the person with little did not have too little."

16 Now thanks be to God for putting the same earnestness for you in the heart of Titus, 17 because he has indeed responded to the encouragement, but, being very earnest, he is going forth of his this might be ready as a boun-own accord to you. 18 But we are tiful gift and not as something sending along with him the brother whose praise in connection with the

to initiate it among you, so too he this kind gift to be administered should complete this same kind by us for the glory of the Lord giving on your part. 7 Neverthe- and in proof of our ready mind. less, just as you are abounding in 20 Thus we are avoiding having everything, in faith and word and any man find fault with us in knowledge and all earnestness and connection with this liberal con-21 For we "make honest provision, not only in the sight of Jehovah,

> 22 Moreover, we are sending with them our brother whom we have earnest, but now much more earnest due to his great confidence in you. 23 If, though, there is any question about Titus, he is a sharer with me and a fellow worker for your interests; or if about our brothers, they are apostles of congregations and a glory of Christ. 24 Therefore demonstrate to them the proof of your love and of what we boasted about you, before the face of the congregations.

> 9 Now concerning the ministry that is for the holy ones, it is superfluous for me to write you, 2 for I know your readiness of mind of which I am boasting to the year, and your zeal has stirred up the majority of them. 3 But I am sending the brothers, that our boasting about you might not prove empty in this respect, but that you may really be ready, just as I used to say you would be. 4 Otherwise, in some way, if Mac·e·do'ni ans should come with me and find you not ready, we-not to say you-should be put to shame in this assurance of ours. 5 Therefore I thought it necessary to encourage the brothers to come to you in advance and to get ready in advance your bountiful gift previously promised, that thus extorted.

6 But as to this, he that sows good news has spread through all sparingly will also reap sparingly; the congregations, 19 Not only and he that sows bountifully will that, but he was also appointed by also reap bountifully. 7 Let each the congregations to be our travel- one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.

8 God, moreover, is able to make every good work. 9 (Just as it is written: "He has distributed widely. he has given to the poor ones, his righteousness continues forever." 10 Now he that abundantly supfor eating will supply and multiply the seed for you to sow and will increase the products of your righteousness.) 11 In everything you of generosity, which produces supply abundantly the wants of to God. 13 Through the proof that this ministry gives, they glorify God because you are submissive to the good news about the Christ. as you publicly declare you are, all: 14 and with supplication for of God upon you.

15 Thanks be to God for his

indescribable free gift.

Now I myself, Paul, entreat you by the mildness and kindness of the Christ, lowly though I am in appearance among you. whereas when absent I am bold toward you. 2 Indeed I beg that. when present, I may not use boldness with that confidence with which I am counting on taking bold measures against some who appraise us as if we walked according to [what we are in the] flesh. 3 For though we walk in one else, but we entertain hope that. the flesh, we do not wage warfare as your faith is being increased, according to [what we are in the] flesh. 4 For the weapons of our with reference to our territory. warfare are not fleshly, but powerful by God for overturning strongly 16 to declare the good news to the entrenched things. 5 For we are countries beyond you, so as not to

overturning reasonings and every lofty thing raised up against the knowledge of God: and we are bringing every thought into capall his undeserved kindness abound tivity to make it obedient to the toward you, that, while you always Christ; 6 and we are holding ourhave full self-sufficiency in every- selves in readiness to inflict punishthing, you may have plenty for ment for every disobedience, as soon as your own obedience has been fully carried out.

Generosity, War, Comparing

7 You look at things according to their face value. If anyone trusts in himself that he belongs to Christ. plies seed to the sower and bread let him again take this fact into account for himself, that, just as he belongs to Christ, so do we also. 8 For even if I should boast a bit too much about the authority that are being enriched for every sort the Lord gave us to build you up and not to tear you down, I would through us an expression of thanks not be put to shame, 9 that I to God: 12 because the ministry may not seem to want to terrify of this public service is not only to you by [my] letters. 10 For, say they: "[his] letters are weighty the holy ones but also to be rich and forceful, but [his] presence in with many expressions of thanks person is weak and [his] speech contemptible." 11 Let such a man take this into account, that what we are in our word by letters when absent, such we shall also be in action when present, 12 For we and because you are generous in do not dare to class ourselves among YOUR contribution to them and to some or compare ourselves with some who recommend themselves. you they long for you because of Certainly they in measuring themthe surpassing undeserved kindness selves by themselves and comparing themselves with themselves have no understanding.

13 For our part we will boast, not outside our assigned boundaries. but according to the boundary of the territory that God apportioned to us by measure, making it reach even as far as you. 14 Really we are not overstretching ourselves as if we did not reach to you, for we were the first to come even as far as you in declaring the good news about the Christ, 15 No. we are not boasting outside our assigned boundaries in the labors of somewe may be made great among you Then we will abound still more. boast in someone else's territory pretext from those who are wantvah recommends.

I wish you would put up with me in some little unreasonableness. But, in fact, you are putting up with me! 2 For I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. 3 But I am unreasonable. Still, if you I am afraid that somehow, as the really do, accept me even if as serpent seduced Eve by its cunning. Your minds might be corrupted away from the sincerity and the chastity that are due the Christ. 4 For, as it is, if someone comes and preaches a Jesus other than the one we preached, or you receive a spirit other than what you received, or good news other than what you accepted, you easily put up [with him]. 5 For I consider that I have not in a single thing proved inferior to your superfine apostles. 6 But even if I am unskilled in speech, I certainly am not in knowledge; but in every way we manifested [it] to you in all things.

7 Or did I commit a sin by humbling myself that you might be exalted, because without cost I gladly declared the good news of God to you? 8 Other congrega- 22 Are they Hebrews? I am one also, tions I robbed by accepting provi- Are they Israelites? I am one also. sions in order to minister to you; Are they Abraham's seed? I am 9 and yet when I was present with also. 23 Are they ministers of you and I fell in need, I did not Christ? I reply like a madman, become a burden to a single one, I am more outstandingly one: in for the brothers that came from labors more plentifully, in prisons Mac·e·do'ni·a abundantly supplied more plentifully, in blows to an my deficiency. Yes, in every way I excess, in near-deaths often. 24 By kept myself unburdensome to you Jews I five times received forty and will keep myself so. 10 It is a strokes less one, 25 three times I truth of Christ in my case that was beaten with rods, once I was no stop shall be put to this boast- stoned, three times I experienced ing of mine in the regions of shipwreck, a night and a day I A.cha'ia. 11 For what reason? have spent in the deep; 26 in Because I do not love you? God journeys often, in dangers from knows [I do].

where things are already prepared. ing a pretext for being found equal 17 "But he that boasts let him to us in the office of which they boast in Jehovah." 18 For not the boast. 13 For such men are false one who recommends himself is apostles, deceitful workers, transapproved, but the man whom Jeho- forming themselves into apostles of Christ, 14 And no wonder, for Satan himself keeps transforming himself into an angel of light. 15 It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works.

16 I say again, Let no man think unreasonable, that I too may do some little boasting, 17 What I speak I speak, not after the Lord's example, but as in unreasonableness, in this cocksureness peculiar to boasting. 18 Since many are boasting according to the flesh, I too will boast. 19 For you gladly put up with the unreasonable persons, seeing you are reasonable, 20 In fact, you put up with whoever enslaves you, whoever devours [what you have], whoever grabs what you have], whoever exalts himself over [you], whoever strikes you in the face.

21 I say this to [our] dishonor. as though our position had been weak.

But if anyone else acts bold in something—I am talking unreasonably-I too am acting bold in it. rivers, in dangers from highway-12 Now what I am doing I will men, in dangers from [my own] still do, that I may cut off the race, in dangers from the nations,

in dangers in the city, in dangers | in the wilderness, in dangers at sea, in dangers among false brothers. 27 in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness.

28 Besides those things of an external kind, there is what rushes anxiety for all the congregations. 29 Who is weak, and I am not weak? Who is stumbled, and I am

not incensed?

30 If boasting there must be. I will boast of the things having to do with my weakness. 31 The God and Father of the Lord Jesus, even the One who is to be praised forever, knows I am not lying. 32 In Damascus the governor under A ·re'tas the king was guarding the city of the Dam·a·scenes' to seize me. 33 but through a window in the wall I was lowered in a wicker basket and escaped his hands.

12 I have to boast. It is not beneficial; but I shall pass on to supernatural visions and revelations of [the] Lord, 2 I know a man in union with Christ who. body I do not know, or out of the vet I will not become a burden. body I do not know: God knowswas caught away as such to the third heaven. 3 Yes, I know such a man-whether in the body or apart from the body. I do not know. God knows— 4 that he was caught away into paradise and heard unutterable words which it is not law- the more abundantly, am I to be ful for a man to speak. 5 Over loved the less? 16 But be that such a man I will boast, but I will as it may, I did not burden you not boast over myself, except as down. Nevertheless, you say, I was respects [my] weaknesses. 6 For if I ever do want to boast, I shall not be unreasonable, for I shall say the truth. But I abstain, in order I did not take advantage of you that no one should put to my through him, did I? 18 I urged credit more than what he sees I am or he hears from me, 7 just because of the excess of the vantage of you at all, did he? We revelations.

overly exalted, there was given me not? a thorn in the flesh, an angel of 19 Have you been thinking all Satan, to keep slapping me, that I this while that we have been mak-

this behalf I three times entreated the Lord that it might depart from me: 9 and yet he really said to me: "My undeserved kindness is sufficient for you: for [myl power is being made perfect in weakness." Most gladly, therefore, will I rather boast as respects my weaknesses. that the power of the Christ may in on me from day to day, the like a tent remain over me. 10 Therefore I take pleasure in weaknesses, in insults, in cases of need, in persecutions and difficulties, for Christ. For when I am weak. then I am powerful.

> 11 I have become unreasonable. You compelled me to, for I ought to have been recommended by you. For I did not prove to be inferior to [Your] superfine apostles in a single thing, even if I am nothing, 12 Indeed, the signs of an apostle were produced among you by all endurance, and by signs and portents and powerful works. 13 For in what respect is it that you became less than the rest of the congregations, except that I myself did not become a burden to you? Kindly forgive me this wrong.

14 Look! This is the third time fourteen years ago-whether in the I am ready to come to you, and For I am seeking, not your possessions, but you; for the children ought not to lay up for [their] parents, but the parents for [their] children. 15 For my part I will most gladly spend and be completely spent for your souls. If I love you "crafty" and I caught you "by trickery." 17 As for any one of those I have dispatched to you. Titus and I dispatched the brother with him. Titus did not take adwalked in the same spirit, did we Therefore, that I might not feel not? In the same footsteps, did we

might not be overly exalted. 8 In ling our defense to you? It is before

God that we are speaking in conones, all things are for your upyou could wish, but, instead, there proved, should somehow be strife, jealousy. cases of anger, contentions, backbitings, whisperings, cases of being we ourselves may appear approved, puffed up, disorders, 21 Perhaps, when I come again, my God might is fine, though we ourselves may humiliate me among you, and I appear disapproved. 8 For we can might mourn over many of those do nothing against the truth, but who formerly sinned but have not only for the truth. 9 We cerrepented over their uncleanness tainly rejoice whenever we are and fornication and loose conduct weak but you are powerful; and that they have practiced.

of two witnesses or of three every that, when I am present, I may matter must be established." 2 I not act with severity according to have said previously and, as if present the second time and yet absent me, to build up and not to tear now, I say in advance to those who down. have sinned before and to all the rest, that if ever I come again I will not spare, 3 since you are forted, to think in agreement, to seeking a proof of Christ speaking live peaceably; and the God of love in me, [Christ] who is not weak and of peace will be with you. toward you but is powerful among 12 Greet one another with a holy You. 4 True, indeed, he was im- kiss. 13 All the holy ones send paled owing to weakness, but he is you their greetings. alive owing to God's power. True, 14 The undeserved kindness of to God's power toward you. holy spirit be with all of you. the mar state a rest of the state of the

5 Keep testing whether you are nection with Christ. But. beloved in the faith, keep proving what you vourselves are. Or do you not recogbuilding. 20 For I am afraid that nize that Jesus Christ is in union somehow, when I arrive, I may with you? Unless you are disanfind you not as I could wish and proved. 6 I truly hope you will I may prove to be to you not as come to know we are not disap-

7 Now we pray to God that you may do nothing wrong, not that but that you may be doing what for this we are praying, your 13 This is the third time I am coming to you "At the mouth" coming to you. "At the mouth I write these things while absent, the authority that the Lord gave

11 Finally, brothers, continue to rejoice, to be readjusted, to be com-

also, we are weak with him, but we the Lord Jesus Christ and the love shall live together with him owing of God and the sharing in the

erfor excell with owner the control of the control with them and those it wells are the second of the first are forced in the three is a first are forced in the three is a first are forced in the three is a first are forced in the first are forced in the first area forced

### GALATIANS

1 Paul, an apostle, neither from present wicked system of things men nor through a man, but according to the will of our God through Jesus Christ and God the and Father. 5 to whom be the Father, who raised him up from glory forever and ever. Amen. the dead. 2 and all the brothers Ga·la'ti·a:

6 I marvel that you are being so with me, to the congregations of quickly removed from the One who called you with Christ's undeserved 3 May you have undeserved kindness over to another sort of kindness and peace from God our good news. 7 But it is not an-Father and [the] Lord Jesus Christ, other; only there are certain ones 4 He gave himself for our sins who are causing you trouble and that he might deliver us from the wanting to pervert the good news about the Christ. 8 However, even only used to hear: "The man that if we or an angel out of heaven were to declare to you as good claring the good news about the news something beyond what we faith which he formerly devasdeclared to you as good news, let tated." 24 So they began glorifyhim be accursed. 9 As we have ing God because of me. said above, I also now say again, Whoever it is that is declaring to you as good news something beyond what you accepted, let him be accursed.

10 Is it, in fact, men I am now trying to persuade or God? Or am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave. 11 For I put you on notice, brothers, that the good news which was declared by me as good news is not something human; 12 for neither did I receive it from man, nor was I taught [it], except through revelation by Jesus Christ.

13 You, of course, heard about my conduct formerly in Ju'da ism. that to the point of excess I kept on persecuting the congregation of God and devastating it. 14 and I was making greater progress in Ju'da ism than many of my own age in my race, as I was far more zealous for the traditions of my fathers. 15 But when God, who separated me from my mother's womb and called [me] through his undeserved kindness, thought good 16 to reveal his Son in connection with me, that I might declare the good news about him to the nations. I did not go at once into conference with flesh and blood. 17 Neither did I go up to Jerusalem to those who were apostles previous to me, but I went off into Arabia, and I came back again to Damascus.

18 Then three years later I went up to Jerusalem to visit Ce'phas, and I stayed with him for fifteen days. 19 But I saw no one else of the apostles, only James the brother of the Lord. 20 Now as to the things I am writing you, look! in the sight of God, I am not lying.

21 After that I went into the regions of Syria and of Ci-li'cia. 22 But I was unknown by face to 10 Only we should keep the poor the congregations of Ju-de'a that in mind. This very thing I have were in union with Christ: 23 they also earnestly endeavored to do.

formerly persecuted us is now de-

Then after fourteen years I again went up to Jerusalem with Bar'na bas, taking also Titus along with me. 2 But I went up as a result of a revelation. And I laid before them the good news which I am preaching among the nations, privately, however, before those who were outstanding men, for fear that somehow I was running or had run in vain. 3 Nevertheless. not even Titus, who was with me, was compelled to be circumcised, although he was a Greek. 4 But because of the false brothers brought in quietly, who sneaked in to spy upon our freedom which we have in union with Christ Jesus. that they might completely enslave us- 5 to these we did not yield by way of submission, no, not for an hour, in order that the truth of the good news might continue

with you. 6 But on the part of those who seemed to be something-whatever sort of men they formerly were makes no difference to me-God does not go by a man's outward appearance-to me, in fact, those outstanding men imparted nothing new. 7 But, on the contrary, when they saw that I had entrusted to me the good news for those who are uncircumcised, just as Peter [had it] for those who are circumcised— 8 for He who gave Peter powers necessary for an apostleship to those who are circumcised gave powers also to me for those who are of the nations: 9 yes. when they came to know the undeserved kindness that was given me. James and Ce'phas and John. the ones who seemed to be pillars, gave me and Bar'na bas the right hand of sharing together, that we should go to the nations, but they to those who are circumcised.

11 However, when Ce'phas came O senseless Gala'tians, who is to Antioch, I resisted him face to fear of those of the circumcised class. 13 The rest of the Jews also joined him in putting on this pretense, so that even Bar'na bas was led along with them in their pretense. 14 But when I saw they were not walking straight according to the truth of the good news, I said to Ce'phas before them all: "If you, though you are a Jew, live Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?"

. 15 We who are Jews by nature. and not sinners from the nations. 16 knowing as we do that a man is declared righteous, not due to works of law, but only through faith toward Christ Jesus, even we have put our faith in Christ Jesus, that we may be declared righteous due to faith toward Christ, and not due to works of law, because due to works of law no flesh will be declared righteous. 17 Now if we, in seeking to be declared righteous by means of Christ, have also ourselves been found sinners, is Christ in reality sin's minister? May that never happen! 18 For if the very things that I once threw down I build up again, I demonstrate myself to be a transgressor. 19 As for me, through law I died toward law, that I might become alive toward God. 20 I am live by means of them." 13 Christ impaled along with Christ. It is no longer I that live, but it is Christ that is living in union with me. Indeed, the life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me. 21 I do not shove aside the undeserved kindness of God: for if righteousness is through law, Christ actually died for nothing.

it that brought you under evil face, because he stood condemned, influence, you before whose eyes 12 For before the arrival of certain Jesus Christ was openly portrayed men from James, he used to eat impaled? 2 This alone I want to with people of the nations; but learn from you: Did you receive when they arrived, he went with- the spirit due to works of law or drawing and separating himself, in due to a hearing by faith? 3 Are you so senseless? After starting in spirit are you now being completed in flesh? 4 Did you undergo so many sufferings to no purpose? If it really was to no purpose. 5 He, therefore, who supplies you the spirit and performs powerful works among you, does he do it owing to works of law or owing to a hearing by faith? 6 Just as as the nations do, and not as Abraham "put faith in Jehovah, and it was counted to him as righteousness."

7 Surely you know that those who adhere to faith are the ones who are sons of Abraham. 8 Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith. declared the good news beforehand to Abraham, namely: "By means of you all the nations will be blessed." 9 Consequently those who adhere to faith are being blessed together

with faithful Abraham.

10 For all those who depend upon works of law are under a curse; for it is written: "Cursed is every one that does not continue in all the things written in the scroll of the Law in order to do them." 11 Moreover, that by law no one is declared righteous with God is evident, because "the righteous one will live by reason of faith." 12 Now the Law does not adhere to faith, but "he that does them shall by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: "Accursed is every man hanged upon a stake." 14 The purpose was that the blessing of Abraham might come to be by means of Jesus Christ for the nations, that we might receive the promised spirit through our faith.

15 Brothers, I speak with a human illustration: A validated cove-

nant, though it is a man's, no one sets aside or attaches additions to it. 16 Now the promises were spoken to Abraham and to his seed. It says, not: "And to seeds," as in the case of many such, but as in the case of one: "And to your seed," who is Christ, 17 Further, I say this: As to the covenant previously validated by God, the Law that has come into being four hundred and thirty years later does not invalidate it, so as to abolish the promise. 18 For if the inheritance is due to law, it is no longer due to promise; whereas God has kindly given it to Abraham through a promise.

19 Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made; and it was transmitted through angels by the hand of a mediator. 20 Now there is no mediator where only one person is concerned, but God is only one. 21 Is the Law. therefore, against the promises of God? May that never happen! For if a law had been given that was able to give life, righteousness would actually have been by means of law. 22 But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith.

23 However, before the faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed. 24 Consequently the Law has become our tutor leading to Christ. that we might be declared righteous due to faith. 25 But now no longer under a tutor.

26 You are all, in fact, sons of God through your faith in Christ Jesus. 27 For all of you who were baptized into Christ have put on Christ, 28 There is neither Jew nor freeman, there is neither male nor female; for you are all one 29 Moreover, if you belong to you would have gouged out your

Christ, you are really Abraham's seed, heirs with reference to a promise.

4 Now I say that as long their is a babe he does not differ heir is a babe he does not differ at all from a slave, lord of all things though he is. 2 but he is under men in charge and under stewards until the day his father appointed beforehand. 3 Likewise we also, when we were babes, continued enslaved by the elementary things belonging to the world. 4 But when the full limit of the time arrived. God sent forth his Son, who came to be out of a woman and who came to be under law, 5 that he might release by purchase those under law, that we, in turn, might receive the adoption as sons.

6 Now because you are sons, God has sent forth the spirit of his Son into our hearts and it cries out: "Abba, Father!" 7 So, then, you are no longer a slave but a son; and if a son, also an heir through God.

8 Nevertheless, when you did not know God, then it was that you slaved for those who by nature are not gods. 9 But now that you have come to know God, or rather now that you have come to be known by God, how is it that you are turning back again to the weak and beggarly elementary things and want to slave for them over again? 10 You are scrupulously observing days and months and seasons and years. 11 I fear for you, that somehow I have toiled to no purpose respecting you.

12 Brothers, I beg you, Become as I am, because I used to be also as you are. You did me no wrong, that the faith has arrived, we are 13 But you know that it was through a sickness of my flesh I declared the good news to you the first time. 14 And what was a trial to you in my flesh, you did not treat with contempt or spit at in disgust: but you received me nor Greek, there is neither slave like an angel of God, like Christ Jesus. 15 Where, then, is that happiness you had? For I bear you [person] in union with Christ Jesus, witness that, if it had been possible,

eyes and given them to me. free woman." 31 Wherefore, brothenemy because I tell you the truth? 17 They zealously seek you, not in a fine way, but they want to shut you off [from me], that you may zealously seek them. 18 However, it is fine for you to be zealously sought for in a fine cause at all times, and not only when I am present with you, 19 my little children, with whom I am again in childbirth pains until Christ is formed in you. 20 But I could wish to be present with you just now and to speak in a different way, because I am perplexed over YOU.

21 Tell me, you who want to be under law, Do you not hear the Law? 22 For example, it is written that Abraham acquired two sons, one by the servant girl and one by the free woman; 23 but the one by the servant girl was actually born in the manner of flesh, the other by the free woman through a promise. 24 These things stand as a symbolic drama; for these [women] mean two covenants, the one from Mount Si'nai, which brings forth children for slavery, and ments the whole lump. 10 I am which is Ha'gar. 25 Now this Ha'gar means Si'nai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children. 26 But the Jerusalem above is free, and she no matter who he may be. 11 As is our mother.

27 For it is written: "Be glad, you barren woman who does not give birth; break out and cry aloud, you woman who does not have childbirth pains; for the children of the desolate woman are more numerous than [those] of her who has the husband." 28 Now we. brothers, are children belonging to the promise the same as Isaac was. 29 But just as then the one born for the flesh, but through love in the manner of flesh began per- slave for one another. 14 For the secuting the one born in the entire Law stands fulfilled in one manner of spirit, so also now. 30 Nevertheless, what does the your neighbor as yourself." 15 If, Scripture say? "Drive out the serv- though, you keep on biting and ant girl and her son, for by no devouring one another, look out means shall the son of the servant that you do not get annihilated girl be an heir with the son of the by one another.

16 Well, then, have I become your ers, we are children, not of a servant girl, but of the free woman.

> For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery.

2 See! I, Paul, am telling you that if you become circumcised. Christ will be of no benefit to you. 3 Moreover, I bear witness again to every man getting circumcised that he is under obligation to perform the whole Law. 4 You are parted from Christ, whoever you are that try to be declared righteous by means of law; you have fallen away from his undeserved kindness. 5 For our part we by spirit are eagerly waiting for the hoped-for righteousness as a result of faith. 6 For as regards Christ Jesus neither circumcision is of any value nor is uncircumcision, but faith operating through love [is].

7 You were running well. Who hindered you from keeping on obeying the truth? 8 This sort of persuasion is not from the One calling you. 9 A little leaven ferconfident about you who are in union with [the] Lord that you will not come to think otherwise; but the one who is causing you trouble will bear [his] judgment. for me, brothers, if I am still preaching circumcision, why am I still being persecuted? Then, indeed, the stumbling block of the torture stake has been abolished. 12 I wish the men who are trying to overturn you would even get themselves emasculated.

13 You were, of course, called for freedom, brothers; only do not use this freedom as an inducement saving, namely: "You must love

spirit and you will carry out no load. fleshly desire at all. 17 For the flesh is against the spirit in its flesh: for these are opposed to each other, so that the very things that you would like to do you do not do. 18 Furthermore, if you are being

19 Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, 20 idolatry, practice of spiritism, enmities, strife, jealousy, fits of anger, contentions, divisions, sects, 21 envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom.

22 On the other hand, the fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, 23 mildness, selfcontrol. Against such things there is no law. 24 Moreover, those who belong to Christ Jesus impaled the flesh together with its passions and desires.

25 If we are living by spirit, let us go on walking orderly also by spirit. 26 Let us not become egotistical, stirring up competition with one another, envying one another.

6 Brothers, even though a man takes some false step before he is aware of it, you who have spiritas you each keep an eye on yourself, for fear you also may be tempted. 2 Go on carrying the burdens of one another, and thus fulfill the law of the Christ. 3 For if anyone thinks he is something when he is nothing, he is deceiving what his own work is, and then he [of a slave] of Jesus. will have cause for exultation in comparison with the other person, spirit you show, brothers. Amen.

16 But I say, Keep walking by 5 For each one will carry his own

6 Moreover, let anyone who is being orally taught the word share desire, and the spirit against the in all good things with the one who gives such oral teaching.

7 Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also led by spirit, you are not under reap; 8 because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit. 9 So let us not give up in doing what is fine, for in due season we shall reap if we do not tire out. 10 Really, then, as long as we have time favorable for it. let us work what is good toward all, but especially toward those related to [us] in the faith.

11 SEE with what large letters I have written you with my own hand.

12 All those who want to make a pleasing appearance in the flesh are the ones that try to compel you to get circumcised, only that they may not be persecuted for the torture stake of the Christ, Jesus. 13 For not even do those who are getting circumcised keep the Law themselves, but they want you to be circumcised that they may have cause for boasting in your flesh. 14 Never may it occur that I should boast, except in the torture stake of our Lord Jesus Christ, through whom the world has been impaled to me and I to the world. 15 For ual qualifications try to readjust neither is circumcision anything such a man in a spirit of mildness, nor is uncircumcision, but a new creation [is something]. 16 And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God.

17 Henceforth let no one be making trouble for me, for I am carryhis own mind. 4 But let him prove ing on my body the brand marks

18 The undeserved kindness of regard to himself alone, and not in our Lord Jesus Christ be with the TO THE

## EPHESIANS

Jesus:

2 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ, possession, to his glorious praise.

3 Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ, 4 just as he chose us in union with him before the founding of the world, that we should be holy and without blemish before him in love. 5 For he foreordained us to the adoption through Jesus Christ as sons to himself, according to the good pleasure of his will. 6 in praise of his glorious undeserved kindness which he kindly conferred upon us by means of [his] loved one. 7 By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of [our] trespasses, according to the riches of his undeserved kindness.

8 This he caused to abound toward us in all wisdom and good sense, 9 in that he made known to us the sacred secret of his will. It is according to his good pleasure which he purposed in himself 10 for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth. [Yes,] in him, 11 in union with whom we were also assigned as heirs, in that we were foreordained according to the purpose of him who operates all things according to the way his will dead in your trespasses and sins. counsels. 12 that we should serve 2 in which you at one time walked for the praise of his glory, we who according to the system of things have been first to hope in the of this world, according to the Christ. 13 But you also hoped in ruler of the authority of the air.

Paul, an apostle of Christ Jesus truth, the good news about your through God's will, to the holy salvation. By means of him also, ones who are in Eph'e-sus and after you believed, you were sealed faithful ones in union with Christ with the promised holy spirit, 14 which is a token in advance of our inheritance, for the purpose of releasing by a ransom God's own

15 That is why I also, since I have heard of the faith you have in the Lord Jesus and toward all the holy ones, 16 do not cease giving thanks for you. I continue mentioning you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the accurate knowledge of him; 18 the eyes of Your heart having been enlightened, that you may know what is the hope to which he called you, what the glorious riches are which he holds as an inheritance for the holy ones, 19 and what the surpassing greatness of his power is toward us believers. It is according to the operation of the mightiness of his strength, 20 with which he has operated in the case of the Christ when he raised him up from the dead and seated him at his right hand in the heavenly places, 21 far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come. 22 He also subjected all things under his feet, and made him head over all things to the congregation, 23 which is his body, the fullness of him who fills up all things in all.

2 Furthermore, [it is] you [God made alive] though you were him after you heard the word of the spirit that now operates in

the sons of dischedience. 3 Yes, fully reconcile both peoples in one among them we all at one time body to God through the torture conducted ourselves in harmony stake, because he had killed off with the desires of our flesh, doing the enmity by means of himself. the things willed by the flesh and 17 And he came and declared the the thoughts, and we were nat- good news of peace to you, the ones urally children of wrath even as far off, and peace to those near, the rest. 4 But God, who is rich in 18 because through him we, both mercy, for his great love with peoples, have the approach to the which he loved us, 5 made us Father by one spirit. alive together with the Christ. even when we were dead in trespasses—by undeserved kindness you have been saved- 6 and he raised the holy ones and are members of us up together and seated us together in the heavenly places in have been built up upon the foun-union with Christ Jesus, 7 that in dation of the apostles and prophets, the coming systems of things there while Christ Jesus himself is the might be demonstrated the surpassing riches of his undeserved kindin union with Christ Jesus.

8 By this undeserved kindness, to you, it is God's gift. 9 No, it is habit by spirit. not owing to works, in order that no man should have ground for works, which God prepared in advance for us to walk in them.

mind that formerly you were people of the nations as to flesh: "uncircumcision" you were called by that which is called "circumcision" made in the flesh with hands- 12 that you were at that particular time without Christ, and were without God in the world. enmity, the Law of commandments to the way his power operates. consisting in decrees, that he might 8 To me, a man less than the create the two peoples in union least of all holy ones, this un-

19 Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the household of God. 20 and you foundation cornerstone. 21 In union with him the whole building. ness in his graciousness toward us being harmoniously joined together, is growing into a holy temple for Jehovah. 22 In union with him indeed, you have been saved you, too, are being built up tothrough faith; and this not owing gether into a place for God to in-

3 On account of this I, Paul, the prisoner of Christ Jesus in beboasting. 10 For we are a product half of you, the people of the of his work and were created in nations— 2 if, really, you have union with Christ Jesus for good heard about the stewardship of the undeserved kindness of God that was given me with you in view. 11 Therefore keep bearing in 3 that by way of a revelation the sacred secret was made known to me, just as I wrote previously in brief. 4 In the face of this you. when you read this, can realize the comprehension I have in the sacred secret of the Christ. 5 In other generations this [secret] was not alienated from the state of Israel made known to the sons of men as and strangers to the covenants of it has now been revealed to his holy the promise, and you had no hope apostles and prophets by spirit, 6 namely, that people of the na-13 But now in union with Christ tions should be joint heirs and Jesus you who were once far off fellow members of the body and have come to be near by the blood partakers with us of the promise of the Christ. 14 For he is our in union with Christ Jesus through peace, he who made the two parties the good news. 7 I became a minone and destroyed the wall in be- ister of this according to the free tween that fenced them off. 15 By gift of the undeserved kindness of means of his flesh he abolished the God that was given me according

with himself into one new man and deserved kindness was given, that make peace: 16 and that he might I should declare to the nations the

riches of the Christ 9 and should make men see how the sacred secret is administered which has from the indefinite past been hidden in God, who created all things. 10 [This was] to the end that now to the governments and the authorities in the heavenly places there might be made known through the congregation the greatly diversified wisdom of God. 11 according to the eternal purpose that he formed in connection with the Christ, Jesus our Lord, 12 by means of whom we have this freeness of speech and an approach with confidence through our faith in him. 13 Wherefore I ask you not to give up on account of these tribulations of mine in your behalf. for these mean glory for you.

14 On account of this I bend my knees to the Father, 15 to whom every family in heaven and on earth owes its name, 16 to the end that he may grant you according to the riches of his glory to be made mighty in the man you are inside with power through his spirit. 17 to have the Christ dwell through [your] faith in your hearts with love; that you may be rooted and established on the foundation. 18 in order that you may be thoroughly able to grasp mentally with all the holy ones what is the breadth and length and height and depth, 19 and to know the love of the Christ which surpasses knowledge, that you may in everything be filled with all the fullness that God gives.

20 Now to the one who can, according to his power which is operating in us, do more than superabundantly beyond all the things we ask or conceive, 21 to him be the glory by means of the congregation and by means of Christ Jesus to all generations forever and ever. Amen.

I, therefore, the prisoner in 4 I, therefore, the prisoned walk [the] Lord, entreat you to walk worthily of the calling with which you were called, 2 with complete lowliness of mind and mildness, with bear witness to in [the] Lord, that

good news about the unfathomable long-suffering, putting up with one another in love, 3 earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace. 4 One body there is, and one spirit, even as you were called in the one hope to which you were called; 5 one Lord, one faith, one baptism: 6 one God and Father of all [persons], who is over all and through all and in all.

7 Now to each one of us undeserved kindness was given according to how the Christ measured out the free gift. 8 Wherefore he says: "When he ascended on high he carried away captives: he gave gifts [in] men." 9 Now the expression "he ascended," what does it mean but that he also descended into the lower regions, that is, the earth? 10 The very one that descended is also the one that ascended far above all the heavens, that he might give fullness to all things.

11 And he gave some as apostles. some as prophets, some as evangelizers, some as shepherds and teachers, 12 with a view to the readjustment of the holy ones, for ministerial work, for the building up of the body of the Christ. 13 until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God. to a full-grown man, to the measure of stature that belongs to the fullness of the Christ: 14 in order that we should no longer be babes. tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of cunning in contriving error, 15 But speaking the truth, let us by love grow up in all things into him who is the head, Christ. 16 From him all the body, by being harmoniously joined together and being made to co-operate through every joint that gives what is needed, according to the functioning of each respective member in due measure, makes for the growth of the body for the building up of itself in love.

17 This, therefore, I say and

you no longer go on walking just just as God also by Christ freely as the nations also walk in the forgave you. unprofitableness of their minds, 18 while they are in darkness mentally, and alienated from the life the ignorance that is in them, because of the insensibility of their hearts. 19 Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every sort with

greediness.

20 But you did not learn the Christ to be so, 21 provided, indeed, that you heard him and were taught by means of him, just as truth is in Jesus, 22 that you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; 23 but that you should be made new in the force actuating your mind, 24 and should put on the new personality which was created according to loyalty.

each one of you with his neighbor, to one another. 26 Be wrathful, and yet do not sin; let the sun not set with you in a provoked state. work, doing with his hands what in need. 29 Let a rotten saying with which you have been sealed and the Christ will shine upon you.' for a day of releasing by ransom.

ate, freely forgiving one another the will of Jehovah is. 18 Also,

5 Therefore, become imitators of God, as beloved children, 2 and go on walking in love, just as the that belongs to God, because of Christ also loved you and delivered himself up for you as an offering and a sacrifice to God for a sweetsmelling odor.

3 Let fornication and uncleanness of every sort or greediness not even be mentioned among you, just as it befits holy people; 4 neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks. 5 For you know this, recognizing it for yourselves, that no fornicator or unclean person or greedy personwhich means being an idolaterhas any inheritance in the kingdom of the Christ and of God.

6 Let no man deceive you with empty words, for because of the aforesaid things the wrath of God is coming upon the sons of dis-God's will in true righteousness and obedience. 7 Therefore do not become partakers with them; 8 for 25 Wherefore, now that you have you were once darkness, but you put away falsehood, speak truth are now light in connection with [the] Lord, Go on walking as chilbecause we are members belonging dren of light, 9 for the fruitage of the light consists of every sort of goodness and righteousness and truth. 10 Keep on making sure 27 neither allow place for the of what is acceptable to the Lord; Devil. 28 Let the stealer steal no 11 and quit sharing with them in more, but rather let him do hard the unfruitful works that belong to the darkness, but, rather, even is good work, that he may have be reproving [them], 12 for the something to distribute to someone things that take place in secret by them it is shameful even to relate. not proceed out of your mouth, 13 Now all the things that are but whatever saying is good for being reproved are made manifest building up as the need may be, by the light, for everything that is that it may impart what is favor- being made manifest is light. able to the hearers. 30 Also, do 14 Wherefore he says: "Awake, O not be grieving God's holy spirit, sleeper, and arise from the dead,

15 So keep strict watch that how 31 Let all malicious bitterness you walk is not as unwise but as and anger and wrath and scream- wise [persons], 16 buying out the ing and abusive speech be taken opportune time for yourselves, beaway from you along with all cause the days are wicked. 17 On badness. 32 But become kind to this account cease becoming unreaone another, tenderly compassion- sonable, but go on perceiving what

do not be getting drunk with wine, | mand with a promise: 3 "That it keep getting filled with spirit, spiritual songs, singing and accompanying yourselves with music in Your hearts to Jehovah, 20 in the name of our Lord Jesus Christ giving thanks always for all things to those who are [your] masters in our God and Father.

other in fear of Christ. 22 Let hearts, as to the Christ, 6 not by wives be in subjection to their husbands as to the Lord. 23 because a husband is head of his will of God whole-souled. 7 Be wife as the Christ also is head of the congregation, he being a savior of [this] body. 24 In fact, as the congregation is in subjection to the ever good he may do, will receive Christ, so let wives also be to their this back from Jehovah, whether husbands in everything. 25 Husbands, continue loving your wives. just as the Christ also loved the congregation and delivered up himself for it, 26 that he might sanctify it, cleansing it with the bath of water by means of the word, 27 that he might present the congregation to himself in its splendor. not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish.

28 In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, 29 for no man ever hated his own flesh; but he feeds and cherishes it, as the Christ also does the congregation, 30 because we are members of his body. 31 "For this reason a man will leave [his] father and [his] mother and he will stick to his wife, and the two will become one flesh." 32 This sacred secret is great. Now I am speaking with respect to Christ and the congregation. 33 Nevertheless, also, let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband.

6 Children, be obedient to your parents in union with [the] mother"; which is the first com-|sword of the spirit, that is, God's

in which there is debauchery, but may go well with you and you may endure a long time on the earth." 19 speaking to yourselves with 4 And you, fathers, do not be psalms and praises to God and irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah.

5 You slaves, be obedient to a fleshly sense, with fear and 21 Be in subjection to one an- trembling in the sincerity of your way of eyeservice as men pleasers, but as Christ's slaves, doing the slaves with good inclinations, as to Jehovah, and not to men, 8 for you know that each one, whathe be slave or freeman. 9 Also, you masters, keep doing the same things to them, letting up on the threatening, for you know that the Master of both them and you is in the heavens, and there is no partiality with him.

> 10 Finally, go on acquiring power in [the] Lord and in the mightiness of his strength. 11 Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; 12 because we have a wrestling, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places. 13 On this account take up the complete suit of armor from God, that you may be able to resist in the wicked day and, after you have done all things thoroughly, to stand firm.

14 Stand firm, therefore, with Your loins girded about with truth, and having on the breastplate of righteousness, 15 and with your feet shod with the equipment of the good news of peace. 16 Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's Lord, for this is righteous: burning missiles. 17 Also, accept 2 "Honor your father and [your] the helmet of salvation, and the

word. 18 while with every form | 21 Now in order that you may of prayer and supplication you also know about my affairs, as to carry on prayer on every occasion how I am doing. Tych'i-cus, a bein spirit. And to that end keep loved brother and faithful minister awake with all constancy and with in [the] Lord, will make everysupplication in behalf of all the thing known to you. 22 I am holy ones, 19 also for me, that sending him to you for this very ability to speak may be given me purpose, that you may know of the with the opening of my mouth, things having to do with us and with all freeness of speech to make that he may comfort your hearts. known the sacred secret of the good news, 20 for which I am and love with faith from God the acting as an ambassador in chains; Father and the Lord Jesus Christ. that I may speak in connection 24 May the undeserved kindness be with it with boldness as I ought to with all those loving our Lord Jesus speak. Christ in incorruptness. of an arrow antiform thoon gates as only

23 May the brothers have peace

# The state of the last world tree and the state of the sta

ALL UT YOU BE THE REPORT OF THE PARTY OF THE

# PHILIPPIANS

1 Paul and Timothy, slaves of with accurate knowledge and full Christ Jesus, to all the holy discernment; 10 that you may ones in union with Christ Jesus make sure of the more important

3 I thank my God always upon glory and praise.

every remembrance of you 4 in every supplication of mine for all brothers, that my affairs have of my having you in my heart, all fearlessly. of you being sharers with me in the undeserved kindness, both in Christ through envy and rivalry, my prison bonds and in the de-fending and legally establishing of 16 The latter are publicizing the

who are in Phi·lip'pi, along with things, so that you may be flawless overseers and ministerial servants: and not be stumbling others up to 2 May you have undeserved the day of Christ, 11 and may kindness and peace from God our be filled with righteous fruit, which Father and [the] Lord Jesus Christ, is through Jesus Christ, to God's

of you, as I offer my supplication turned out for the advancement with joy, 5 because of the con- of the good news rather than tribution you have made to the otherwise, 13 so that my prison good news from the first day until bonds have become public knowlthis moment. 6 For I am confi- edge in association with Christ dent of this very thing, that he among all the prae-to'ri-an guard who started a good work in you and all the rest; 14 and most of will carry it to completion until the brothers in [the] Lord, feeling day of Jesus Christ. 7 It is al- confidence by reason of my prison together right for me to think this bonds, are showing all the more regarding all of you, on account courage to speak the word of God

15 True, some are preaching the the good news. Christ out of love, for they know 8 For God is my witness of how I am set here for the defense of I am yearning for all of you in the good news; 17 but the former such tender affection as Christ do it out of contentiousness, not Jesus has, 9 And this is what I with a pure motive, for they are continue praying, that your love supposing to stir up tribulation may abound yet more and more for mel in my prison bonds. 18 What then? [Nothing,] except 9 If, then, there is any encourage-

21 For in my case to live is Christ, and to die, gain. 22 Now if it be to live on in the flesh, this for me to remain in the flesh is more necessary on your account. 25 So, being confident of this, I abide with all of you for your advancement and the joy that beyour exultation may overflow in Christ Jesus by reason of me through my presence again with

27 Only behave in a manner worthy of the good news about the Christ, in order that, whether I come and see you or be absent. I may hear about the things which | 12 Consequently, my beloved ones. concern you, that you are stand- in the way that you have always ing firm in one spirit, with one obeyed, not during my presence soul striving side by side for the only, but now much more readily faith of the good news, 28 and during my absence, keep working in no respect being frightened by out your own salvation with fear YOUR opponents. This very thing is and trembling; 13 for God is the a proof of destruction for them, one that, for the sake of [his] good but of salvation for you; and this pleasure, is acting within you in [indication] is from God, 29 be- order for you both to will and to cause to you the privilege was act. 14 Keep doing all things free given in behalf of Christ, not only from murmurings and arguments, to put your faith in him, but 15 that you may come to be blamealso to suffer in his behalf. 30 For less and innocent, children of God you have the same struggle as you without a blemish in among a saw in my case and as you now crooked and twisted generation,

that in every way, whether in pre- ment in Christ, if any consotense or in truth, Christ is being lation of love, if any sharing of publicized, and in this I rejoice, spirit, if any tender affections and In fact, I will also keep on rejoic- compassions, 2 make my joy full ing. 19 for I know this will result in that you are of the same mind in my salvation through your sup- and have the same love, being plication and a supply of the spirit joined together in soul, holding the of Jesus Christ, 20 in harmony one thought in mind, 3 doing with my eager expectation and nothing out of contentiousness or hope that I shall not be ashamed out of egotism, but with lowliness in any respect, but that in all of mind considering that the others freeness of speech Christ will, as are superior to you, 4 keeping an always before, so now be mag- eye, not in personal interest upon nified by means of my body, wheth- just your own matters, but also in er through life or through death, personal interest upon those of the

5 Keep this mental attitude in You that was also in Christ Jesus. is a fruitage of my work-and yet 6 who, although he was existing which thing to select I do not make in God's form, gave no consideraknown, 23 I am under pressure tion to a seizure, namely, that he from these two things; but what I should be equal to God. 7 No. but do desire is the releasing and the he emptied himself and took a being with Christ, for this, to be slave's form and came to be in the sure, is far better. 24 However, likeness of men. 8 More than that. when he found himself in fashion as a man, he humbled himself and became obedient as far as death, know I shall remain and shall yes, death on a torture stake. 9 For this very reason also God exalted him to a superior position longs to [your] faith, 26 so that and kindly gave him the name that is above every other name. 10 so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, 11 and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father.

hear about in my case, among whom you are shining as

ing a tight grip on the word of to render private service to me. life, that I may have cause for 9 Finally, my brothers, continue exultation in Christ's day, that I if I am being poured out like a of safety to you. drink offering upon the sacrifice and public service to which faith for the workers of injury, look out has led you. I am glad and I rejoice with all of you. 18 Now in 3 For we are those with the real the same way you yourselves also be glad and rejoice with me.

19 For my part I am hoping in the Lord Jesus to send Timothy to you shortly, that I may be a cheerful soul when I get to know about the things pertaining to you. 20 For I have no one else of a disposition like his who will genslaved with me in furtherance of 24 Indeed, I am confident in [the] shortly.

25 However, I consider it neces-29 Therefore give him the custom- from the dead. ary welcome in [the] Lord with 12 Not that I have already reall joy; and keep holding men of ceived it or am already made per-that sort dear, 30 because on ac-fect, but I am pursuing to see if count of the Lord's work he came I may also lay hold on that for quite near to death, exposing his which I have also been laid hold soul to danger, that he might fully on by Christ Jesus. 13 Brothers,

illuminators in the world, 16 keep- | make up for your not being here

rejoicing in [the] Lord. To be did not run in vain or work hard writing the same things to you is in vain. 17 Notwithstanding, even not troublesome for me, but it is

2 Look out for the dogs, look out for those who mutilate the flesh. circumcision, who are rendering sacred service by God's spirit and have our boasting in Christ Jesus and do not have our confidence in the flesh. 4 though I, if anyone, do have grounds for confidence also in the flesh.

If any other man thinks he has grounds for confidence in the flesh. uinely care for the things pertain- I the more so: 5 circumcised the ing to you. 21 For all the others eighth day, out of the family stock are seeking their own interests, not of Israel, of the tribe of Benjamin, those of Christ Jesus. 22 But you a Hebrew [born] from Hebrews; as know the proof he gave of himself, respects law, a Pharisee; 6 as that like a child with a father he respects zeal, persecuting the congregation: as respects righteousness the good news. 23 This, there- that is by means of law, one who fore, is the man I am hoping to proved himself blameless, 7 Yet send just as soon as I have seen what things were gains to me, these how things stand concerning me. I have considered loss on account of the Christ. 8 Why, for that Lord that I myself shall also come matter, I do indeed also consider all things to be loss on account of the excelling value of the knowledge sary to send to you E paph ro di'- of Christ Jesus my Lord. On actus, my brother and fellow worker count of him I have taken the loss and fellow soldier, but your envoy of all things and I consider them and private servant for my need, as a lot of refuse, that I may gain 26 since he is longing to see all Christ 9 and be found in union of you and is depressed because with him, having, not my own you heard he had fallen sick, righteousness, which results from 27 Yes, indeed, he fell sick nearly law, but that which is through to the point of death; but God faith in Christ, the righteousness had mercy on him, in fact, not only that issues from God on the basis on him, but also on me, that I of faith. 10 so as to know him and should not get grief upon grief. the power of his resurrection and 28 Therefore with the greater haste a sharing in his sufferings, sub-I am sending him, that on seeing mitting myself to a death like his, him you may rejoice again and 11 to see if I may by any means I may be the more free from grief, attain to the earlier resurrection

I do not yet consider myself as known to all men. The Lord is having laid hold on [it]; but there near. 6 Do not be anxious over is one thing about it: Forgetting anything, but in everything by the things behind and stretching prayer and supplication along with forward to the things ahead, 14 I thanksgiving let your petitions be am pursuing down toward the goal made known to God; 7 and the for the prize of the upward call of peace of God that excels all God by means of Christ Jesus, thought will guard your hearts and 15 Let us, then, as many of us as your mental powers by means of are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above [attitude] to you. 16 At any rate, to what extent we have made progress, let us go on walking orderly in this whatever things are well spoken

same routine.

me, brothers, and keep your eye is, continue considering these on those who are walking in a way things. 9 The things that you have in us. 18 For there are many, I used to mention them often but me, practice these; and the God now I mention them also with of peace will be with you. weeping, who are walking as the Christ. 19 and their finish is destruction, and their god is their to which you were really giving belly, and their glory consists in thought, but you lacked opportutheir shame, and they have their nity. 11 Not that I am speaking minds upon things on the earth. 20 As for us, our citizenship exists have learned, in whatever circumin the heavens, from which place also we are eagerly waiting for a 12 I know indeed how to be low savior, the Lord Jesus Christ, [on provisions], I know indeed how 21 who will refashion our humiliated body to be conformed to his glorious body according to the have learned the secret of both how operation of the power that he has. even to subject all things to him-

Consequently, my brothers beloved and longed for, my joy and crown, stand firm in this way in [the] Lord, beloved ones.

mind in [the] Lord. 3 Yes, I re- start of declaring the good news, the book of life.

Christ Jesus.

8 Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, of, whatever virtue there is and 17 Unitedly become imitators of whatever praiseworthy thing there that accords with the example you learned as well as accepted and heard and saw in connection with

10 I do rejoice greatly in [the] enemies of the torture stake of the Lord that now at last you have revived your thinking in my behalf. with regard to being in want, for I stances I am, to be self-sufficient. to have an abundance. In everything and in all circumstances I to be full and how to hunger, both how to have an abundance and how to suffer want. 13 For all things I have the strength by virtue of him who imparts power to me.

14 Nevertheless, you acted well in becoming sharers with me in my 2 Eu·o'di·a I exhort and Syn'- tribulation. 15 In fact, you Phity-che I exhort to be of the same lippi-ans, also know that at [the] quest you too, genuine vokefellow, when I departed from Mac.e.do'keep assisting these [women] who ni a not a congregation took a have striven side by side with me share with me in the matter of in the good news along with Clem- giving and receiving, except you ent as well as the rest of my alone; 16 because, even in Thesfellow workers, whose names are in sa lo ni'ca, you sent something to me both once and a second time 4 Always rejoice in [the] Lord. for my need. 17 Not that I am Once more I will say. Rejoice! earnestly seeking the gift, but that 5 Let your reasonableness become I am earnestly seeking the fruitage

that brings more credit to your be the glory forever and ever. account. 18 However, I have all Amen. things in full and have an abun- 21 Give my greetings to every dance. I am filled, now that I have holy one in union with Christ Jesus. received from E-paph-ro-di'tus the The brothers who are with me send things from you, a sweet-smelling you their greetings, 22 All the odor, an acceptable sacrifice, well- holy ones, but especially those of pleasing to God. 19 In turn, my the household of Caesar, send You God will fully supply all your need their greetings. to the extent of his riches in 23 The undeserved kindness of

glory by means of Christ Jesus, the Lord Jesus Christ be with the

20 Now to our God and Father spirit you [show].

# LONGER HAW AND ESPECIAL TEXTS TO THE HE PROPERTY SHIPLES TO SEE COLOSSIANS

and faithful brothers in union with edge of God, 11 being made pow-Christ at Co·los'sae: O Ob

we pray for you, 4 since we heard the holy ones in the light. of your faith in connection with Christ Jesus and the love you have authority of the darkness and for all the holy ones 5 because transferred us into the kingdom of the hope that is being reserved of the Son of his love, 14 by for you in the heavens. This [hope] means of whom we have our reyou heard of before by the telling lease by ransom, the forgiveness of of the truth of that good news our sins. 15 He is the image of 6 which has presented itself to the invisible God, the first-born you, even as it is bearing fruit and of all creation; 16 because by increasing in all the world just as means of him all [other] things [it is doing] also among you, from were created in the heavens and the day you heard and accurately upon the earth, the things visible knew the undeserved kindness of and the things invisible, no matter God in truth. 7 That is what you whether they are thrones or lordhave learned from Ep'a.phras our ships or governments or authorities. beloved fellow slave, who is a faith- All [other] things have been ful minister of the Christ on our created through him and for him. behalf, 8 who also disclosed to us 17 Also, he is before all [other] Your love in a spiritual way.

1 Paul, an apostle of Christ Jesus pleasing [him] as you go on bearthrough God's will, and Timothy ing fruit in every good work and [our] brother 2 to the holy ones increasing in the accurate knowlerful with all power to the extent May you have undeserved kind- of his glorious might so as to enness and peace from God our dure fully and be long-suffering Father. dure fully and be long-suffering with joy, 12 thanking the Father 3 We thank God the Father of who rendered you suitable for your our Lord Jesus Christ always when participation in the inheritance of

13 He delivered us from the things and by means of him all 9 That is also why we, from the [other] things were made to exist, day we heard [of it], have not 18 and he is the head of the body. ceased praying for you and asking the congregation. He is the beginthat you may be filled with the ning, the first-born from the dead, accurate knowledge of his will in all | that he might become the one who wisdom and spiritual comprehen- is first in all things: 19 because sion, 10 in order to walk worthi- God saw good for all fullness to ly of Jehovah to the end of fully dwell in him. 20 and through him 1275 Christ's fullness; head of government COLOSSIANS 1: 21-2: 14

to reconcile again to himself all | 2 that their hearts may be com-[other] things by making peace forted, that they may be harmothrough the blood [he shed] on the niously joined together in love and torture stake, no matter whether with a view to all the riches of the they are the things upon the earth full assurance of [their] underor the things in the heavens.

wicked, 22 he now has again recfleshly body through [his] death, in order to present you holy and unblemished and open to no accusaand steadfast and not being shifted away from the hope of that good news which you heard, and which was preached in all creation that is under heaven. Of this [good 7 rooted and being built up in newsl I Paul became a minister.

24 I am now rejoicing in my sufferings for you, and I, in my turn, am filling up what is lacking giving, of the tribulations of the Christ in my flesh on behalf of his body. which is the congregation, 25 I became a minister of this [congregation] in accordance with the stewardship from God which was given me in your interest to preach the word of God fully, 26 the 9 because it is in him that all the sacred secret that was hidden from fullness of the divine quality dwells the past systems of things and from the past generations. But now it has been made manifest to his holy ones, 27 to whom God has been pleased to make known what are the glorious riches of this sacred secret among the nations. It is Christ in union with you. the hope of [his] glory. 28 He is the one we are publicizing, admonishing every man and teaching buried with him in [his] baptism, every man in all wisdom, that we may present every man complete in union with Christ. 29 To this end I am indeed working hard, exerting myself in accordance with the operation of him and which is at work in me with power.

Tor I want you to realize how behalf of you and of those at La.o- with him. He kindly forgave us all di-ce'a and of all those who have our trespasses 14 and blotted out

standing, with a view to an ac-21 Indeed, you who were once curate knowledge of the sacred alienated and enemies because your secret of God, namely, Christ, minds were on the works that were 3 Carefully concealed in him are all the treasures of wisdom and of onciled by means of that one's knowledge. 4 This I am saying that no man may delude you with persuasive arguments. 5 For though I am absent in the flesh, all tion before him. 23 provided, of the same I am with you in the course, that you continue in the spirit, rejoicing and beholding your faith, established on the foundation good order and the firmness of your faith toward Christ.

> 6 Therefore, as you have accepted Christ Jesus the Lord, go on walking in union with him. him and being stabilized in the faith, just as you were taught. overflowing with [faith] in thanks-

8 Look out: perhaps there may be someone who will carry you off as his prev through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ: bodily. 10 And so you are possessed of a fullness by means of him, who is the head of all government and authority. 11 By relationship with him you were also circumcised with a circumcision [performed] without hands by the stripping off the body of the flesh, by the circumcision that belongs to the Christ, 12 for you were and by relationship with him you were also raised up together through [Your] faith in the operation of God, who raised him up from the dead.

13 Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, great a struggle I am having in [God] made you alive together not seen my face in the flesh, the handwritten document against us, which consisted of decrees and be made manifest with him in which was in opposition to us; and glory. He has taken it out of the way by 5 Deaden, therefore, your body nailing it to the torture stake, members that are upon the earth 15 Stripping the governments and as respects fornication, uncleanness. the authorities bare, he exhibited sexual appetite, hurtful desire, and them in open public as conquered, covetousness, which is idolatry. leading them in a triumphal pro- 6 On account of those things the cession by means of it.

you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath; 17 for those things are badness, abusive speech, and a shadow of the things to come, but obscene talk out of your mouth. the reality belongs to the Christ. 18 Let no man deprive you of the Strip off the old personality with prize who takes delight in a [mock] humility and a form of worship of the angels, "taking his stand on" the things he has seen, puffed up is being made new according to the without proper cause by his fleshly frame of mind, 19 whereas he is 11 where there is neither Greek nor not holding fast to the head, to the Jew, circumcision nor uncircumone from whom all the body, being supplied and harmoniously joined together by means of its joints and and in all. ligaments, goes on growing with the growth that God gives.

20 If you died together with Christ toward the elementary things of the world, why do you. as if living in the world, further subject yourselves to the decrees: 21 "Do not handle, nor taste, nor touch," 22 respecting things that are all destined to destruction by being used up, in accordance with the commands and teachings of men? 23 Those very things are. indeed, possessed of an appearance of wisdom in a self-imposed form of worship and [mock] humility, a severe treatment of the body; but they are of no value in combating the satisfying of the flesh.

9 If, however, you were raised up the things above, where the Christ the Christ in union with God. ther through him. 4 When the Christ, our life, is

wrath of God is coming. 7 In 16 Therefore let no man judge those very things you, too, once walked when you used to live in them. 8 But now really put them all away from you, wrath, anger, 9 Do not be lying to one another. its practices. 10 and clothe yourselves with the new [personality]. which through accurate knowledge image of the One who created it. cision, foreigner, Scyth'i-an, slave, freeman, but Christ is all things

12 Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and longsuffering. 13 Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. 14 But, besides all these things, clothe yourselves with love, for it is a perfect bond of union.

15 Also, let the peace of the Christ control in your hearts, for you were, in fact, called to it in one body. And show yourselves thankful. 16 Let the word of the Christ reside in you richly in all wisdom. Keep on teaching and adwith the Christ, go on seeking monishing one another with psalms, praises to God, spiritual songs with is seated at the right hand of God. graciousness, singing in your hearts 2 Keep your minds fixed on the to Jehovah. 17 And whatever it things above, not on the things is that you do in word or in work, upon the earth. 3 For you died, do everything in the name of the and your life has been hidden with Lord Jesus, thanking God the Fa-

18 You wives, be in subjection to made manifest, then you also will [your] husbands, as it is becoming in [the] Lord. 19 You husbands. the things having to do with us keep on loving [your] wives and and that he may comfort your do not be bitterly angry with them, hearts. I am sending him to you 20 You children, be obedient to 9 along with Ones'imus, my [Your] parents in everything, for faithful and beloved brother, who this is well-pleasing in [the] Lord, is from among you. All the 21 You fathers, do not be exas- things here they will make known perating your children, so that to you. they do not become downhearted. 22 You slaves, be obedient in everything to those who are [Your] masters in a fleshly sense, not with na-bas, (concerning whom you reacts of eyeservice, as men pleasers, ceived commands to welcome him but with sincerity of heart, with if ever he comes to you,) 11 and fear of Jehovah. 23 Whatever you are doing, work at it whole-souled being of those circumcised, Only as to Jehovah, and not to men. 24 for you know that it is from Jehovah you will receive the due very ones have become a strengthreward of the inheritance. SLAVE ening aid to me. 12 Ep'a phras, for the Master, Christ. 25 Certainly the one that is doing wrong will receive back what he wrongly did, and there is no partiality.

You masters, keep dealing out what is righteous and what is fair to [your] slaves, knowing that you also have a Master in heaven.

2 Be persevering in prayer, remaining awake in it with thanksgiving, 3 at the same time praying also for us, that God may open a door of utterance to us, to speak sends you his greetings, and so the sacred secret about the Christ, for which, in fact, I am in prison ings to the brothers at La.o.di.ce'a bonds; 4 so that I shall make it manifest as I ought to speak.

5 Go on walking in wisdom toward those on the outside, buying out the opportune time for yourselves. 6 Let your utterance be La.o.di.ce'ans and that you also always with graciousness, seasoned read the one from La.o.di.ce'a. with salt, so as to know how you 17 Also, tell Ar chip'pus: "Keep ought to give an answer to each watching the ministry which you one.

7 All my affairs Tych'i cus. [my] beloved brother and faithful minister and fellow slave in [the] Lord. will make known to you. 8 For my [prison] bonds in mind. The

10 Ar. is. tar'chus my fellow captive sends you his greetings, and so does Mark the cousin of Bar'-Jesus who is called Justus, these these are my fellow workers for the kingdom of God, and these who is from among you, a slave of Christ Jesus, sends you his greetings, always exerting himself in your behalf in [his] prayers, that you may finally stand complete and with firm conviction in all the will of God. 13 I indeed bear him witness that he puts himself to great effort in behalf of you and of those at La.o.di.ce'a and of those at Hi·e·rap'o·lis.

14 Luke the beloved physician does De'mas. 15 Give my greetand to Nym'pha and to the congregation at her house. 16 And when this letter has been read among you, arrange that it also be read in the congregation of the accepted in [the] Lord, that you fulfill it."

18 [Here is] my greeting, Paul's, in my own hand. Continue bearing the very purpose of your knowing undeserved kindness be with you.

#### THESSALONIANS

1 Paul and Sil·va'nus and Tim- as you know) in Phi·lip'pi, we othy to the congregation of the mustered up boldness by means of Thes sa lo'ni ans in union with our God to speak to you the good God the Father and [the] Lord news of God with a great deal of Jesus Christ:

ness and peace.

2 We always thank God when we make mention concerning all of you in our prayers, 3 for we bear incessantly in mind your faithful work and your loving labor and [Your] endurance due to [Your] hope in our Lord Jesus Christ before our God and Father. 4 For we know, brothers loved by God. his choosing of you, 5 because the good news we preach did not turn up among you with speech alone but also with power and with holy spirit and strong conviction, just as you know what sort of men we became to you for your sakes: 6 and you became imitators of us and of the Lord, seeing that you accepted the word under much tribulation with joy of holy spirit, 7 so that you came to be an example to all the believers in Mace·do'ni·a and in A·cha'ia.

8 The fact is, not only has the word of Jehovah sounded forth from you in Mac·e·do'ni·a and A-cha'ia, but in every place your faith toward God has spread abroad, so that we do not need to say anything. 9 For they themselves keep reporting about the way we first entered in among you and how you turned to God from [Your] idols to slave for a living and true God, 10 and to wait for his Son from the heavens, whom he raised up from the dead, namely, Jesus, who delivers us from the wrath which is coming.

To be sure, you yourselves know, kingdom and glory. brothers, how our visit to you 13 Indeed, that is why we also has not been without results, 2 but thank God incessantly, because how, after we had first suffered when you received God's word, and been insolently treated (just which you heard from us, you ac-

struggling. 3 For the exhortation May you have undeserved kind- we give does not arise from error or from uncleanness or with deceit, 4 but, just as we have been proved by God as fit to be entrusted with the good news, so we speak, as pleasing, not men, but God, who makes proof of our hearts.

5 In fact, at no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness, God is witness! 6 Neither have we been seeking glory from men. no, either from you or from others, though we could be an expensive burden as apostles of Christ. 7 To the contrary, we became gentle in the midst of you. as when a nursing mother cherishes her own children. 8 So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us.

9 Certainly you bear in mind. brothers, our labor and toil. It was with working night and day, so as not to put an expensive burden upon any one of you, that we preached the good news of God to you. 10 You are witnesses, God is also, how loyal and righteous and unblamable we proved to be to you believers. 11 In harmony with that you well know how, as a father does his children, we kept exhorting each one of you, and consoling and bearing witness to you, 12 to the end that you should go on walking worthily of God who is calling you to his

cepted it, not as the word of men, 6 But Timothy has just now but, just as it truthfully is, as the come to us from you and given us word of God, which is also at work the good news about your faithin you believers. 14 For you be- fulness and love, and that you came imitators, brothers, of the continue having good remembrance congregations of God that are in of us always, yearning to see us in Ju de'a in union with Christ Jesus, the same way, indeed, as we also do because you also began suffering you. 7 That is why, brothers, we at the hands of your own country- have been comforted over you in men the same things as they also all our necessity and tribulation [are suffering] at the hands of the through the faithfulness you show. Jews, 15 who killed even the Lord 8 because now we live if you stand Jesus and the prophets and per- firm in [the] Lord. 9 For what secuted us. Furthermore, they are thanksgiving can we render to God not pleasing God, but are against concerning you in return for all [the interests of] all men. 16 as the joy with which we are rethey try to hinder us from speaking joicing on your account before our to people of the nations that these God, 10 while night and day we might be saved, with the result that make more than extraordinary they always fill up the measure of supplications to see your faces and their sins. But his wrath has at to make good the things that are length come upon them, lacking about your faith?

when we were bereaved of you for himself and our Lord Jesus direct but a short time, in person, not in our way prosperously to you. heart, we endeavored far more than 12 Moreover, may the Lord cause is usual to see your faces with you to increase, yes, make you great desire. 18 For this reason we abound, in love to one another and wanted to come to you, yes, I Paul, to all, even as we also do to you; both once and a second time, but 13 to the end that he may make Satan cut across our path. 19 For your hearts firm, unblamable in what is our hope or joy or crown holiness before our God and Father of exultation-why, is it not in at the presence of our Lord Jesus fact you?-before our Lord Jesus with all his holy ones. at his presence? 20 You certainly are our glory and joy.

4 Finally, brothers, we request tainly are our glory and joy.

9 Hence, when we could bear it no Lord Jesus, just as you received longer, we saw good to be left [the instruction] from us on how alone in Athens; 2 and we sent you ought to walk and please God, Timothy, our brother and God's just as you are in fact walking. minister in the good news about the that you would keep on doing it Christ, in order to make you firm more fully. 2 For you know the and comfort you in behalf of your orders we gave you through the faith. 3 that no one might be Lord Jesus. swaved by these tribulations. For you yourselves know we are ap- sanctifying of you, that you abstain pointed to this very thing. 4 In from fornication; 4 that each one fact, too, when we were with you, of you should know how to get we used to tell you beforehand possession of his own vessel in that we were destined to suffer sanctification and honor, 5 not in tribulation, just as it has also hap- covetous sexual appetite such as pened and as you know. 5 That also those nations have which do is why, indeed, when I could bear not know God; 6 that no one go it no longer, I sent to know of to the point of harming and en-YOUR faithfulness, as perhaps in croach upon the rights of his brothsome way the tempter might have er in this matter, because Jehovah tempted you, and our labor might is one who exacts punishment for have turned out to be in vain. all these things, just as we told

17 As for ourselves, brothers, 11 Now may our God and Father

3 For this is what God wills, the

you beforehand and also gave you ing: "Peace and security!" then a thorough witness. 7 For God sudden destruction is to be incalled us, not with allowance for stantly upon them just as the uncleanness, but in connection with pang of distress upon a pregnant sanctification. 8 So, then, the man woman; and they will by no means that shows disregard is disregard- escape. 4 But you, brothers, you ing, not man, but God, who puts are not in darkness, so that that

his holy spirit in you.

brotherly love, you do not need us sons of light and sons of day. We to be writing you, for you your- belong neither to night nor to selves are taught by God to love one darkness.

who have fallen asleep [in death] one another up, just as you are in through Jesus God will bring with fact doing. him. 15 For this is what we tell you by Jehovah's word, that we to have regard for those who are the living who survive to the pres- working hard among you and preence of the Lord shall in no way siding over you in [the] Lord and precede those who have fallen admonishing you; 13 and to give asleep [in death]; 16 because the them more than extraordinary con-Lord himself will descend from heaven with a commanding call, with an archangel's voice and with other. 14 On the other hand, we God's trumpet, and those who are exhort you, brothers, admonish the dead in union with Christ will rise disorderly, speak consolingly to the first. 17 Afterward we the living depressed souls, support the weak, be who are surviving will, together long-suffering toward all. 15 See with them, be caught away in that no one renders injury for inclouds to meet the Lord in the air: and thus we shall always be with pursue what is good toward one [the] Lord. 18 Consequently keep another and to all others. comforting one another with these words.

day should overtake you as it 9 However, with reference to would thieves, 5 for you are all

another; 10 and, in fact, you are 6 So, then, let us not sleep on as doing it to all the brothers in all the rest do, but let us stay awake of Mac.e.do'ni.a. But we exhort and keep our senses. 7 For those you, brothers, to go on doing it in who sleep are accustomed to sleep fuller measure, 11 and to make at night, and those who get drunk it your aim to live quietly and to are usually drunk at night. 8 But mind your own business and work as for us who belong to the day, with your hands, just as we ordered let us keep our senses and have on you; 12 so that you may be walk- the breastplate of faith and love ing decently as regards people out- and as a helmet the hope of salside and not be needing anything, vation: 9 because God assigned 13 Moreover, brothers, we do not us, not to wrath, but to the acwant you to be ignorant concerning quiring of salvation through our those who are sleeping [in death]; Lord Jesus Christ. 10 He died for that you may not sorrow just as us, that, whether we stay awake or the rest also do who have no hope. are asleep, we should live together 14 For if our faith is that Jesus with him. 11 Therefore keep comdied and rose again, so, too, those forting one another and building

> 12 Now we request you, brothers, sideration in love because of their work. Be peaceable with one anjury to anyone else, but always

16 Always be rejoicing. 17 Pray incessantly. 18 In connection with 5 Now as for the times and the everything give thanks. For this is seasons, brothers, you need the will of God in union with Christ nothing to be written to you. Jesus respecting you. 19 Do not 2 For you yourselves know quite put out the fire of the spirit, well that Jehovah's day is coming 20 Do not treat prophesyings with exactly as a thief in the night. 3 Whenever it is that they are say- things: hold fast to what is fine.

22 Abstain from every form of 25 Brothers, continue in prayer wickedness.

23 May the very God of peace 26 Greet all the brothers with a sanctify you completely. And sound holy kiss.
in every respect may the spirit and 27 I am putting you under the the presence of our Lord Jesus brothers. Christ. 24 He who is calling you 28 The undeserved kindness of of this lawlescreen is already, as wided one, & Moreover, we have

for us

soul and body of you [brothers] be solemn obligation by the Lord for preserved in a blameless manner at this letter to be read to all the

is faithful, and he will also do it. | our Lord Jesus Christ be with you.

work but only till he visit the rest of your control of the lord regarding now acting an are doing and will co THE SECOND TO THE

## THESSALONIANS

1 Paul and Sil·va'nus and Tim- and from the glory of his strength, othy to the congregation of the 10 at the time he comes to be Jesus Christ:

Father and [the] Lord Jesus Christ.

3 We are obligated to give God thanks always for you, brothers, as it is fitting, because your faith is growing exceedingly and the love of each and all of you is increasing he pleases of goodness and the work one toward the other, 4 As a result we ourselves take pride in you among the congregations of God because of your endurance and faith in all your persecutions and the tribulations that you are bearing. 5 This is a proof of the righteous judgment of God, leading to your being counted worthy of the kingdom of God, for which Christ and our being gathered toyou are indeed suffering.

Lord Jesus from heaven with his Jehovah is here.

Thes sa lo'ni ans in union with glorified in connection with his God our Father and [the] Lord holy ones and to be regarded in that day with wonder in connection 2 May you have undeserved with all those who exercised faith, kindness and peace from God the because the witness we gave met with faith among you.

11 To that very end indeed we always pray for you, that our God may count you worthy of [his] calling and perform completely all of faith with power; 12 in order that the name of our Lord Jesus may be glorified in you, and you in union with him, in accord with the undeserved kindness of our God and of the Lord Jesus Christ.

2 However, brothers, respecting the presence of our Lord Jesus gether to him, we request of you 6 This takes into account that 2 not to be quickly shaken from it is righteous on God's part to your reason nor to be excited eirepay tribulation to those who make ther through an inspired exprestribulation for you. 7 but, to you sion or through a verbal message who suffer tribulation, relief along or through a letter as though from with us at the revelation of the us, to the effect that the day of

powerful angels 8 in a flaming 3 Let no one seduce you in any fire, as he brings vengeance upon manner, because it will not come those who do not know God unless the apostasy comes first and and those who do not obey the the man of lawlessness gets regood news about our Lord Jesus. vealed, the son of destruction, 9 These very ones will undergo the 4 He is set in opposition and lifts judicial punishment of everlasting himself up over everyone who is destruction from before the Lord called "god" or an object of revering himself to be a god, 5 Do you Jehovah may keep moving speedily not remember that, while I was and being glorified just as it is in yet with you, I used to tell you fact with you; 2 and that we may these things?

thing that acts as a restraint, with possession of all people. 3 But the a view to his being revealed in his Lord is faithful, and he will make own due time, 7 True, the mystery you firm and keep you from the of this lawlessness is already at wicked one. 4 Moreover, we have work; but only till he who is right | confidence in [the] Lord regarding now acting as a restraint gets to be You, that you are doing and will go out of the way. 8 Then, indeed, on doing the things we order. the lawless one will be revealed 5 May the Lord continue directing whom the Lord Jesus will do away Your hearts successfully into the with by the spirit of his mouth love of God and into the endurance and bring to nothing by the mani- for the Christ. festation of his presence. 9 But the lawless one's presence is accord- brothers, in the name of the Lord ing to the operation of Satan with Jesus Christ, to withdraw from every powerful work and lying every brother walking disorderly signs and portents 10 and with and not according to the tradition every unrighteous deception for those who are perishing, as a retri-bution because they did not accept to imitate us, because we did not the love of the truth that they behave disorderly among you 8 nor might be saved. 11 So that is why did we eat food from anyone free. God lets an operation of error go to them, that they may get night and day we were working so to believing the lie, 12 in order as not to impose an expensive burthat they all may be judged be-cause they did not believe the that we do not have authority, but truth but took pleasure in un-in order that we might offer ourrighteousness.

13 However, we are obligated to thank God always for you, broth- we were with you, we used to give ers loved by Jehovah, because God You this order: "If anyone does selected you from [the] beginning not want to work, neither let him for salvation by sanctifying you eat." 11 For we hear certain ones with spirit and by your faith in the are walking disorderly among you. truth. 14 To this very destiny he not working at all but meddling called you through the good news with what does not concern them. we declare, for the purpose of 12 To such persons we give the acquiring the glory of our Lord order and exhortation in [the] Jesus Christ. 15 So, then, broth- Lord Jesus Christ that by working ers, stand firm and maintain your with quietness they should eat food hold on the traditions that you they themselves earn, were taught, whether it was through 13 For your part, brothers, do a verbal message or through a letter not give up in doing right. 14 But of ours, 16 Moreover, may our Lord Jesus Christ himself and God word through this letter, keep this our Father, who loved us and gave one marked, stop associating with everlasting comfort and good hope him, that he may become ashamed, by means of undeserved kindness. 15 And yet do not be considering 17 comfort your hearts and make him as an enemy, but continue you firm in every good deed and admonishing him as a brother. word. 16 Now may the Lord of peace

be delivered from harmful and 6 And so now you know the wicked men, for faith is not a

> 6 Now we are giving you orders, you received from us. 7 For you To the contrary, by labor and toil selves as an example to you to imitate us. 10 In fact, also, when

> if anyone is not obedient to our

himself give you peace constantly in every letter; this is the way I

in every way. The Lord be with all write. of you, one a fort nelward seamonth

in my own hand, which is a sign you.

18 The undeserved kindness of 17 [Here is] my greeting, Paul's, our Lord Jesus Christ be with all of who are in high staten; in order over his own indirected in a disc.

and quite the with full gudly days. Just with all estimates; it in the tion and seriousness. I This is three deed any ones been not know how hiodanna are and ave ab THE FIRST Todats add at aldatoons but

1283 Paul greets 2 THESSALONIANS 3:17-1 TIMOTHY 1:20

## Savidr. Cod. 4 whose will be taken to be taken core and some strength of the taken contains of men should YHTOMIT lone) as not a newly contain the nation of the taken to the taken to take the taken.

1 Paul, an apostle of Christ Jesus | glorious good news of the happy under command of God our God, with which I was entrusted. child in the faith:

Father and Christ Jesus our Lord, a blasphemer and a persecutor and 3 Just as I encouraged you to an insolent man. Nevertheless, I stay in Eph'e sus when I was about was shown mercy, because I was to go my way into Mac.e.do'ni.a. ignorant and acted with a lack so I do now, that you might com- of faith. 14 But the undeserved mand certain ones not to teach kindness of our Lord abounded exdifferent doctrine, 4 nor to pay ceedingly along with faith and love attention to false stories and to that is in connection with Christ genealogies, which end up in noth-ing, but which furnish questions of full acceptance is the saying for research rather than a dispens- that Christ Jesus came into the ing of anything by God in connec- world to save sinners. Of these I tion with faith. 5 Really the ob- am foremost. 16 Nevertheless, the jective of this mandate is love out reason why I was shown mercy of a clean heart and out of a good was that by means of me as the conscience and out of faith with- foremost case Christ Jesus might out hypocrisy. 6 By deviating from demonstrate all his long-suffering these things certain ones have been for a sample of those who are turned aside into idle talk. 7 wanting to be teachers of law, but not for everlasting life. perceiving either the things they are saying or the things about incorruptible, invisible, [the] only which they are making strong God, be honor and glory forever assertions.

8 Now we know that the Law is fine provided one handles it lawfully 9 in the knowledge of this the predictions that led directly on fact, that law is promulgated, not to you, that by these you may for a righteous man, but for persons go on waging the fine warfare; lawless and unruly, ungodly and 19 holding faith and a good consinners, lacking loving-kindness, science, which some have thrust and profane, murderers of fathers aside and have experienced shipand murderers of mothers, manslayers, 10 fornicators, men who 20 Hy me nae'us and Alexander belie with males, kidnapers, liars, long to these, and I have handed false swearers, and whatever other them over to Satan that they may thing is in opposition to the health- be taught by discipline not to

Savior and of Christ Jesus, our 12 I am grateful to Christ Jesus hope, 2 to Timothy, a genuine our Lord, who imparted power to me, because he considered me May there be undeserved kind- faithful by assigning me to a minness, mercy, peace from God [the] istry, 13 although formerly I was going to rest their faith on him

17 Now to the King of eternity. and ever. Amen.

18 This mandate I commit to you, child, Timothy, in accord with wreck concerning [their] faith. ful teaching 11 according to the blaspheme.

1 TIMOTHY 2: 1-3: 16 Corresponding ransom. Overseers 1284

2 I therefore exhort, first of all, habits, sound in mind, orderly, hostinat supplications prevent in hitable qualified to took 2 tercessions, offerings of thanks, be drunken brawler, not a smiter, but made concerning all sorts of men, reasonable, not belligerent, not a 2 concerning kings and all those lover of money, 4 a man presiding who are in high station; in order over his own household in a fine that we may go on leading a calm manner, having children in subjecand quiet life with full godly devo- tion with all seriousness; 5 (if intion and seriousness. 3 This is fine deed any man does not know how and acceptable in the sight of our to preside over his own household, Savior, God, 4 whose will is that how will he take care of God's all sorts of men should be saved congregation?) 6 not a newly conand come to an accurate knowledge verted man, for fear that he might of truth. 5 For there is one God. and one mediator between God and into the judgment passed upon the men, a man, Christ Jesus, 6 who Devil. 7 Moreover, he should also gave himself a corresponding ran- have a fine testimony from people som for all-[this is] what is to on the outside, in order that he be witnessed to at its own particular might not fall into reproach and a times. 7 For the purpose of this snare of the Devil. witness I was appointed a preacher and an apostle—I am telling the truth, I am not lying-a teacher of nations in the matter of faith and lot of wine, not greedy of dishonest truth.

8 Therefore I desire that in every place the men carry on prayer, lifting up loyal hands, apart from wrath and debates. 9 Likewise I desire the women to adorn themselves in well-arranged dress. with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, 10 but in the way that befits women professing to reverence God, namely, through husbands of one wife, presiding in good works.

with full submissiveness. 12 I do men who minister in a fine mannot permit a woman to teach, or to ner are acquiring for themselves a exercise authority over a man, but fine standing and great freeness of to be in silence. 13 For Adam was speech in the faith in connection formed first, then Eve. 14 Also, Adam was not deceived, but the and came to be in transgression. 15 However, she will be kept safe laved, that you may know how you through childbearing, provided they continue in faith and love and

of mind.

of a fine work. 2 The overseer

sanctification along with soundness

that supplications, prayers, in- pitable, qualified to teach, 3 not a get puffed up [with pride] and fall

> 8 Ministerial servants should likewise be serious, not doubletongued, not giving themselves to a gain, 9 holding the sacred secret of the faith with a clean conscience.

> 10 Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation.

11 Women should likewise be serious, not slanderous, moderate in habits, faithful in all things.

12 Let ministerial servants be a fine manner over children and 11 Let a woman learn in silence their own households, 13 For the with Christ Jesus.

14 I am writing you these things. woman was thoroughly deceived though I am hoping to come to you shortly, 15 but in case I am deought to conduct yourself in God's household, which is the congregation of [the] living God, a pillar and support of the truth. 16 In-3 That statement is faithful. deed, the sacred secret of this godly If any man is reaching out for devotion is admittedly great: 'He an office of overseer, he is desirous was made manifest in flesh, was declared righteous in spirit, apshould therefore be irreprehensible, peared to angels, was preached a husband of one wife, moderate in about among nations, was believed

upon in [the] world, was received over these things; be absorbed in up in glory.'

4 However, the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons. 2 by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron; 3 forbidding to marry, commanding to abstain brothers, 2 older women as mothfrom foods which God created to ers, younger women as sisters with be partaken of with thanksgiving by those who have faith and accurately know the truth. 4 The widows. 4 But if any widow has reason for this is that every creation of God is fine, and nothing is thanksgiving, 5 for it is sanctified through God's word and prayer

over [it].

brothers you will be a fine minister a widow and left destitute has put of Christ Jesus, one nourished with her hope in God and persists in the words of the faith and of the supplications and prayers night and fine teaching which you have followed closely. 7 But turn down the false stories which violate what is holy and which old women tell. On the other hand, be training may be irreprehensible. 8 Certainyourself with godly devotion as your ly if anyone does not provide for aim. 8 For bodily training is bene- those who are his own, and esficial for a little; but godly devotion | pecially for those who are members is beneficial for all things, as it holds promise of the life now and that which is to come. 9 Faithful and deserving of full acceptance is that statement. 10 For to this end we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all sorts of men, especially of faithful ones.

11 Keep on giving these commands and teaching them. 12 Let if she diligently followed every good no man ever look down on your youth. On the contrary, become an faith, in chasteness. 13 While I am coming, continue applying your- marry, 12 having a judgment betion, to teaching. 14 Do not be first [expression of] faith. 13 At

them, that your advancement may be manifest to all [persons]. 16 Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you.

5 Do not severely criticize an older man. To the contrary, entreat him as a father, younger men as

all chasteness.

3 Honor widows that are actually children or grandchildren, let these learn first to practice godly devoto be rejected if it is received with tion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. 6 By giving these advices to the 5 Now the woman who is actually day. 6 But the one that goes in for sensual gratification is dead though she is living. 7 So keep on giving these commands, that they of his household, he has disowned the faith and is worse than a person without faith.

9 Let a widow be put on the list who has become not less than sixty years old, a wife of one husband. 10 having a witness borne to her for fine works, if she reared children, if she entertained strangers, if she washed the feet of holy ones. if she relieved those in tribulation.

work.

11 On the other hand, turn down example to the faithful ones in younger widows, for when their speaking, in conduct, in love, in sexual impulses have come between them and the Christ, they want to self to public reading, to exhorta- cause they have disregarded their neglecting the gift in you that was the same time they also learn to given you through a prediction and be unoccupied, gadding about to when the body of older men laid the houses; yes, not only unoccutheir hands upon you. 15 Ponder pied, but also gossipers and meddlers in other people's affairs, talk- | On the contrary, let them the more ing of things they ought not, readily be slaves, because those re-14 Therefore I desire the younger ceiving the benefit of their good widows to marry, to bear children, service are believers and beloved. to manage a household, to give no Keep on teaching these things inducement to the opposer to re- and giving these exhortations. vile. 15 Already, in fact, some 3 If any man teaches other dochave been turned aside to follow trine and does not assent to health-Satan. 16 If any believing woman ful words, those of our Lord Jesus has widows, let her relieve them, Christ, nor to the teaching that and let the congregation not be under the burden. Then it can re-

17 Let the older men who preside in a fine way be reckoned worthy of double honor, especially these things spring envy, strife, those who work hard in speaking abusive speeches, wicked suspicions, and teaching. 18 For the scripture says: "You must not muzzle a the part of men corrupted in mind bull when it threshes out the and despoiled of the truth, thinkgrain"; also: "The workman is ing that godly devotion is a means worthy of his wages." 19 Do not of gain. 6 To be sure, it is a means admit an accusation against an of great gain, [this] godly devoolder man, except only on the evidence of two or three witnesses. 20 Reprove before all onlookers the world, and neither can we carry persons who practice sin, that the anything out. 8 So, having susrest also may have fear. 21 I sol- tenance and covering, we shall be emnly charge you before God and content with these things. Christ Jesus and the chosen angels to keep these things without pre- mined to be rich fall into temptajudgment, doing nothing according tion and a snare and many senseto a biased leaning.

22 Never lay your hands hastily upon any man; neither be a sharer self chaste.

23 Do not drink water any longer. but use a little wine for the sake of your stomach and your frequent cases of sickness.

24 The sins of some men are publicly manifest, leading directly to judgment, but as for other men [their sins] also become manifest later. 25 In the same way also the fine works are publicly manifest and those that are otherwise cannot be kept hid.

6 Let as many as are slaves under owners worthy of full honor, that serves all things alive, and of Christ the name of God and the teaching Jesus, who as a witness made the may never be spoken of injuriously. fine public declaration before Pon-2 Moreover, let those having be- tius Pilate, I give you orders lieving owners not look down on 14 that you observe the command-

accords with godly devotion, 4 he is puffed up [with pride], not lieve those who are actually widows. understanding anything, but being mentally diseased over questionings and debates about words. From 5 violent disputes about trifles on tion along with self-sufficiency. 7 For we have brought nothing into

9 However, those who are deterless and hurtful desires, which plunge men into destruction and ruin. 10 For the love of money is in the sins of others; preserve your- a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains.

11 However, you, O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper. 12 Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called and you offered the fine public declaration in front of many witnesses.

a yoke keep on considering their | 13 In the sight of God, who prethem, because they are brothers, ment in a spotless and irreprehenof those who rule as lords, 16 the a firm hold on the real life. one alone having immortality, who 20 O Timothy, guard what is dwells in unapproachable light, laid up in trust with you, turning whom not one of men has seen or away from the empty speeches that can see. To him be honor and violate what is holy and from the might everlasting. Amen. | contradictions of the falsely called

rich in the present system of things show of such [knowledge] some not to be high-minded, and to rest have deviated from the faith. their hope, not on uncertain riches, May the undeserved kindness be but on God, who furnishes us all with you people.

sible way until the manifestation things richly for our enjoyment; of our Lord Jesus Christ. 15 This 18 to work at good, to be rich in [manifestation] the happy and only fine works, to be liberal, ready to Potentate will show in its own ap- share, 19 safely treasuring up for pointed times, [he] the King of themselves a fine foundation for the those who rule as kings and Lord future, in order that they may get

17 Give orders to those who are "knowledge." 21 For making a

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men, who, in turn, will be asks, fakin or some, 19 For all on the makely qualified to teach others sold foundation of food size and navoilation lass caldidated THE SECOND TO to to telling and a said

these things committee mentions saved they are subvertice the

## TIMOTHY IN SECTION AND THE PROPERTY OF THE SECTION OF THE SECTION

1 Paul, an apostle of Christ Jesus for the good news according to the through God's will according to power of God. 9 He saved us and the promise of the life that is in called us with a holy calling, not union with Christ Jesus, 2 to Tim- by reason of our works, but by reaothy, a beloved child:

I am rendering sacred service as dent through the manifestation of my forefathers did and with a our Savior, Christ Jesus, who has clean conscience, that I never leave abolished death but has shed light off remembering you in my supplications, night and day 4 long-the good news, 11 for which I was ing to see you, as I remember your appointed a preacher and apostle tears, that I may get filled with and teacher. joy. 5 For I recollect the faith which is in you without any hy- suffering these things, but I am pocrisy, and which dwelt first in not ashamed. For I know the one your grandmother Lo'is and your whom I have believed, and I am mother Eu'nice, but which I am confident he is able to guard what confident is also in you.

you to stir up like a fire the gift the pattern of healthful words that of God which is in you through the you heard from me with the faith laying of my hands upon you. and love that are in connection 7 For God gave us not a spirit of with Christ Jesus. 14 This fine cowardice, but that of power and trust guard through the holy spirit of love and of soundness of mind. 8 Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, turned away from me. Phy gel'us

son of his own purpose and un-May there be undeserved kind- deserved kindness. This was given ness, mercy, peace from God [the] us in connection with Christ Jesus Father and Christ Jesus our Lord, before times long lasting, 10 but 3 I am grateful to God, to whom now it has been made clearly eviupon life and incorruption through

12 For this very cause I am also I have laid up in trust with him 6 For this very cause I remind until that day. 13 Keep holding which is dwelling in us.

15 You know this, that all the men in the [district of] Asia have but take your part in suffering evil and Her mog'e nes are of that num-

ber. 16 May the Lord grant mercy to the household of On e siph'o rus, things, charging them before God because he often brought me re- as witness, not to fight about words, freshment, and he did not become a thing of no usefulness at all beashamed of my chains. 17 On the cause it overturns those listening. contrary, when he happened to be 15 Do your utmost to present yourin Rome, he diligently looked for self approved to God, a workman me and found me. 18 May the with nothing to be ashamed of, Lord grant him to find mercy from handling the word of the truth

you know well enough.

ment in all things.

2 You, therefore, my child, keep on acquiring power in the undeserved kindness that is in connection with Christ Jesus, 2 and number. 18 These very [men] have the things you heard from me with deviated from the truth, saying that the support of many witnesses. these things commit to faithful curred; and they are subverting the men, who, in turn, will be adequately qualified to teach others. 3 As a fine soldier of Christ Jesus take your part in suffering evil. 4 No man serving as a soldier involves himself in the commercial name of Jehovah renounce unbusinesses of life, in order that he righteousness." may gain the approval of the one who enrolled him as a soldier are vessels not only of gold and 5 Moreover, if anyone contends silver but also of wood and eartheneven in the games, he is not crowned unless he has contended according purpose but others for a purpose to the rules. 6 The hard-working lacking honor. 21 If, therefore. farmer must be the first to partake anyone keeps clear of the latter of the fruits. 7 Give constant ones, he will be a vessel for an thought to what I am saying; the honorable purpose, sanctified, useful Lord will really give you discern-

8 Remember that Jesus Christ the good news I preach: 9 in connection with which I am suffering heart. evil to the point of prison bonds

14 Keep reminding them of these Jehovah in that day. And all the aright. 16 But shun empty speechservices he rendered in Eph'e sus es that violate what is holy; for they will advance to more and more ungodliness, 17 and their word will spread like gangrene. Hy menae'us and Phi·le'tus are of that the resurrection has already ocfaith of some. 19 For all that, the solid foundation of God stays standing, having this seal: "Jehovah knows those who belong to him," and: "Let everyone naming the

20 Now in a large house there ware, and some for an honorable to his owner, prepared for every good work. 22 So, flee from the desires incidental to youth, but was raised up from the dead and pursue righteousness, faith, love, was of David's seed, according to peace, along with those who call upon the Lord out of a clean

23 Further, turn down foolish as an evildoer. Nevertheless, the and ignorant questionings, knowword of God is not bound. 10 On ing they produce fights. 24 But this account I go on enduring all a slave of the Lord does not need things for the sake of the chosen to fight, but needs to be gentle ones, that they too may obtain the toward all, qualified to teach, keepsalvation that is in union with ing himself restrained under evil. Christ Jesus along with everlasting 25 instructing with mildness those glory. 11 Faithful is the saying: not favorably disposed; as perhaps Certainly if we died together, we God may give them repentance shall also live together: 12 if we leading to an accurate knowledge go on enduring, we shall also rule of truth, 26 and they may come together as kings: if we deny, he back to their proper senses out from also will deny us; 13 if we are the snare of the Devil, seeing that unfaithful, he remains faithful, they have been caught alive by for he cannot deny himself. him for the will of that one.

with will be here. 2 For men will ciplining in righteousness, 17 that be lovers of themselves, lovers the man of God may be fully comof money, self-assuming, haughty, petent, completely equipped for blasphemers, disobedient to parents, every good work. unthankful, disloyal, 3 having no natural affection, not open to any agreement, slanderers, without selfcontrol, fierce, without love of goodness, 4 betrayers, headstrong, his kingdom, 2 preach the word, puffed up [with pride], lovers of be at it urgently in favorable pleasures rather than lovers of God. 5 having a form of godly devotion but proving false to its power; and all long-suffering and [art of] from these turn away. 6 For from these arise those men who slyly work their way into households and lead as their captives weak but, in accord with their own dewomen loaded down with sins, led by various desires, 7 always learning and yet never able to come to an accurate knowledge of truth.

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8 Now in the way that Jan'nes and Jam'bres resisted Moses, so these also go on resisting the truth, keep your senses in all things, suffer men completely corrupted in mind. disapproved as regards the faith. lizer, fully accomplish your ministry. 9 Nevertheless, they will make no further progress, for their madness will be very plain to all, even as the [madness] of those [two men] became. 10 But you have closely fight. I have run the course to the followed my teaching, my course of finish. I have observed the faith. life, my purpose, my faith, my long- 8 From this time on there is suffering, my love, my endurance, reserved for me the crown of right-11 my persecutions, my sufferings, eousness, which the Lord, the rightthe sort of things that happened to me in Antioch, in I-co'ni-um, ward in that day, yet not only to in Lys'tra, the sort of persecutions me, but also to all those who have I have borne; and yet out of them loved his manifestation, all the Lord delivered me. 12 In fact, all those desiring to live with shortly. 10 For De'mas has forgodly devotion in association with saken me because he loved the pres-Christ Jesus will also be persecuted. 13 But wicked men and impostors will advance from bad to worse, misleading and being misled.

things that you learned and were he is useful to me for ministering. persuaded to believe, knowing from 12 But I have sent Tych'i cus off what persons you learned them to Eph'e sus. 13 When you come, 15 and that from infancy you have bring the cloak I left at Tro'as known the holy writings, which are with Carpus, and the scrolls, espeable to make you wise for salvation cially the parchments. through the faith in connection with Christ Jesus. 16 All Scrip- me many injuries-Jehovah will

But know this, that in the last ficial for teaching, for reproving, days critical times hard to deal for setting things straight, for dis-

> / I solemnly charge you before 4 God and Christ Jesus, who is destined to judge the living and the dead, and by his manifestation and season, in troublesome season, reprove, reprimand, exhort, with teaching. 3 For there will be a period of time when they will not put up with the healthful teaching, sires, they will accumulate teachers for themselves to have their ears tickled; 4 and they will turn their ears away from the truth, whereas they will be turned aside to false stories. 5 You, though, evil. do [the] work of an evange-

> 6 For I am already being poured out like a drink offering, and the due time for my releasing is imminent. 7 I have fought the fine eous judge, will give me as a re-

9 Do your utmost to come to me ent system of things, and he has gone to Thes sa lo ni'ca; Cres'cens to Ga·la'tia, Titus to Dal·ma'tia. 11 Luke alone is with me. Take 14 You, however, continue in the Mark and bring him with you, for

14 Alexander the coppersmith did ture is inspired of God and bene- repay him according to his deeds-

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15 and you too be on guard against | for his heavenly kingdom. To him him, for he resisted our words to an be the glory forever and ever, Amen.

excessive degree

came to my side, but they all pro- On-e-siph'o-rus. ceeded to forsake me-may it not 20 E-ras'tus stayed in Corinth. power into me, that through me arrive before winter. the preaching might be fully ac- Eu-bu'lus sends you his greetings, might hear it: and I was delivered and Clau'di a and all the brothers. from the lion's mouth. 18 The 22 The Lord [be] with the spirit Lord will deliver me from every you show. His undeserved kindness wicked work and will save [me] [be] with you people. from these carties with the country of the white the second the country will be second to the country with the second the country with the cou

19 Give my greetings to Pris'ca 16 In my first defense no one and Ag'ui la and the household of

be put to their account- 17 but but I left Troph'i mus sick at the Lord stood near me and infused Mi-le'tus. 21 Do your utmost to

complished and all the nations and [so do] Pu'dens and Li'nus

work their way into bouseholds put up with the healthful reaching, and lead as their expires went but in accord with their own de-

# and a part and the broom introduction and a part and a

and the accurate knowledge of the his [art of] teaching, that he may truth which accords with godly be able both to exhort by the teachdevotion 2 upon the basis of a ing that is healthful and to reprove hope of the everlasting life which those who contradict. God, who cannot lie, promised before times long lasting, 3 whereas in his own due times he made ers of the mind, especially those his word manifest in the preaching men who adhere to the circumciwith which I was entrusted, under sion. 11 It is necessary to shut command of our Savior, God; 4 to the mouths of these, as these very

5 For this reason I left you in beasts, unemployed gluttons." Crete, that you might correct the might make appointments of older

1 Paul, a slave of God and an sound in mind, righteous, loyal, apostle of Jesus Christ according self-controlled, 9 holding firmly to the faith of God's chosen ones to the faithful word as respects

Titus, a genuine child according to a faith shared in common:

men keep on subverting entire households by teaching things they May there be undeserved kind- ought not for the sake of dishonest ness and peace from God [the] gain, 12 A certain one of them, Father and Christ Jesus our Sav- their own prophet, said: "Cre'tans are always liars, injurious wild

13 This witness is true. For this things that were defective and very cause keep on reproving them with severity, that they may be men in city after city, as I gave healthy in the faith, 14 paying you orders: 6 if there is any man no attention to Jewish fables and free from accusation, a husband commandments of men who turn of one wife, having believing chil- themselves away from the truth. dren that were not under a charge 15 All things are clean to clean of debauchery nor unruly. 7 For [persons]. But to [persons] defiled an overseer must be free from ac- and faithless nothing is clean, but cusation as God's steward, not both their minds and their conself-willed, not prone to wrath, not sciences are defiled. 16 They puba drunken brawler, not a smiter, licly declare they know God, but not greedy of dishonest gain, 8 but they disown him by their works, hospitable, a lover of goodness, because they are detestable and

good work of any sort.

2 You, however, keep on speaking what things are fitting for healthful teaching. 2 Let the aged men be moderate in habits, serious. sound in mind, healthy in faith, in love, in endurance. 3 Likewise let the aged women be reverent in behavior, not slanderous, neither enslaved to a lot of wine, teachers of what is good: 4 that they may recall the young women to their senses to love their husbands, to love their children, 5 to be sound in mind, chaste, workers at home, good, subjecting themselves to their 5 owing to no works in righteousown husbands, so that the word of God may not be spoken of abusively.

6 Likewise keep on exhorting the younger men to be sound in mind, 7 in all things showing yourself an example of fine works: showing uncorruptness in your teaching, seriousness, 8 wholesome speech which cannot be condemned; so that the man on the opposing side may get ashamed, having nothing vile to say about us. 9 Let slaves be in subjection to their owners in all things, and please them well. not talking back, 10 not committing theft, but exhibiting good fidelity to the full, so that they lieved God may keep their minds may adorn the teaching of our Savior, God, in all things.

11 For the undeserved kindness of God which brings salvation to all sorts of men has been manifested, 12 instructing us to repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and him after a first and a second godly devotion amid this present admonition; 11 knowing that such system of things, 13 while we wait a man has been turned out of the for the happy hope and glorious manifestation of the great God and of [the] Savior of us, Christ Jesus, 14 who gave himself for us that he might deliver us from every sort of lawlessness and cleanse for zealous for fine works.

15 Keep on speaking these things and exhorting and reproving with man ever despise you. tain fine works so as to meet their

disobedient and not approved for 3 Continue reminding them to be governments and authorities as rulers, to be ready for every good work, 2 to speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men. 3 For even we were once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in badness and envy, abhorrent, hating one another.

> 4 However, when the kindness and the love for man on the part of our Savior. God. was manifested. ness that we had performed, but according to his mercy he saved us through the bath that brought us to life and through the making of us new by holy spirit. 6 This [spirit] he poured out richly upon us through Jesus Christ our Savior, 7 that, after being declared righteous by virtue of the undeserved kindness of that one, we might become heirs according to a hope of everlasting life.

8 Faithful is the saying, and concerning these things I desire you to make firm assertions constantly, in order that those who have beon maintaining fine works. These things are fine and beneficial to

9 But shun foolish questionings and genealogies and strife and fights over the Law, for they are unprofitable and futile. 10 As for a man that promotes a sect, reject way and is sinning, he being selfcondemned.

12 When I send Ar'te mas or Tych'i cus to you, do your utmost to come to me at Ni cop'o lis, for there is where I have decided to himself a people peculiarly his own, winter. 13 Carefully supply Ze'nas, who is versed in the Law, and A pol'los for their trip, that they may not lack anything. 14 But full authority to command, Let no let our people also learn to main-

be unfruitful. 15 All those with me send you May the undeserved kindness be

pressing needs, that they may not to those who have affection for us in the faith.

their greetings. Give my greetings with all of you people.

healthful feeding, "I Let the seed "The Let the seed on the let the policy of the seed south

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served kindness and peace from

Jesus Christ.

4 I always thank my God when prayers, 5 as I keep hearing of toward the Lord Jesus and toward the sharing of your faith may go into action by your acknowledging of every good thing among us as related to Christ. 7 For I got much joy and comfort over your love, because the tender affections of the holy ones have been refreshed through you, brother.

8 For this very reason, though I have great freeness of speech in connection with Christ to order you to do what is proper, 9 I am exhorting you rather on the basis of I am writing you, knowing you will love, seeing that I am such as I am, even do more than the things I Paul an aged man, yes, now also say. 22 But along with that, also a prisoner for the sake of Christ get lodging ready for me, for I am Jesus; 10 I am exhorting you con- hoping that through the prayers cerning my child, to whom I be- of you people I shall be set at came a father while in my prison liberty for you. bonds, O nes'i mus, 11 formerly him, that is, my own tender af- workers. fections.

1 Paul, a prisoner for the sake of you he might keep on ministering Christ Jesus, and Timothy, [our] to me in the prison bonds I bear brother, to Phi-le'mon, our beloved for the sake of the good news. one and fellow worker, 2 and to 14 But without your consent I do Ap'phi a, our sister, and to Ar- not want to do anything, so that chip'pus, our fellow soldier, and to your good act may be, not as under the congregation that is in your compulsion, but of your own free will. 15 Perhaps really on this 3 May you people have unde- account he broke away for an hour. that you may have him back for-God our Father and [the] Lord ever, 16 no longer as a slave but as more than a slave, as a brother beloved, especially so to me, yet I make mention of you in my how much more so to you both in fleshly relationship and in [the] your love and faith which you have Lord. 17 If, therefore, you consider me a sharer, receive him all the holy ones; 6 in order that kindly the way you would me. 18 Moreover, if he did you any wrong or owes you anything, keep this charged to my account. 19 I Paul am writing with my own hand: I will pay it back-not to be telling you that, besides, you owe me even yourself. 20 Yes, brother, may I derive profit from you in connection with [the] Lord: refresh my tender affections in connection with Christ.

21 Trusting in your compliance.

23 Sending you greetings is Ep'auseless to you but now useful to phras my fellow captive in union you and to me. 12 This very one with Christ, 24 [also] Mark, Ar-I am sending back to you, yes, is tar'chus, De'mas, Luke, my fellow

25 The undeserved kindness of 13 I would like to hold him the Lord Jesus Christ be with the back for myself that in place of spirit you people show.

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#### HEBREWS

1 God, who long ago spoke on but you are the same, and your ways to our forefathers by means of the prophets, 2 has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things. 3 He is the reflection of [his] glory and the exact representation of his very being, and he sustains all things by the word of his power; and after he had made a purification for our sins he sat down on the right hand of the Majesty in lofty places. 4 So he has become better than the angels, to the extent that he has inherited a name more excellent than theirs.

5 For example, to which one of the angels did he ever say: "You cape if we have neglected a salvaare my son; I, today, I have become your father"? And again: "I began to be spoken through [our] myself shall become his father, and Lord and was verified for us by he himself will become my son"? 6 But when he again brings his First-born into the inhabited earth, he says: "And let all God's angels

worship him."

7 Also, with reference to the angels he says: "And he makes his angels spirits, and his public servants a fiame of fire." 8 But with to come, about which we are speak-reference to the Son: "God is your ing. 6 But a certain witness has throne forever, and [the] scepter given proof somewhere, saying: of your kingdom is the scepter of uprightness. 9 You loved right- in mind, or [the] son of man eousness, and you hated lawless- that you take care of him? 7 You ness. That is why God, your God, made him a little lower than angels; anointed you with [the] oil of with glory and honor you crowned exultation more than your part- him, and appointed him over the ners." 10 And: "You at [the] works of your hands. 8 All things beginning, O Lord, laid the founda- you subjected under his feet." For tions of the earth itself, and the in that he subjected all things to heavens are [the] works of your him God left nothing that is not hands. 11 They themselves will subject to him. Now, though, we perish, but you yourself are to re- do not yet see all things in submain continually; and just like an jection to him; 9 but we behold outer garment they will all grow Jesus, who has been made a little old, 12 and you will wrap them lower than angels, crowned with up just as a cloak, as an outer glory and honor for having suffered garment; and they will be changed, death, that he by God's undeserved

many occasions and in many years will never run out."

13 But with reference to which one of the angels has he ever said: "Sit at my right hand, until I place your enemies as a stool for your feet"? 14 Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?

2 That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away. 2 For if the word spoken through angels proved to be firm, and every transgression and disobedient act received a retribution in harmony with justice; 3 how shall we estion of such greatness in that it those who heard him, 4 while God joined in bearing witness with signs as well as portents and various powerful works and with distributions of holy spirit according to his

5 For it is not to angels that he has subjected the inhabited earth "What is man that you keep him ery switch Rfv. Cultural solocity here 1293 has believe too deal and land lend

every [man].

all [stem] from one, and for this the end. my trust in him." And again:

flesh, he also similarly partook of death, that is, the Devil; 15 and anger, "They shall not enter into [that] he might emancipate all my rest." those who for fear of death were lives. 16 For he is really not assequently he was obliged to be- exhorting one another each day, come like his "brothers" in all as long as it may be called "Today." respects, that he might become a for fear any one of you should bein things pertaining to God, in power of sin. 14 For we actually order to offer propitiatory sacri- become partakers of the Christ only fice for the sins of the people. if we make fast our hold on the 18 For in that he himself has confidence we had at the beginsuffered when being put to the ning firm to the end, 15 while it test, he is able to come to the is being said: "Today if you people aid of those who are being put to listen to his own voice, do not the test

3 Consequently, holy brothers, sion of causing bitter anger." partakers of the heavenly call-

kindness might taste death for things is God. 5 And Moses as an attendant was faithful in all the 10 For it was fitting for the one house of that One as a testimony for whose sake all things are and of the things that were to be spoken through whom all things are, in afterwards, 6 but Christ [was bringing many sons to glory, to faithful] as a Son over the house make the Chief Agent of their of that One. We are the house of salvation perfect through sufferings. that One, if we make fast our 11 For both he who is sanctifying hold on our freeness of speech and and those who are being sanctified our boasting over the hope firm to

cause he is not ashamed to call 7 For this reason, just as the holy them "brothers." 12 as he says: spirit says: "Today if you people "I will declare your name to my listen to his own voice, 8 do not brothers: in the middle of [the] harden your hearts as on the occacongregation I will praise you with sion of causing bitter anger, as in song." 13 And again: "I will have the day of making the test in the wilderness, 9 in which your fore-"Look! I and the young children, fathers made a test of me with a whom Jehovah gave me." trial, and yet they had seen my 14 Therefore, since the "young works for forty years. 10 For this children" are sharers of blood and reason I became disgusted with this generation and said, "They always the same things, that through his go astray in their hearts, and they death he might bring to nothing themselves have not come to know the one having the means to cause my ways.' 11 So I swore in my

12 Beware, brothers, for fear subject to slavery all through their there should ever develop in any one of you a wicked heart lacksisting angels at all, but he is ing faith by drawing away from assisting Abraham's seed. 17 Con- the living God; 13 but keep on merciful and faithful high priest come hardened by the deceptive harden your hearts as on the occa-

16 For who were they that heard ing, consider the apostle and high and yet provoked to bitter anger? priest whom we confess-Jesus. Did not, in fact, all do so who 2 He was faithful to the One that went out of Egypt under Moses? made him such, as Moses was also 17 Moreover, with whom did [God] in all the house of that One. become disgusted for forty years? 3 For the latter is counted worthy Was it not with those who sinned, of more glory than Moses, inasmuch whose carcasses fell in the wilder-as he who constructs it has more ness? 18 But to whom did he honor than the house. 4 Of course, swear that they should not enter every house is constructed by some- into his rest except to those who one, but he that constructed all acted disobediently? 19 So we see cause of lack of faith.

Therefore, since a promise is left of entering into his rest, let us fear that sometime someone of you may seem to have fallen short of it. 2 For we have had the good news declared to us also, even as they also had; but the word which was heard did not benefit them, because they were not united by faith with those who did hear. 3 For we who have exercised faith do enter into the rest, just as he has said: "So I swore in my anger. 'They shall not enter into my rest," although his works were finished from the founding of the world. 4 For in one place he has said of the seventh day as follows: half of men over the things per-"And God rested on the seventh taining to God, that he may offer day from all his works," 5 and gifts and sacrifices for sins. 2 He again in this place: "They shall is able to deal moderately with the not enter into my rest."

some to enter into it, and those to weakness, 3 and on its account whom the good news was first de- he is obliged to make offerings for clared did not enter in because of sins as much for himself as for the disobedience, 7 he again marks people. off a certain day by saying after so long a time in David's [psalm] not of his own accord, but only "Today"; just as it has been said when he is called by God, just as above: "Today if you people listen Aaron also [was]. 5 So too the to his own voice, do not harden Christ did not glorify himself by your hearts." 8 For if Joshua had becoming a high priest, but [was led them into a place of rest, [God] would not afterward have spoken of reference to him: "You are my son; another day. 9 So there remains I, today, I have become your faa sabbath resting for the people ther." 6 Just as he says also in of God. 10 For the man that another place: "You are a priest has entered into [God's] rest has forever according to the manner also himself rested from his own of Mel-chiz'e-dek." works, just as God did from his

most to enter into that rest, for was able to save him out of death, fear anyone should fall in the same with strong outcries and tears, and pattern of disobedience. 12 For he was favorably heard for his godthe word of God is alive and exerts ly fear. 8 Although he was a Son. power and is sharper than any two- he learned obedience from the edged sword and pierces even to things he suffered; 9 and after he the dividing of soul and spirit, and had been made perfect he became of joints and [their] marrow, and responsible for everlasting salva-[is] able to discern thoughts and tion to all those obeying him, intentions of [the] heart. 13 And 10 because he has been specifithere is not a creation that is not cally called by God a high priest manifest to his sight, but all things according to the manner of Mel-

that they could not enter in be- the eyes of him with whom we have an accounting.

14 Seeing, therefore, that we have a great high priest who has passed through the heavens. Jesus the Son of God, let us hold onto [our] confessing of [him]. 15 For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. 16 Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time.

5 For every high priest taken from among men is appointed in beignorant and erring ones since he 6 Since, therefore, it remains for also is surrounded with his own

4 Also, a man takes this honor, glorified by him] who spoke with

7 In the days of his flesh [Christ] offered up supplications 11 Let us therefore do our ut- and also petitions to the one who are naked and openly exposed to chize dek.

milk, not solid food. 13 For every- promises. one that partakes of milk is unacquainted with the word of rightsolid food belongs to mature peotheir perceptive powers trained to

6 For this reason, now that we have left the primary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God. 2 the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment. 3 And this we will do.

if God indeed permits.

4 For it is impossible as regards those who have once for all been enlightened, and who have tasted the heavenly free gift, and who have become partakers of holy spirit. 5 and who have tasted the fine word of God and powers of the coming system of things. 6 but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame. 7 For example, the ground that drinks in the rain which often comes upon it, and that then brings forth vegetation suitable to those for whom it is a blessing from God. 8 But if it produces thorns and thistles, it is rejected and is near to being cursed: and it ends up with being burned.

9 However, in your case, beloved speaking in this way. 10 For God remains a priest perpetually. YOUR work and the love you showed man was to whom Abraham, the

11 Concerning him we have much | for his name, in that you have to say and hard to be explained, ministered to the holy ones and since you have become dull in your continue ministering. 11 But we hearing. 12 For, indeed, although desire each one of you to show the you ought to be teachers in view of same industriousness so as to have the time, you again need someone the full assurance of the hope down to teach you from the beginning to the end, 12 in order that you the elementary things of the sa- may not become sluggish, but be cred pronouncements of God: and imitators of those who through you have become such as need faith and patience inherit the

13 For when God made his promise to Abraham, since he could not eousness, for he is a babe. 14 But swear by anyone greater, he swore by himself, 14 saying: "Assuredly ple to those who through use have in blessing I will bless you, and in multiplying I will multiply you." distinguish both right and wrong. 15 And thus after [Abraham] had shown patience, he obtained I this I promise. 16 For men swear by the one greater, and their oath is the end of every dispute, as it is a legal guarantee to them. 17 In this manner God, when he purposed to demonstrate more abundantly to the heirs of the promise the unchangeableness of his counsel. stepped in with an oath, 18 in order that, through two unchangeable things in which it is impossible for God to lie, we who have fled to the refuge may have strong encouragement to lay hold on the hope set before us. 19 This [hope] we have as an anchor for the soul. both sure and firm, and it enters in within the curtain, 20 where a forerunner has entered in our behalf, Jesus, who has become a high priest according to the manner of Mel·chiz'e·dek forever.

7 For this Mel·chiz'e dek, king of Sa'lem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him 2 and to whom Abraalso cultivated, receives in return ham apportioned a tenth from all things, is first of all, by translation, "King of Righteousness," and is then also king of Sa'lem, that is, "King of Peace." 3 In being fatherless, motherless, without geneones, we are convinced of better alogy, having neither a beginning of things and things accompanied days nor an end of life, but having with salvation, although we are been made like the Son of God, he

is not unrighteous so as to forget 4 BEHOLD, then, how great this

family head, gave a tenth out of the ness and ineffectiveness. 19 For chief spoils. 5 True, the men from the Law made nothing perfect, but the sons of Le'vi who receive their the bringing in besides of a better priestly office have a commandment hope did, through which we are to collect tithes from the people drawing near to God. 20 Also, to according to the Law, that is, the extent that it was not without a from their brothers, even if these sworn oath. 21 (for there are inhave issued from the loins of Abra- deed men that have become priests ham: 6 but the man who did not without a sworn oath, but there is tithes from Abraham and blessed One who said respecting him: "Jehim who had the promises. 7 Now hovah has sworn (and he will feel without any dispute, the less is no regret), 'You are a priest forblessed by the greater. 8 And in ever.") 22 to that extent also the one case it is men who are Jesus has become the one given dving that receive tithes, but in the in pledge of a better covenant. other case it is someone of whom 23 Furthermore, many had to beit is witnessed that he lives, 9 And, come priests [in succession] beif I may use the expression, through cause of being prevented by death Abraham even Le'vi who receives from continuing as such. 24 but tithes has paid tithes. 10 for he because of continuing alive forwas still in the loins of his fore- ever has his priesthood without any father when Mel-chize-dek met successors. 25 Consequently he is

11 If, then, perfection were really through the Levitical priesthood, him, because he is always alive to (for with it as a feature the people plead for them. were given the Law.) what further need would there be for another was suitable for us, loyal, guileless, priest to arise according to the undefiled separated from the sinmanner of Mel·chiz'e dek and not ners, and become higher than the said to be according to the manner heavens. 27 He does not need of Aaron? 12 For since the priest- daily, as those high priests do, to hood is being changed, there comes offer up sacrifices, first for his own to be of necessity a change also of sins and then for those of the peothe law. 13 For the man respect- ple: (for this he did once for all ing whom these things are said has time when he offered himself up;) been a member of another tribe, 28 for the Law appoints men high from which no one has officiated priests having weakness, but the at the altar. 14 For it is quite word of the sworn oath that came plain that our Lord has sprung up after the Law appoints a Son, who out of Judah, a tribe about which is perfected forever. Moses spoke nothing concerning

priests.

15 And it is still more abundantly clear that with a similarity to Melforever according to the manner of Mel·chiz'e·dek."

mandment on account of its weak- fer the gifts according to the Law,

trace his genealogy from them took one with an oath sworn by the able also to save completely those who are approaching God through

26 For such a high priest as this

8 Now as to the things being discussed this is the main point: We have such a high priest as this, and he has sat down at the right chize dek there arises another hand of the throne of the Majesty priest. 16 who has become such, in the heavens, 2 a public servant not according to the law of a com- of the holy place and of the true mandment depending upon the tent, which Jehovah put up, and flesh, but according to the power not man. 3 For every high priest of an indestructible life, 17 for in is appointed to offer both gifts and witness it is said: "You are a priest sacrifices; wherefore it was necessarv for this one also to have something to offer. 4 If, now, he were 18 Certainly, then, there occurs a upon earth, he would not be a setting aside of the preceding com- priest, there being [men] who of-

5 but which [men] are rendering hely place upon this earth. 2 For about to make the tent in comtern that was shown to you in the Most Holy." 4 This had a golden obtained a more excellent public overlaid all around with gold, in diator of a correspondingly better the manna and the rod of Aaron

does find fault with the people concerning these things. when he says: "'Look! There are will conclude with the house of Israel and with the house of Judah a new covenant: 9 not according to the covenant that I made with their forefathers in [the] day of of Egypt, because they did not continue in my covenant, so that I stopped earing for them,' says Jehovah."

established upon better promises.

10 "'For this is the covenant that I shall covenant with the house of Israel after those days,' says Jehovah, 'I will put my laws in their mind, and in their hearts I shall write them. And I will become their God, and they themselves will become my people.

and each one his brother, saying: "Know Jehovah!" For they will all [the] greatest one of them. 12 For I shall be merciful to their unrighteous deeds, and I shall by no means call their sins to mind any that have come to pass, through more."

13 In his saying "a new | covenant]" he has made the former one obsolete. Now that which is made obsolete and growing old is near to vanishing away.

sacred service in a typical represen- there was constructed a first tent tation and a shadow of the heav- [compartment] in which were the enly things; just as Moses, when lampstand and also the table and the display of the loaves; and it is pletion, was given the divine com- called "the Holy Place." 3 But bemand: For says he: "See that you hind the second curtain was the make all things after [their] pat- tent [compartment] called "the mountain." 6 But now Jesus has censer and the ark of the covenant service, so that he is also the me- which were the golden jar having covenant, which has been legally that budded and the tablets of the covenant: 5 but up above it were 7 For if that first covenant had the glorious cherubs overshadowing been faultless, no place would have the propitiatory [cover]. But now been sought for a second; 8 for he is not the time to speak in detail

6 After these things had been days coming, says Jehovah, and I constructed this way, the priests enter the first tent [compartment] at all times to perform the sacred services: 7 but into the second [compartment] the high priest alone enters once a year, not withmy taking hold of their hand to out blood, which he offers for himbring them forth out of the land self and for the sins of ignorance of the people. 8 Thus the holy spirit makes it plain that the way into the holy place had not vet been made manifest while the first tent was standing. 9 This very [tent] is an illustration for the appointed time that is now here, and in keeping with it both gifts and sacrifices are offered. However, these are not able to make the [man] doing sacred service perfect as respects his conscience. 10 but 11 "'And they will by no means have to do only with foods and teach each one his fellow citizen drinks and various baptisms. They were legal requirements pertaining to the flesh and were imposed until know me, from [the] least one to the appointed time to set things straight.

11 However, when Christ came as a high priest of the good things the greater and more perfect tent not made with hands, that is, not of this creation, 12 he entered, no. not with the blood of goats and of young bulls, but with his own blood. once for all time into the holy place 9 For its part, then, the former and obtained an everlasting deliver-[covenant] used to have ordi- ance [for us]. 13 For if the blood nances of sacred service and [its] of goats and of bulls and the ashes of a heifer sprinkled on those who the holy place from year to year [the] living God?

tor of a new covenant, in order the transgressions under the former covenant, the ones who have been called might receive the promise of the everlasting inheritance. 16 For where there is a covenant, the death of the [human] come, but not the very substance covenanter needs to be furnished. 17 For a covenant is valid over the same sacrifices from year to dead [victims], since it is not in year which they offer continually force at any time while the [hu- make those who approach perfect. man | covenanter is living. 18 Con- 2 Otherwise, would the [sacrifices] sequently neither was the former not have stopped being offered, be-[covenant] inaugurated without blood. 19 For when every commandment according to the Law had been spoken by Moses to all the of sins any more? 3 To the conpeople, he took the blood of the trary, by these sacrifices there is young bulls and of the goats with a reminding of sins from year to water and scarlet wool and hyssop year, 4 for it is not possible for and sprinkled the book itself and the blood of bulls and of goats to all the people, 20 saying: "This is take sins away. the blood of the covenant that God has laid as a charge upon you." giveness takes place.

that the typical representations of nor did you approve of sacrifices the things in the heavens should and offerings and whole burnt ofbe cleansed by these means, but the ferings and sin [offering]"-[sacriheavenly things themselves with fices that are offered according to sacrifices that are better than such the Law- 9 then he actually sacrifices. 24 For Christ entered, says: "Look! I am come to do your not into a holy place made with will." He does away with what is hands, which is a copy of the real- first that he may establish what is ity, but into heaven itself, now to second. 10 By the said "will" we appear before the person of God have been sanctified through the for us. 25 Neither is it in order offering of the body of Jesus Christ that he should offer himself often, once for all time. as indeed the high priest enters into 11 Also, every priest takes his

have been defiled sanctifies to the with blood not his own. 26 Otherextent of cleanness of the flesh, wise, he would have to suffer often 14 how much more will the blood from the founding of the world. of the Christ, who through an ever- But now he has manifested himself lasting spirit offered himself with- once for all time at the conclusion out blemish to God, cleanse our of the systems of things to put sin consciences from dead works that away through the sacrifice of himwe may render sacred service to self. 27 And as it is reserved for men to die once for all time, but 15 So that is why he is a media- after this a judgment, 28 so also the Christ was offered once for all that, because a death has occurred time to bear the sins of many; and for [their] release by ransom from the second time that he appears it will be apart from sin and to those earnestly looking for him for [their] salvation.

> 10 For since the Law has a shadow of the good things to of the things, [men] can never with cause those rendering sacred service who had been cleansed once for all time would have no consciousness

5 Hence when he comes into the world he says: "'Sacrifice and of-21 And he sprinkled the tent and fering you did not want, but you all the vessels of the public service prepared a body for me. 6 You did likewise with the blood. 22 Yes, not approve of whole burnt offernearly all things are cleansed with ings and sin [offering].' 7 Then I blood according to the Law, and said, 'Look! I am come (in the roll unless blood is poured out no for- of the book it is written about me) to do your will, O God.'" 8 After 23 Therefore it was necessary first saying: "You did not want

station from day to day to render disregarded the law of Moses dies public service and to offer the same without compassion, upon the testisacrifices often, as these are at no mony of two or three. 29 Of how time able to take sins away com- much more severe a punishment, pletely. 12 But this [man] offered do you think, will the man be one sacrifice for sins perpetually counted worthy who has trampled and sat down at the right hand of upon the Son of God and who has God, 13 from then on awaiting esteemed as of ordinary value the until his enemies should be placed blood of the covenant by which he as a stool for his feet. 14 For it is by one [sacrificial] offering that raged the spirit of undeserved kindhe has made those who are ness with contempt? 30 For we being sanctified perfect perpetually. know him that said: "Vengeance is 15 Moreover, the holy spirit also mine; I will recompense"; and bears witness to us, for after it has again: "Jehovah will judge his said: 16 "'This is the covenant people." 31 It is a fearful thing that I shall covenant toward them after those days,' says Jehovah. living God. 'I will put my laws in their hearts. them," 17 it says afterwards: "And I shall by no means call their sins and their lawless deeds to mind any more." 18 Now where there is forgiveness of these, there is no longer an offering for sin.

have boldness for the way of entry into the holy place by the blood of Jesus, 20 which he inaugurated for us as a new and living way through the curtain, that is, his flesh, 21 and since we have a great priest over the house of God. 22 let us approach with true hearts | Your freeness of speech, which has in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies in order that, after you have done bathed with clean water. 23 Let us hold fast the public declaration of our hope without wavering. for he is faithful that promised. 24 And let us consider one another to incite to love and fine works, righteous one will live by reason 25 not forsaking the gathering of ourselves together, as some have my soul has no pleasure in him." the custom, but encouraging one another, and all the more so as you behold the day drawing near.

26 For if we practice sin willfully after having received the accurate knowledge of the truth, there left, 27 but [there is] a certain fearful expectation of judgment and [there is] a fiery jealousy that had witness borne to them. is going to consume those in op- 3 By faith we perceive that the

was sanctified, and who has outto fall into the hands of [the]

32 However, keep on rememberand in their minds I shall write ing the former days in which, after you were enlightened, you endured a great contest under sufferings. 33 sometimes while you were being exposed as in a theater both to reproaches and tribulations, and sometimes while you became shar-19 Therefore, brothers, since we ers with those who were having such an experience, 34 For you both expressed sympathy for those in prison and joyfully took the plundering of your belongings, knowing you yourselves have a better and an abiding possession.

> 35 Do not, therefore, throw away a great reward to be paid it. 36 For you have need of endurance, the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while," and "he who is coming will arrive and will not delay." 38 "But my of faith," and, "if he shrinks back, 39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

11 Faith is the assured expecta-tion of things hoped for, the is no longer any sacrifice for sins evident demonstration of realities though not beheld. 2 For by means of this the men of old times

position. 28 Any man that has systems of things were put in order

by God's word, so that what is be-I saw them afar off and welcomed held has come to be out of things them and publicly declared that that do not appear.

sacrifice of greater worth than Cain. through which [faith] he had witrighteous. God bearing witness re-

nowhere to be found because God transference he had the witness that he had pleased God well. 6 Moreover, without faith it is impossible to please [him] well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.

7 By faith Noah, after being given divine warning of things not vet beheld, showed godly fear and constructed an ark for the saving of his household: and through this [faith] he condemned the world, and he became an heir of the righteousness that is according to faith.

8 By faith Abraham, when he was called, obeyed in going out into a place he was destined to receive as an inheritance; and he went out, although not knowing where he was going. 9 By faith he resided as an alien in the land of the promise as in a foreign land. and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise. 10 For he was awaiting the city having real foundations, the builder and maker of which [city] is God.

11 By faith also Sarah herself received power to conceive seed, even when she was past the age limit, since she esteemed him faithgood as dead, there were born sands that are by the seaside, innumerable.

fillment of the promises, but they of the reward. 27 By faith he left

they were strangers and temporary 4 By faith Abel offered God a residents in the land. 14 For those who say such things give evidence that they are earnestly seeking a ness borne to him that he was place of their own. 15 And yet, if they had indeed kept rememberspecting his gifts; and through it ing that [place] from which they he, although he died, yet speaks. had gone forth, they would have 5 By faith Enoch was transferred had opportunity to return. 16 But so as not to see death, and he was now they are reaching out for a better [place], that is, one belonghad transferred him; for before his ing to heaven. Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them.

> 17 By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises attempted to offer up [his] only-begotten [son], 18 although it had been said to him: "What will be called 'your seed' will be through Isaac." 19 But he reckoned that God was able to raise him up even from the dead: and from there he did receive him also in an illustrative way.

20 By faith also Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel: and he gave a command concerning his bones.

23 By faith Moses was hid for three months by his parents after his birth, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up. ful who had promised. 12 Hence refused to be called the son of the also from one [man], and him as daughter of Phar'aoh. 25 choosing to be ill-treated with the people [children] just as the stars of of God rather than to have the heaven for multitude and as the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than 13 In faith all these died, al- the treasures of Egypt; for he though they did not get the [ful- looked intently toward the payment Egypt, but not fearing the anger 12 So, then, because we have so of the king, for he continued 12 great a cloud of witnesses steadfast as seeing the One who surrounding us, let us also put off is invisible. 28 By faith he had every weight and the sin that easily celebrated the passover and the entangles us, and let us run with splashing of the blood, that the de- endurance the race that is set bestroyer might not touch their first- fore us, 2 as we look intently at born ones.

the Red Sea as on dry land, but was set before him he endured a on venturing out upon it the Egyp- torture stake, despising shame, and tians were swallowed up.

fell down after they had been en- sider closely the one who has encircled for seven days. 31 By faith dured such contrary talk by sinners Ra'hab the harlot did not perish against their own interests, that with those who acted disobediently, you may not get tired and give because she received the spies in out in your souls.

a peaceable way.

For the time will fail me if I go on to relate about Gid'e-on, Ba'rak, Samson, Jeph'thah, David as well as Samuel and the [other] prophets. 33 who through faith defeated kingdoms in conflict, effected righteousness, obtained promises, stopped the mouths of lions, 34 stayed the force of fire, escaped the edge of the sword, from a weak state were made powerful, became valiant in war, routed the armies of foreigners. 35 Women received their dead by tortured because they would not accept release by some ransom, in order that they might attain a better resurrection. 36 Yes, others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons, 37 They were stoned, they were tried, they slaughter with the sword, they went about in sheepskins, in goatskins, while they were in want, in tributhe world was not worthy of them. They wandered about in deserts and mountains and dens and caves of the earth.

they had witness borne to them through their faith, did not get the [fulfillment of the] promise, 40 as God foresaw something better that hang down and the enfeebled for us, in order that they might knees. 13 and keep making straight

the Chief Agent and Perfecter of 29 By faith they passed through our faith, Jesus. For the joy that has sat down at the right hand of 30 By faith the walls of Jer'i-cho the throne of God. 3 Indeed, con-

4 In carrying on your contest 32 And what more shall I say? against that sin you have never yet resisted as far as blood, 5 but you have entirely forgotten the exhortation which addresses you as sons: "My son, do not belittle [the] discipline from Jehovah, neither give out when you are corrected by him; 6 for whom Jehovah loves he disciplines: in fact, he scourges every one whom he re-

ceives as a son."

7 It is for discipline you are enduring. God is dealing with you as with sons. For what son is he resurrection; but other [men] were that a father does not discipline? 8 But if you are without the discipline of which all have become partakers, you are really illegitimate children, and not sons. 9 Furthermore, we used to have fathers who were of our flesh to discipline us, and we used to give them respect, Shall we not much were sawn asunder, they died by more subject ourselves to the Father of our spiritual life and live? 10 For they for a few days used to discipline us according to what lation, under ill-treatment; 38 and seemed good to them, but he does so for our profit that we may partake of his holiness. 11 True, no discipline seems for the present to be joyous, but grievous; yet 39 And yet all these, although afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness,

12 Hence straighten up the hands not be made perfect apart from us, paths for your feet, that what is lame may not be put out of joint, saying: "Yet once more I will set but rather that it may be healed, in commotion not only the earth 14 Pursue peace with all people, and but also the heaven." 27 Now the the sanctification without which expression "Yet once more" signifies fully watching that no one may be shaken as things that have been deprived of the undeserved kind- made, in order that the things trouble and that many may not to receive a kingdom that cannot be defiled by it: 16 that there may be shaken, let us continue to have Esau, who in exchange for one meal sacred service with godly fear and 17 For you know that afterward consuming fire. also when he wanted to inherit also when he wanted to inherit the blessing he was rejected, for, 13 Let your brotherly love continue. 2 Do not forget hosalthough he earnestly sought a change of mind with tears, he found no place for it.

18 For you have not approached that which can be felt and which been bound with them, and those has been set aflame with fire, and being ill-treated, since you youra dark cloud and thick darkness selves also are still in a body. and a tempest, 19 and the blare of 4 Let marriage be honorable among a trumpet and the voice of words; all, and the marriage bed be withon hearing which voice the people out defilement, for God will judge implored that no word should be added to them. 20 For the command was not bearable to them: "And if a beast touches the mountain, it must be stoned." 21 Also, For he has said: "I will by no the display was so fearsome that Moses said: "I am fearful and forsake you." 6 So that we may trembling." 22 But you have ap- be of good courage and say: "Jehoproached a Mount Zion and a city of [the] living God, heavenly Jerusalem, and myriads of angels, 23 in general assembly, and the ing the lead among you, who have congregation of the first-born who spoken the word of God to you, have been enrolled in the heavens, and as you contemplate how [their] and God the Judge of all, and the conduct turns out imitate [their] spiritual lives of righteous ones who faith. have been made perfect, 24 and Jesus the mediator of a new covenant, and the blood of sprinkling, which speaks in a better way than Abel's [blood].

from him who is speaking. For if not by eatables, by which those who they did not escape who begged off from him who was giving divine not been benefited. warning upon earth, much more shall we not if we turn away from those who do sacred service at the him who speaks from the heavens, tent have no authority to eat. 26 At that time his voice shook 11 For the bodies of those animals the earth, but now he has promised, whose blood is taken into the holy

no man will see the Lord, 15 care- the removal of the things being ness of God: that no poisonous not being shaken may remain. root may spring up and cause 28 Wherefore, seeing that we are be no fornicator nor anyone not undeserved kindness, through which appreciating sacred things, like we may acceptably render God gave away his rights as first-born. awe. 29 For our God is also a

> pitality, for through it some, unknown to themselves, entertained angels. 3 Keep in mind those in prison bonds as though you have fornicators and adulterers. 5 Let [YOUR] manner of life be free of the love of money, while you are content with the present things. means leave you nor by any means vah is my helper; I will not be afraid. What can man do to me?"

> 7 Remember those who are tak-

8 Jesus Christ is the same yesterday and today, and forever.

9 Do not be carried away with various and strange teachings; for it is fine for the heart to be given 25 See that you do not beg off firmness by undeserved kindness, occupy themselves with them have

10 We have an altar from which

place by the high priest for sin science, as we wish to conduct are burned up outside the camp, ourselves honestly in all things. 12 Hence Jesus also, that he might 19 But I exhort you more espesanctify the people with his own cially to do this, that I may be blood, suffered outside the gate. restored to you the sooner. 13 Let us, then, go forth to him outside the camp, bearing the re- who brought up from the dead proach he bore, 14 for we do not the great shepherd of the sheep have here a city that continues, with the blood of an everlasting but we are earnestly seeking the covenant, our Lord Jesus, 21 equip one to come. 15 Through him let you with every good thing to do us always offer to God a sacrifice his will, performing in us through of praise, that is, the fruit of lips Jesus Christ that which is wellwhich make public declaration to pleasing in his sight; to whom be his name. 16 Moreover, do not the glory forever and ever. Amen. forget the doing of good and the sharing of things with others, for to bear with this word of encouragewith such sacrifices God is well ment, for I have, indeed, composed pleased.

taking the lead among you and Timothy has been released, with be submissive, for they are keeping whom, if he comes quite soon, I watch over your souls as those who shall see you. will render an account; that they may do this with joy and not with who are taking the lead among sighing, for this would be damag- you and to all the holy ones. Those

ing to you.

18 Carry on prayer for us, for 25 The undeserved kindness be we trust we have an honest con- with all of you.

20 Now may the God of peace,

22 Now I exhort you, brothers, a letter to you in few words. 17 Be obedient to those who are 23 Take note that our brother

> 24 Give my greetings to all those in Italy send you their greetings.

THE LETTER OF JAMES 1 James, a slave of God and of a wave of the sea driven by the twelve tribes that are scattered let not that man suppose that he

Greetings!

2 Consider it all joy, my brothers, steady in all his ways. when you meet with various trials, tested quality of your faith works rich one over his humiliation, beout endurance. 4 But let endur- cause like a flower of the vegetation ance have its work complete, that he will pass away. 11 For the you may be complete and sound in sun rises with its burning heat all respects, not lacking in any- and withers the vegetation, and thing.

in wisdom, let him keep on asking So, too, the rich man will fade God, for he gives generously to all away in his ways of life. and without reproaching; and it 12 Happy is the man that keeps

[the] Lord Jesus Christ, to the wind and blown about. 7 In fact, will receive anything from Jehovah: 8 he is an indecisive man, un-

9 But let the lowly brother exult 3 knowing as you do that this over his exaltation, 10 and the its flower drops off and the beauty 5 So, if any one of you is lacking of its outward appearance perishes.

will be given him. 6 But let him on enduring trial, because on bekeep on asking in faith, not doubt- coming approved he will receive ing at all, for he who doubts is like the crown of life, which Jehovah

promised to those who continue | widows in their tribulation, and to loving him. 13 When under trial. let no one say: "I am being tried by God." For with evil things God cannot be tried nor does he himself try anyone. 14 But each one is tried by being drawn out and enticed by his own desire. 15 Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished. brings forth death.

16 Do not be misled, my beloved brothers. 17 Every good gift and every perfect present is from above, for it comes down from the Father of the [celestial] lights, and with him there is not a variation of the turning of the shadow. 18 Because he willed it, he brought us forth by the word of truth, for us to be certain first fruits of his

creatures.

19 Know this, my beloved brothers. Every man must be swift about hearing, slow about speaking, slow about wrath: 20 for man's wrath does not work out God's righteousness. 21 Hence put away all filthiness and that superfluous thing. badness, and accept with mildness the implanting of the word which is able to save your souls.

22 However, become doers of the word, and not hearers only, deceiving yourselves with false reasoning. 23 For if anyone is a hearer of the word, and not a doer, this one is like a man looking at his natural face in a mirror. 24 For he looks at himself, and off he goes and immediately forgets what sort of man he is. 25 But he who peers into the perfect law that belongs to freedom and who persists in [it], this [man], because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing [it].

26 If any man seems to himself to be a formal worshiper and yet does not bridle his tongue, but goes on deceiving his own heart. this man's form of worship is futile. 27 The form of worship that is clean and undefiled from the standpoint of our God and Father people. 13 For the one that does

keep oneself without spot from the world.

- 1 My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of favoritism, are you? 2 For, if a man with gold rings on his fingers and in splendid clothing enters into a gathering of you, but a poor [man] in filthy clothing also enters, 3 yet you look with favor upon the one wearing the splendid clothing and say: "You take this seat here in a fine place," and you say to the poor one: "You keep standing," or: "Take that seat there under my footstool," 4 you have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so?
- 5 Listen, my beloved brothers. God chose the ones who are poor respecting the world to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not? 6 You, though, have dishonored the poor [man]. The rich oppress you, and they drag you before law courts, do they not? 7 They blaspheme the fine name by which you were called, do they not? 8 If, now, you practice carrying out the kingly law according to the scripture: "You must love your neighbor as yourself," you are doing quite well. 9 But if you continue showing favoritism, you are working a sin, for you are reproved by the law as transgressors.

10 For whoever observes all the Law but makes a false step in one point, he has become an offender against them all. II For he who said: "You must not commit adultery," said also: "You must not murder." If, now, you do not commit adultery but you do murder, you have become a transgressor of law. 12 Keep on speaking in such a way and keep on doing in such a way as those do who are going to be judged by the law of a free is this; to look after orphans and not practice mercy will have [his]

can it? 15 If a brother or a sister at the helm wishes. is dead in itself.

show you my faith by my works," he had offered up Isaac his son mouth come forth blessing and upon the altar? 22 You behold cursing. that [his] faith worked along with his works and by [his] works [his] for these things to go on occurfaith was perfected, 23 and the ring this way. 11 A fountain does scripture was fulfilled which says: "Abraham put faith in Jehovah, to bubble out of the same openand it was counted to him as ing. does it? 12 My brothers, a fig righteousness," and he came to be called "Jehovah's friend."

24 You see that a man is to be declared righteous by works, and harlot declared righteous by works, after she had received the mesthe body without spirit is dead, so also faith without works is dead. 3 Not many of you should become teachers, my brothers. heavier judgment. 2 For we all and every vile thing are. stumble many times. If anyone does

judgment without mercy. Mercy them to obey us, we manage also exults triumphantly over judgment, their whole body, 4 Look! Even 14 Of what benefit is it, my boats, although they are so big and brothers if a certain one says he are driven by hard winds, are has faith but he does not have steered by a very small rudder to works? That faith cannot save him, where the inclination of the man

is in a naked state and lacking 5 So. too, the tongue is a little the food sufficient for the day, member and yet makes great brags. 16 yet a certain one of you says Look! How little a fire it takes to them: "Go in peace, keep warm to set so great a woodland on fire! and well fed," but you do not give 6 Well, the tongue is a fire. The them the necessities for [their] tongue is constituted a world of body, of what benefit is it? 17 Thus, unrighteousness among our memtoo, faith, if it does not have works, bers, for it spots up all the body and sets the wheel of natural life aflame 18 Nevertheless, a certain one and it is set aflame by Gehenna. will say: "You have faith, and I 7 For every species of wild beast have works. Show me your faith as well as bird and creeping thing apart from the works, and I shall and sea creature is to be tamed and has been tamed by humankind. 19 You believe there is one God. 8 But the tongue, not one of mando you? You are doing quite well, kind can get it tamed. An unruly And yet the demons believe and injurious thing, it is full of deathshudder. 20 But do you care to dealing poison. 9 With it we bless know, O empty man, that faith Jehovah, even [the] Father, and apart from works is inactive? yet with it we curse men who have 21 Was not Abraham our father come into existence "in the likedeclared righteous by works after ness of God," 10 Out of the same

> It is not proper, my brothers. not cause the sweet and the bitter tree cannot produce olives or a vine figs, can it? Neither can salt water produce sweet water.

13 Who is wise and understandnot by faith alone. 25 In the same ing among you? Let him show out manner was not also Ra'hab the of his fine conduct his works with a meekness that belongs to wisdom. 14 But if you have bitter jealousy sengers hospitably and sent them and contentiousness in your hearts, out by another way? 26 Indeed, as do not be bragging and lying against the truth. 15 This is not the wisdom that comes down from above. but is [the] earthly, animal, demonic. 16 For where jealousy and knowing that we shall receive contentiousness are, there disorder

17 But the wisdom from above not stumble in word, this one is a is first of all chaste, then peaceperfect man, able to bridle also able, reasonable, ready to obey, full [his] whole body. 3 If we put of mercy and good fruits, not makbridles in the mouths of horses for ing partial distinctions, not hypo-

critical. 18 Moreover, the fruit of save and to destroy, But you, who righteousness has its seed sown un- are you to be judging [your] der peaceful conditions for those neighbor? who are making peace.

4 From what source are there wars and from what source are there fights among you? Are they not from this source, namely, from your cravings for sensual pleasure that carry on a conflict in your members? 2 You desire, and vet you do not have. You go on murdering and coveting, and yet you are not able to obtain. You go on fighting and waging war. You do not have because of your not asking. 3 You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend [it] upon your cravings for sensual pleasure.

4 Adulteresses, do you not know is enmity with God? Whoever, therefore, wants to be a friend of your outer garments have become the world is constituting himself moth-eaten. 3 Your gold and silan enemy of God, 5 Or does it ver are rusted away, and their rust seem to you that the scripture will be as a witness against you and says to no purpose: "It is with a will eat your fleshy parts. Sometendency to envy that the spirit thing like fire is what you have which has taken up residence with- stored up in the last days. 4 Look! in us keeps longing"? 6 However, The wages due the workers who the undeserved kindness which he harvested your fields but which are he gives undeserved kindness to the of the reapers have entered into the humble ones."

to God: but oppose the Devil, and and have gone in for sensual he will flee from you. 8 Draw pleasure. You have fattened your close to God, and he will draw hearts on the day of slaughter. close to you. Cleanse your hands, 6 You have condemned, you have you sinners, and purify your hearts, murdered the righteous one. Is he you indecisive ones. 9 Give way to not opposing you? misery and mourn and weep. Let 7 Exercise patience, therefore, YOUR laughter be turned into brothers, until the presence of the mourning, and [your] joy into Lord, Look! The farmer keeps dejection. 10 Humble yourselves in waiting for the precious fruit of the eyes of Jehovah, and he will the earth, exercising patience over exalt you.

another, brothers. He who speaks patience; make your hearts firm, against a brother or judges his because the presence of the Lord brother speaks against law and has drawn close. judges law. Now if you judge law, 9 Do not heave sighs against one you are, not a doer of law, but a another, brothers, so that you giver and judge, he who is able to Judge is standing before the doors.

13 Come, now, you who say: "Today or tomorrow we will journey to this city and will spend a year there, and we will engage in business and make profits." 14 whereas you do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing. 15 Instead, you ought to say: "If Jehovah wills. we shall live and also do this or that." 16 But now you take pride in your self-assuming brags. All such taking of pride is wicked. 17 Therefore, if one knows how to do what is right and vet does not do it, it is a sin for him.

5 Come, now, you rich [men], weep, howling over your misthat the friendship with the world eries that are coming upon you. 2 Your riches have rotted, and gives is greater. Hence it says: held up by you, keep crying out, "God opposes the haughty ones, but and the calls for help on the part ears of Jehovah of armies. 5 You 7 Subject yourselves, therefore, have lived in luxury upon the earth

it until he gets the early rain and 11 Quit speaking against one the late rain. 8 You too exercise

judge. 12 One there is that is law- do not get judged. Look! The

11 Look! We pronounce happy be forgiven him. those who have endured. You have 16 Therefore openly confess your heard of the endurance of Job and sins to one another and pray for

brothers, stop swearing, yes, either feelings like ours, and yet in prayer by heaven or by earth or by any he prayed for it not to rain; and other oath. But let your Yes mean it did not rain upon the land for Yes, and your No, No, so that you three years and six months. 18 And do not fall under judgment.

in affection and merciful.

among you? Let him carry on its fruit. prayer. Is there anyone in good 19 My brothers, if anyone among with oil in the name of Jehovah, a multitude of sins.

10 Brothers, take as a pattern of 15 And the prayer of faith will the suffering of evil and the exer- make the indisposed one well, and cising of patience the prophets, Jehovah will raise him up. Also, who spoke in the name of Jehovah. if he has committed sins, it will

have seen the outcome Jehovah one another, that you may get gave, that Jehovah is very tender healed. A righteous man's supplication, when it is at work, has much 12 Above all things, though, my force. 17 E-li'jah was a man with he prayed again, and the heaven 13 Is there anyone suffering evil gave rain and the land put forth

spirits? Let him sing psalms. 14 Is you is misled from the truth and there anyone sick among you? Let another turns him back, 20 know him call the older men of the con- that he who turns a sinner back gregation to [him], and let them from the error of his way will save pray over him, greasing [him] his soul from death and will cover

tara videlfi tara yewa haran eu 23 ° / 1 mou ta a a bara eta vanara ma

## THE FIRST OF PETER

Peter, an apostle of Jesus Christ, greatly rejoicing, though for a little to the temporary residents while at present, if it must be, you with the blood of Jesus Christ:

peace be increased to you.

Christ from the dead, 4 to an in- your souls. corruptible and undefiled and unfading inheritance. It is reserved a diligent inquiry and a careful in the heavens for you, 5 who are search were made by the prophets being safeguarded by God's power who prophesied about the unthrough faith for a salvation ready deserved kindness meant for you. to be revealed in the last period 11 They kept on investigating what of time. 6 In this fact you are particular season or what sort of

scattered about in Pontus, Ga-la'- have been grieved by various trials. tia, Cap·pa·do'ci·a, Asia, and Bi- 7 in order that the tested quality thyn'i-a, to the ones chosen 2 ac- of your faith, of much greater cording to the foreknowledge of value than gold that perishes de-God the Father, with sanctification spite its being proved by fire, may by the spirit, for the purpose of be found a cause for praise and their being obedient and sprinkled glory and honor at the revelation of Jesus Christ. 8 Though you May undeserved kindness and never saw him, you love him. Though you are not looking upon 3 Blessed be the God and Father him at present, yet you exercise of our Lord Jesus Christ, for ac- faith in him and are greatly recording to his great mercy he gave joicing with an unspeakable and us a new birth to a living hope glorified joy, 9 as you receive the through the resurrection of Jesus end of YOUR faith, the salvation of

10 Concerning this very salvation

[season] the spirit in them was incorruptible [reproductive] seed, indicating concerning Christ when through the word of [the] living it was bearing witness beforehand about the sufferings for Christ and about the glories to follow these. 12 It was revealed to them that, not to themselves, but to you, they were ministering the things that have now been announced to you through those who have declared the good news to you with holy spirit sent forth from heaven. Into these very things angels are desiring to peer.

13 Hence brace up your minds for activity, keep your senses completely; set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ. 14 As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, 15 but, in accord with the Holy One who called you, do you also become holy yourselves in all [your] conduct, 16 because it is written: "You must be holy, because I am holy."

17 Furthermore, if you are calling upon the Father who judges Zion a stone, chosen, a foundation impartially according to each one's work, conduct vourselves with fear during the time of your alien means come to disappointment." residence. 18 For you know that 7 It is to you, therefore, that he it was not with corruptible things, is precious, because you are bewith silver or gold, that you were lievers; but to those not believing, delivered from your fruitless form "the identical stone that the buildof conduct received by tradition ers rejected has become [the] head from your forefathers. 19 But it of [the] corner," 8 and "a stone was with precious blood, like that of stumbling and a rock-mass of of an unblemished and spotless offense." These are stumbling belamb, even Christ's. 20 True, he cause they are disobedient to the was foreknown before the founding word. To this very end they were of the world, but he was made also appointed. 9 But you are "a manifest at the end of the times for the sake of you 21 who through holy nation, a people for special him are believers in God, the one who raised him up from the dead and gave him glory; so that your that called you out of darkness into faith and hope might be in God.

YOUR souls by [YOUR] obedience to God's people; you were those who the truth with unhypocritical brotherly love as the result, love one now those who have been shown another intensely from the heart, mercy. 23 For you have been given a new birth, not by corruptible, but by and temporary residents to keep

and enduring God. 24 For "all flesh is like grass, and all its glory is like a blossom of grass; the grass becomes withered, and the flower falls off. 25 but the saying of Jehovah endures forever." Well, this is the "saying," this which has been declared to you as good news.

9 Accordingly, put away all badaness and all deceitfulness and hypocrisy and envies and all sorts of backbiting, 2 [and,] as new-born infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation, 3 provided you have tasted that the Lord is kind.

4 Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, 5 you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 For it is contained in Scripture: "Look! I am laying in cornerstone, precious; and no one exercising faith in it will by any

chosen race, a royal priesthood, a possession, that you should declare abroad the excellencies" of the one his wonderful light. 10 For you 22 Now that you have purified were once not a people, but are now had not been shown mercy, but are

11 Beloved. I exhort you as aliens

abstaining from fleshly desires, like sheep, going astray; but now on a conflict against the soul, and overseer of your souls 12 Maintain Your conduct fine 9 In like manner, you wives, be in among the nations, that, in the against you as evildoers, they may as a result of your fine works of which they are evewitnesses glorify God in the day for [his] inspection.

13 For the Lord's sake subject vourselves to every human creation: whether to a king as being superior 14 or to governors as being sent by him to inflict punishment on evildoers but to praise doers of good. 15 For so the will of God is. that by doing good you may muzzle the ignorant talk of the unreasonable men. 16 Be as free people. and yet holding your freedom, not as a blind for badness, but as slaves of God. 17 Honor [men] of all sorts, have love for the whole association of brothers, be in fear of God, have honor for the king.

18 Let house servants be in subjection to [their] owners with all [due] fear, not only to the good and reasonable, but also to those because of conscience toward God. and being slapped, you endure it? Your prayers not to be hindered. But if, when you are doing good 8 Finally, all of you be likeis a thing agreeable with God.

mouth. 23 When he was being re- herit a blessing. viled, he did not go reviling in re- 10 For, "he that would love life turn. When he was suffering, he and see good days, let him restrain did not go threatening, but kept on his tongue from what is bad and committing himself to the one who [his] lips from speaking deception, judges righteously. 24 He himself 11 but let him turn away from bore our sins in his own body upon what is bad and do what is good: the stake, in order that we might be let him seek peace and pursue it. done with sins and live to right- 12 For [the] eyes of Jehovah are eousness. And "by his stripes you upon the righteous ones, and his were healed." 25 For you were ears are toward their supplication;

which are the very ones that carry you have returned to the shepherd

subjection to your own husthing in which they are speaking bands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of [their] wives, 2 because of having been eyewitnesses of your chaste conduct together with deep respect. 3 And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, 4 but let it be the secret person of the heart in the incorruptible [apparel] of the quiet and mild spirit, which is of great value in the eyes of God. 5 For so, too. formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands. 6 as Sarah used to obey Abraham, calling him "lord." And you have become her children, provided you keep on doing good and not fearing any cause for terror.

7 You husbands, continue dwellhard to please. 19 For if someone, ing in like manner with them according to knowledge assigning bears up under grievous things and them honor as to a weaker vessel, suffers unjustly, this is an agree- the feminine one, since you are able thing. 20 For what merit is also heirs with them of the unthere in it if, when you are sinning deserved favor of life, in order for

and you suffer, you endure it, this minded, showing fellow feeling, having brotherly affection, tenderly 21 In fact, to this [course] you compassionate, humble in mind, were called, because even Christ 9 not paying back injury for insuffered for you, leaving you a jury or reviling for reviling, but, to model for you to follow his steps the contrary, bestowing a blessing, closely. 22 He committed no sin, because you were called to this nor was deception found in his [course], so that you might in-

but [the] face of Jehovah is time in the flesh, no more for the against those doing bad things."

will harm you if you become zealous for what is good? 14 But even out the will of the nations when if you should suffer for the sake you proceeded in deeds of loose of righteousness, you are happy. However, the object of their fear do not you fear, neither become agitated. 15 But sanctify the Christ as Lord in your hearts, always ready to make a defense before of debauchery, they are puzzled and everyone that demands of you a reason for the hope in you, but doing so together with a mild tem- account to the one ready to judge per and deep respect.

that in the particular in which you news was declared also to the dead, are spoken against they may get that they might be judged as to ashamed who are speaking slightingly of your good conduct in men but might live as to the spirit connection with Christ. 17 For it from the standpoint of God. is better to suffer because you are doing good, if the will of God wishes drawn close. Be sound in mind, it, than because you are doing evil. 18 Why, even Christ died once for all time concerning sins, a righteous [person] for unrighteous ones. that he might lead you to God, he being put to death in the flesh, but one another without grumbling. being made alive in the spirit. 10 In proportion as each one has 19 In this [state] also he went his way and preached to the spirits in prison, 20 who had once been of God's undeserved kindness exdisobedient when the patience of God was waiting in Noah's days, while the ark was being constructed. in which a few people, that is, eight souls, were carried safely him minister] as dependent on the through the water.

21 That which corresponds to this is also now saving you, namely, baptism, (not the putting away of the filth of the flesh, but the request made to God for a good conscience.) through the resurrection of Jesus Christ. 22 He is at God's right hand, for he went his way to heaven; and angels and authorities and powers were made subject to him. - an maybe earl new on ordivid

Therefore since Christ suffered selves with the same mental disposition; because the person that you are being reproached for the has suffered in the flesh has de- name of Christ, you are happy, besisted from sins. 2 to the end that cause the [spirit] of glory, even the he may live the remainder of [his] spirit of God, is resting upon you.

desires of men, but for God's will. 13 Indeed, who is the man that 3 For the time that has passed by is sufficient for you to have worked conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. 4 Because you do not continue running with them in this course to the same low sink go on speaking abusively of you. 5 But these people will render an those living and those dead. 6 In 16 Hold a good conscience, so fact, for this purpose the good the flesh from the standpoint of

> 7 But the end of all things has therefore, and be vigilant with a view to prayers. 8 Above all things, have intense love for one another, because love covers a multitude of sins. 9 Be hospitable to received a gift, use it in ministering to one another as fine stewards pressed in various ways. 11 If anyone speaks, let him speak as it were [the] sacred pronouncements of God; if anyone ministers, [let strength that God supplies; so that in all things God may be glorified through Jesus Christ. The glory and the might are his forever and

ever. Amen.

12 Beloved ones, do not be puzzled at the burning among you, which is happening to you for a trial, as though a strange thing were befalling you. 13 On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ, that you may in the flesh, you too arm your- rejoice and be overjoyed also during the revelation of his glory. 14 If suffers] as a Christian, let him not ones. feel shame, but let him keep on 6 Humble yourselves, therefore, the judgment to start with the 7 while you throw all your anxhouse of God. Now if it starts first jety upon him, because he cares with us, what will the end be of for you. 8 Keep your senses, be those who are not obedient to the watchful. Your adversary, the Devgood news of God? 18 "And if the il, walks about like a roaring righteous [man] is being saved with lion, seeking to devour [someone]. difficulty, where will the ungodly 9 But take your stand against him, mony with the will of God keep on the entire association of your

even of the glory that is to be revealed: 2 Shepherd the flock of

good.

5 In like manner, you younger with a kiss of love. men, be in subjection to the older | May all of you who are in union

15 However, let none of you suf-I with lowliness of mind toward one fer as a murderer or a thief or an another, because God opposes the evildoer or as a busybody in other haughty ones, but he gives unpeople's matters, 16 But if the deserved kindness to the humble

glorifying God in this name, under the mighty hand of God. 17 For it is the appointed time for that he may exalt you in due time: [man] and the sinner make a solid in the faith, knowing that showing?" 19 So. then, also let the same things in the way of sufthose who are suffering in har- ferings are being accomplished in commending their souls to a faith- brothers in the world. 10 But. aftful Creator while they are doing er you have suffered a little while. the God of all undeserved kindness. Therefore, to the older men who called you to his everlasting among you I give this exhortation, for I too am an older man himself finish your training, he will like them and a witness of the make you firm, he will make you sufferings of the Christ, a sharer strong. 11 To him be the might forever, Amen.

12 Through Sil·va'nus, a faithful God in Your care, not under com- brother, as I account him. I have pulsion, but willingly; neither for written you in few [words], to give love of dishonest gain, but eagerly: encouragement and an earnest wit-3 neither as lording it over those ness that this is the true undeserved who are God's inheritance, but be- kindness of God; in which stand coming examples to the flock, firm. 13 She who is in Babylon, a 4 And when the chief shepherd has chosen one like [You], sends You been made manifest, you will re- her greetings, and so does Mark ceive the unfadable crown of glory, my son, 14 Greet one another

men. But all of you gird yourselves | with Christ have peace. Resource of a pulvia wan cale at al

and the state of most main to Great the a wood con-terms makeful make the not be pro-THE SECOND OF

section, one the real section and the real section and the section and

### PETER

privilege with ours, by the right- godly devotion, through the accuior Jesus Christ:

accurate knowledge of God and of very grand promises, that through

Simon Peter, a slave and apostle Jesus our Lord, 3 forasmuch as of Jesus Christ, to those who his divine power has given us freely have obtained a faith, held in equal all the things that concern life and eousness of our God and [the] Sav- rate knowledge of the one who called us through glory and virtue. 2 May undeserved kindness and 4 Through these things he has peace be increased to you by an freely given us the precious and

these you may become sharers in when words such as these were divine nature, having escaped from borne to him by the magnificent the corruption that is in the world glory: "This is my son, my beloved, through fust.

YOUR contributing in response all from heaven while we were with earnest effort, supply to your faith him in the holy mountain. virtue, to [YOUR] virtue knowledge, 6 to [YOUR] knowledge self-control, prophetic word [made] more sure; to [your] self-control endurance, and you are doing well in paying to [your] endurance godly de- attention to it as to a lamp shining votion. 7 to [YOUR] godly devo- in a dark place, until day dawns tion brotherly affection, to [Your] brotherly affection love. 8 For if 20 For you know this first, that these things exist in you and overflow, they will prevent you from from any private interpretation. being either inactive or unfruitful 21 For prophecy was at no time regarding the accurate knowledge brought by man's will, but men of our Lord Jesus Christ.

9 For if these things are not along by holy spirit.

present in anyone, he is blind, shutting his eyes [to the light], and has become forgetful of his ple, as there will also be false cleansing from his sins of long ago. teachers among you. These very 10 For this reason, brothers, all ones will quietly bring in destructhe more do your utmost to make the calling and choosing of you owner that bought them, bringing sure for yourselves; for if you keep speedy destruction upon themselves. on doing these things you will by 2 Furthermore, many will follow no means ever fail. 11 In fact, their acts of loose conduct, and on thus there will be richly supplied to you the entrance into the everlasting kingdom of our Lord and Sav- 3 Also, with covetousness they will ior Jesus Christ.

posed always to remind you of from of old is not moving slowly, these things, although you know and the destruction of them is not [them] and are firmly set in the slumbering. truth that is present [in you]. 13 But I consider it right, as long back from punishing the angels as I am in this tabernacle, to rouse that sinned, but, by throwing them you up by way of reminding you, into Tar'ta-rus, delivered them to 14 knowing as I do that the put- pits of dense darkness to be reting off of my tabernacle is soon to served for judgment; 5 and he did be, just as also our Lord Jesus not hold back from punishing an Christ signified to me. 15 So I will do my utmost also at every time that, after my departure, you seven others when he brought a may be able to make mention of deluge upon a world of ungodly these things for yourselves.

artfully contrived false stories that ashes he condemned them, setting we acquainted you with the power a pattern for ungodly persons of and presence of our Lord Jesus things to come; 7 and he deliv-Christ, but it was by having be- ered righteous Lot, who was greatly come eyewitnesses of his magnifi- distressed by the indulgence of the cence. 17 For he received from law-defying people in loose con-

whom I myself have approved." 5 Yes, for this very reason, by 18 Yes, these words we heard borne

> 19 Consequently we have the and a daystar rises, in your hearts. no prophecy of Scripture springs spoke from God as they were borne

2 However, there also came to be false prophets among the peotive sects and will disown even the account of these the way of the truth will be spoken of abusively. exploit you with counterfeit words. 12 For this reason I shall be dis- But as for them, the judgment

> 4 Certainly if God did not hold ancient world, but kept Noah, a

preacher of righteousness, safe with people: 6 and by reducing the 16 No. it was not by following cities Sod'om and Go mor'rah to

God the Father honor and glory, duct 8 for that righteous man

dwelling among them from day to they are promising them freedom. day was tormenting his righteous they themselves are existing as soul by reason of their lawless slaves of corruption. For whoever is deeds- 9 Jehovah knows how to overcome by another is enslaved by deliver people of godly devotion this one, 20 Certainly if, after out of trial, but to reserve un- having escaped from the defilerighteous people for the day of ments of the world by an accurate judgment to be cut off. 10 especially, however, those who go on Jesus Christ, they get involved after flesh with the desire to defile again with these very things and fit1 and who look down on lordship.

Daring, self-willed, they do not tremble at glorious ones but speak abusively, 11 whereas angels, al- been better for them not to have though they are greater in strength accurately known the path of rightand power, do not bring against them an accusation in abusive accurately to turn away from the terms, [not doing so] out of respect for Jehovah. 12 But these them. 22 The saying of the true [men], like unreasoning animals proverb has happened to them: born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own [course of] destruction, ward for wrongdoing.

unrestrained delight in their deceptive teachings while feasting towho loved the reward of wrong- creation's beginning." doing, 16 but got a reproof for his own violation of what was right. A voiceless beast of burden, making utterance with the voice of a man, hindered the prophet's pactly out of water and in the mad course.

of darkness has been reserved. just escaping from people who con- ungodly men.

by what he saw and heard while duct themselves in error. 19 While knowledge of the Lord and Savior are overcome, the final conditions have become worse for them than the first. 21 For it would have eousness than after knowing it holy commandment delivered to "The dog has returned to its own vomit, and the sow that was bathed to rolling in the mire."

9 Beloved ones, this is now the e second letter I am writing you, 13 wronging themselves as a re- in which, as in my first one, I am arousing your clear thinking facul-They consider luxurious living in ties by way of a reminder, 2 that the daytime a pleasure. They are you should remember the sayings spots and blemishes, indulging with previously spoken by the holy prophets and the commandment of the Lord and Savior through your gether with you. 14 They have apostles. 3 For you know this eves full of adultery and unable to first, that in the last days there desist from sin, and they entice un- will come ridiculers with their ridsteady souls. They have a heart icule, proceeding according to their trained in covetousness. They are own desires 4 and saying: "Where accursed children. 15 Abandoning is this promised presence of his? the straight path, they have been Why, from the day our forefathers misled. They have followed the fell asleep [in death], all things path of Ba'laam, [the son] of Be'or, are continuing exactly as from

5 For, according to their wish, this fact escapes their notice, that there were heavens from of old and an earth standing commidst of water by the word of 17 These are fountains without God; 6 and by those [means] water, and mists driven by a violent the world of that time suffered destorm, and for them the blackness struction when it was deluged with water. 7 But by the same word 18 For they utter swelling expres- the heavens and the earth that are sions of no profit, and by the de- now are stored up for fire and are sires of the flesh and by loose being reserved to the day of judghabits they entice those who are ment and of destruction of the

8 However, let this one fact not ing to his promise, and in these

be escaping your notice, beloved righteousness is to dwell. ones, that one day is with Jehovah | 14 Hence, beloved ones, since you as a thousand years and a thousand are awaiting these things, do your years as one day. 9 Jehovah is not utmost to be found finally by slow respecting his promise, as some him spotless and unblemished and people consider slowness, but he is in peace. 15 Furthermore, conpatient with you because he does sider the patience of our Lord as not desire any to be destroyed but salvation, just as our beloved desires all to attain to repentance. brother Paul according to the wis-10 Yet Jehovah's day will come dom given him also wrote you, as a thief, in which the heavens 16 speaking about these things as will bass away with a hissing he does also in all [his] letters. In noise, but the elements being in- them, however, are some things tensely hot will be dissolved, and hard to understand, which the unearth and the works in it will be taught and unsteady are twisting, discovered.

11 Since all these things are Scriptures, to their own destruction. thus to be dissolved, what sort of 17 You, therefore, beloved ones, persons ought you to be in holy having this advance knowledge, be acts of conduct and deeds of godly on your guard that you may not devotion, 12 awaiting and keeping be led away with them by the error close in mind the presence of the of the law-defying people and day of Jehovah, through which fall from your own steadfastness. [the] heavens being on fire will be 18 No, but go on growing in the dissolved and [the] elements being undeserved kindness and knowledge intensely hot will melt! 13 But of our Lord and Savior Jesus Christ. there are new heavens and a new To him [be] the glory both now earth that we are awaiting accord- and to the day of eternity.

as [they do] also the rest of the

THE FIRST OF JOHN

That which was from [the] be-| announcing to you, that God is ginning, which we have heard, light and there is no darkness at which we have seen with our eyes, all in union with him. 6 If we which we have viewed attentively make the statement: "We are havand our hands felt, concerning the ing a sharing with him," and yet word of life, 2 (yes, the life was we go on walking in the darkness. made manifest, and we have seen we are lying and are not practicing and are bearing witness and re- the truth. 7 However, if we are porting to you the everlasting life walking in the light as he himself is which was with the Father and in the light, we do have a sharing was made manifest to us,) 3 that with one another, and the blood of which we have seen and heard we Jesus his Son cleanses us from all are reporting also to you, that you sin. too may be having a sharing with 8 If we make the statement: "We us. Furthermore, this sharing of have no sin," we are misleading ours is with the Father and with ourselves and the truth is not in his Son Jesus Christ. 4 And so us. 9 If we confess our sins, he is we are writing these things that faithful and righteous so as to forour joy may be in full measure.

give us our sins and to cleanse us 5 And this is the message which from all unrighteousness. 10 If we we have heard from him and are make the statement: "We have not

and his word is not in us.

2 My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. 2 And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's. 3 And by we have come to know him, namely. if we continue observing his comhave come to know him," and yet is not observing his commandments. is a liar, and the truth is not in this [person]. 5 But whoever does ob-[person] the love of God has been made perfect. By this we have the knowledge that we are in union with him. 6 He that says he remains in union with him is under walking just as that one walked.

old commandment which you have if they had been of our sort, they Yours, because the darkness is pass- have knowledge. 21 I write you,

ready shining.

and yet hates his brother is in the the truth. darkness up to right now. 10 He darkness, and he does not know darkness has blinded his eyes.

sinned," we are making him a liar, | children, because you have come to know the Father. 14 I write you. fathers, because you have come to know him who is from [the] beginning. I write you, young men, because you are strong and the word of God remains in you and you have conquered the wicked one.

15 Do not be loving either the world or the things in the world. If anyone loves the world, the love this we have the knowledge that of the Father is not in him; 16 because everything in the world-the desire of the flesh and the desire mandments. 4 He that says: "I of the eyes and the showy display of one's means of life-does not originate with the Father, but originates with the world. 17 Furthermore, the world is passing away and serve his word, truthfully in this so is its desire, but he that does the will of God remains forever.

18 Young children, it is the last hour, and, just as you have heard that antichrist is coming, even now there have come to be many antiobligation himself also to go on christs; from which fact we gain the knowledge that it is the last 7 Beloved ones, I am writing you, hour. 19 They went out from us, not a new commandment, but an but they were not of our sort; for had from [the] beginning. This old would have remained with us. But commandment is the word which [they went out] that it might be you heard. 8 Again, I am writing shown up that not all are of our you a new commandment, a fact sort. 20 And you have an anointthat is true in his case and in ing from the holy one; all of you ing away and the true light is al- not because you do not know the truth, but because you know it. 9 He that says he is in the light and because no lie originates with

22 Who is the liar if it is not the that loves his brother remains in one that denies that Jesus is the the light, and there is no cause for Christ? This is the antichrist, the stumbling in his case. 11 But he one that denies the Father and that hates his brother is in the the Son. 23 Everyone that denies darkness and is walking in the the Son does not have the Father either. He that confesses the Son where he is going, because the has the Father also. 24 As for you, let that which you have heard 12 I am writing you, little chil- from [the] beginning remain in dren, because your sins have been you. If that which you have heard forgiven you for the sake of his from [the] beginning remains in name. 13 I am writing you, fa- you, you will also abide in union thers, because you have come to with the Son and in union with know him who is from [the] be- the Father. 25 Furthermore, this ginning. I am writing you, young is the promised thing that he himmen, because you have conquered self promised us, the life everthe wicked one. I write you, young lasting,

those who are trying to mislead mains in such one, and he cannot you. 27 And as for you, the practice sin, because he has been anointing that you received from born from God. 10 The children him remains in you, and you do of God and the children of the not need anyone to be teaching Devil are evident by this fact: you: but, as the anointing from Everyone who does not carry on him is teaching you about all righteousness does not originate things, and is true and is no lie, with God, neither does he who does and just as it has taught you, not love his brother. 11 For this remain in union with him. 28 So is the message which you have now, little children, remain in heard from [the] beginning, that union with him, that when he is we should have love for one anmade manifest we may have free- other: 12 not like Cain, who origness of speech and not be shamed inated with the wicked one and away from him at his presence, slaughtered his brother. And for 29 If you know that he is right- the sake of what did he slaughter eous, you gain the knowledge that him? Because his own works were everyone who practices righteous- wicked, but those of his brother ness has been born from him.

See what sort of love the Father has given us, so that we should be called children of God: and such we are. That is why the world does not have a knowledge of He who does not love remains in us, because it has not come to know him. 2 Beloved ones, now we are children of God, but as yet it has not been made manifest what we lasting life remaining in him. shall be. We do know that when- 16 By this we have come to know shall be. We do know that whenever he is made manifest we shall love, because that one surrendered be like him, because we shall see his soul for us; and we are under him just as he is. 3 And everyone obligation to surrender [our] souls who has this hope set upon him for [our] brothers. 17 But whopurifies himself just as that one is ever has this world's means for

pure.

also practicing lawlessness, and so sin is lawlessness, 5 You know too that that one was made manifest to take away [our] sins, and there is no sin in him. 6 Everyone remaining in union with him but in deed and truth. does not practice sin; no one that practices sin has either seen him or come to know him. 7 Little we shall assure our hearts before children, let no one mislead you; him 20 as regards whatever our he who carries on righteousness is hearts may condemn us in, because righteous, just as that one is righteous. 8 He who carries on sin originates with the Devil, because if fourl hearts do not condemn the Devil has been sinning from [us], we have freeness of speech [the] beginning. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil.

from God does not carry on sin. 23 Indeed, this is his command-

26 These things I write you about | because His [reproductive] seed re-[were] righteous.

13 Do not marvel, brothers, that the world hates you. 14 We know we have passed over from death to life, because we love the brothers. death. 15 Everyone who hates his brother is a manslayer, and you know that no manslayer has eversupporting life and beholds his 4 Everyone who practices sin is brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? 18 Little children, let us love, neither in word nor with the tongue,

19 By this we shall know that we originate with the truth, and God is greater than our hearts and knows all things. 21 Beloved ones, toward God; 22 and whatever we ask we receive from him, because we are observing his commandments and are doing the things 9 Everyone who has been born that are pleasing in his eyes.

ment, that we have faith in the in this respect, not that we have name of his Son Jesus Christ and loved God, but that he loved us be loving one another, just as he and sent forth his Son as a progave us commandment. 24 More- pitiatory sacrifice for our sins. over, he who observes his commandments remains in union with him, and he in union with such one: and by this we gain the knowledge that he is remaining in union he gave us.

test the inspired expressions to see whether they originate with God. gone forth into the world.

2 You gain the knowledge of the inspired expression from God by this: Every inspired expression that confesses Jesus Christ as having come in the flesh originates with God, 3 but every inspired expression that does not confess Jesus does not originate with God. Furthermore, this is the antichrist's [inspired expression] which you have heard was coming, and now it is already in the world.

4 You originate with God, little children, and you have conquered those [persons], because he that is in union with you is greater than he that is in union with the world. 5 They originate with the world; that is why they speak [what proceeds] from the world and the world listens to them. 6 We originate with God. He that gains the knowledge of God listens to us; he that does not originate with God does not listen to us. This is how we take note of the inspired expression of truth and the inspired expression of error.

7 Beloved ones, let us continue loving one another, because love is from God, and everyone who loves has been born from God and gains the knowledge of God. 8 He that does not love has not come to know God, because God is love. 9 By this the love of God was made manifest in our case, because God sent forth his only-begotten Son God, and everyone who loves the into the world that we might gain one that caused to be born loves life through him. 10 The love is him who has been born from that

Source of inspired expressions. God is love

11 Beloved ones, if this is how God loved us, then we are ourselves under obligation to love one another. 12 At no time has anyone beheld God. If we continue with us, owing to the spirit which loving one another, God remains in us and his love is made perfect in A Beloved ones, do not believe us. 13 By this we gain the knowlevery inspired expression, but edge that we are remaining in union with him and he in union with us, because he has imparted because many false prophets have his spirit to us. 14 In addition, we ourselves have beheld and are bearing witness that the Father has sent forth his Son as Savior of the world. 15 Whoever makes the confession that Jesus Christ is the Son of God. God remains in union with such one and he in union with God. 16 And we ourselves have come to know and have believed the love that God has in our case.

> God is love, and he that remains in love remains in union with God and God remains in union with him. 17 This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment, because, just as that one is, so are we ourselves in this world. 18 There is no fear in love. but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love. 19 As for us, we love, because he first loved us.

> 20 If anyone makes the statement: "I love God," and yet is hating his brother, he is a liar. For he who does not love his brother, whom he has seen, cannot be loving God, whom he has not seen. 21 And this commandment we have from him, that the one who loves God should be loving his brother

5 Everyone believing that Jesus is the Christ has been born from

one. 2 By this we gain the knowl- | not have the Son of God does not edge that we are loving the children have this life. of God, when we are loving God 13 I write you these things that and doing his commandments, you may know that you have life ev-3 For this is what the love of God erlasting, you who put your faith in means, that we observe his com- the name of the Son of God. mandments; and yet his command- 14 And this is the confidence that ments are not burdensome. 4 because everything that has been what it is that we ask according to born from God conquers the world. his will, he hears us. 15 Further, And this is the conquest that has if we know he hears us respecting conquered the world, our faith.

the world but he who has faith that since we have asked them of him. Jesus is the Son of God? 6 This is he that came by means of water and blood, Jesus Christ; not with incur death, he will ask, and he the water only, but with the water will give life to him, yes, to those and with the blood. And the spirit not sinning so as to incur death. is that which is bearing witness. There is a sin that does incur death. because the spirit is the truth. It is concerning that sin that I do 7 For there are three witness not tell him to make request. 17 All bearers. 8 the spirit and the water unrighteousness is sin: and yet and the blood, and the three are in there is a sin that does not incur agreement.

9 If we receive the witness men give, the witness God gives is that has been born from God does greater, because this is the wit- not practice sin, but the One born ness God gives, the fact that he from God watches him, and the has borne witness concerning his wicked one does not fasten his hold Son. 10 The [person] putting his on him. 19 We know we originate faith in the Son of God has the with God, but the whole world is witness given in his own case. The lying in the [power of the] wicked person] not having faith in God one. 20 But we know that the Son has made him a liar, because he of God has come, and he has given has not put his faith in the witness us intellectual capacity that we may given, which God as witness has gain the knowledge of the true given concerning his Son. 11 And one. And we are in union with the this is the witness given, that God true one, by means of his Son Jesus gave us everlasting life, and this Christ. This is the true God and life is in his Son. 12 He that has life everlasting. 21 Little children, the Son has this life; he that does guard yourselves from idols. THE SECOND OF

JOHN

we have toward him, that, no matter whatever we are asking, we know 5 Who is the one that conquers we are to have the things asked

> 16 If anyone catches sight of his brother sinning a sin that does not

death.

18 We know that every [person]

1 The older man to the chosen and peace from God the Father lady and to her children, whom I and from Jesus Christ the Son of truly love, and not I alone, but all the Father, with truth and love. those also who have come to know 4 I rejoice very much because the truth, 2 because of the truth I have found certain ones of your that remains in us, and it will be children walking in the truth, just with us forever. 3 There will be as we received commandment from with us undeserved kindness, mercy the Father. 5 So now I request

## THE LETTER OF JUDE

7 For many deceivers have gone wicked works. forth into the world, persons not and the antichrist.

9 Everyone that pushes ahead and greetings.

you, lady, as [a person] writing does not remain in the teaching of you, not a new commandment, but the Christ does not have God. He one which we had from [the] that does remain in this teaching beginning, that we love one another, is the one that has both the Fa-6 And this is what love means, ther and the Son. 10 If anyone that we go on walking according comes to you and does not bring to his commandments. This is the this teaching, never receive him commandment, just as you people into your homes or say a greeting have heard from [the] beginning, to him. 11 For he that says a that you should go on walking in it. greeting to him is a sharer in his

12 Although I have many things confessing Jesus Christ as coming to write you, I do not desire to do in the flesh. This is the deceiver so with paper and ink, but I am hoping to come to you and to 8 Look out for yourselves, that speak with you face to face, that you do not lose the things we your joy may be in full measure.

have worked to produce, but that 13 The children of your sister, you may obtain a full reward, the chosen one, send you their

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1 The older man to Ga'ius, the them, does not receive anything beloved, whom I truly love.

should be hearing that my children gation. go on walking in the truth.

7 For it was in behalf of [his] that the witness we give is true. name that they went forth, not | 13 I had many things to write you. become fellow workers in the truth. May you have peace.

gregation, but Di-ot're-phes, who greetings. Give my greetings to the

from us with respect. 10 That is 2 Beloved one, I pray that in all why, if I come, I will call to rememthings you may be prospering and brance his works which he goes on having good health, just as your soul doing, chattering about us with is prospering. 3 For I rejoiced very wicked words. Also, not being conmuch when brothers came and bore tent with these things, neither does witness to the truth you hold, just he himself receive the brothers with as you go on walking in the truth, respect, and those who are wanting 4 No greater cause for thankfulness to receive them he tries to hinder do I have than these things, that I and to throw out of the congre-

11 Beloved one, be an imitator, not 5 Beloved one, you are doing a of what is bad, but of what is good. faithful work in whatever you do He that does good originates with for the brothers, and strangers at God. He that does bad has not seen that, 6 who have borne witness to God. 12 De me'tri us has had wityour love before the congregation. ness borne to him by them all and These you will please send on their by the truth itself. In fact, we, also, way in a manner worthy of God. are bearing witness, and you know

taking anything from the people of yet I do not wish to go on writing the nations. 8 We, therefore, are you with ink and pen. 14 But I under obligation to receive such am hoping to see you directly, and persons hospitably, that we may we shall speak face to face.

9 I wrote something to the con- The friends send you their likes to have the first place among friends by name.

but a brother of James, to the him in abusive terms, but said: called ones who are loved in relationship with God [the] Father these [men] are speaking abusively and preserved for Jesus Christ:

about the salvation we hold in selves. common. I found it necessary to write you to exhort you to put up a they have gone in the path of hard fight for the faith that was Cain, and have rushed into the once for all time delivered to the erroneous course of Ba'laam for holy ones. 4 My reason is that reward, and have perished in the certain men have slipped in who rebellious talk of Ko'rah! 12 These have long ago been appointed by are the rocks hidden below water the Scriptures to this judgment, in your love feasts while they feast ungodly men, turning the undeserved kindness of our God into an themselves without fear; waterless excuse for loose conduct and prov- clouds carried this way and that ing false to our only Owner and by winds; trees in late autumn, Lord, Jesus Christ.

time, that Jehovah, although he their own causes for shame: stars saved a people out of the land of with no set course, for which the Egypt, afterwards destroyed those blackness of darkness stands renot showing faith. 6 And the served forever. angels that did not keep their 14 Yes, the se original position but forsook their from Adam, E'noch, prophesied also own proper dwelling place he has regarding them, when he said: reserved with eternal bonds under "Look! Jehovah came with his holy dense darkness for the judgment of the great day. 7 So too Sod'om against all, and to convict all the and Go mor'rah and the cities ungodly concerning all their unabout them, after they in the same godly deeds that they did in an manner as the foregoing ones had ungodly way, and concerning all committed fornication excessively and gone out after flesh for unsinners spoke against him." natural use, are placed before [us]

mg, these men too indulging in a drinking personances for the sake dreams, are defiling the flesh and of [their own] benefit.

17 As for you, beloved ones, call to mind the sayings that have been when Michael the archangel had a previously spoken by the apostles of our Lord Jesus Christ, 18 how disputing about Moses' body, he did

as a [warning] example by under-going the judicial punishment of

everlasting fire.

1 Jude. a slave of Jesus Christ, | not dare to bring a judgment against "May Jehovah rebuke vou." 10 Yet of all the things they really do not 2 May mercy and peace and love know; but all the things that they be increased to you.

3 Beloved ones, though I was making every effort to write you things they go on corrupting them-

11 Too bad for them, because [but] fruitless, having died twice, 5 I desire to remind you, despite having been uprooted; 13 wild your knowing all things once for all waves of the sea that foam up

14 Yes, the seventh one [in line]

16 These men are murmurers, complainers about their lot in life, proceeding according to their own desires, and their mouths speak 8 In like manner, notwithstand-swelling things, while they are ing, these men too indulging in admiring personalities for the sake

own desires for ungodly things." having spirituality. 20 But you. beloved ones, by building up your-selves on your most holy faith, and praying with holy spirit, 21 keep yourselves in God's love, while you are waiting for the mercy of our Lord Jesus Christ with everlasting life in view. 22 Also, con- majesty, might and authority for tinue showing mercy to some that all past eternity and now and into

last time there will be ridicul-| snatching [them] out of the fire ers, proceeding according to their But continue showing mercy to others, doing so with fear, while 19 These are the ones that make you hate even the inner garseparations, animalistic [men], not ment that has been stained by the flesh.

24 Now to the one who is able to guard you from stumbling and to set you unblemished in the sight of his glory with great joy, 25 to Ithel only God our Savior through Jesus Christ our Lord, be glory, have doubts; 23 save [them] by all eternity. Amen. and the first state of the first

# end of local A REVELATION and non marginal states would deplie to John to John the states and states are states and states and states and states and states and states and states are states and states and states and states and states and states are states and states and states and states are state

his slaves the things that must Yes, Amen. shortly take place. And he sent forth his angel and presented [it] O me'ga," says Jehovah God, "the in signs through him to his slave One who is and who was and who John, 2 who bore witness to the is coming, the Almighty." word God gave and to the witness Jesus Christ gave, even to all the sharer with you in the tribulation things he saw. 3 Happy is he who and kingdom and endurance in reads aloud and those who hear company with Jesus, came to be in the words of this prophecy, and the isle that is called Pat'mos for who observe the things written in it: for the appointed time is near.

4 John to the seven congrega-

who is and who was and who is coming," and from the seven spirits that are before his throne, 5 and from Jesus Christ, "the Faithful Witness." "The first-born from kings of the earth."

To him that loves us and that loosed us from our sins by means of the lampstands someone like a of his own blood- 6 and he made son of man, clothed with a garment us to be a kingdom, priests to his that reached down to the feet, and God and Father—yes, to him be the girded at the breasts with a golden glory and the might forever. Amen. girdle. 14 Moreover, his head and

and those who pierced him; and all flame; 15 and his feet were like

A revelation by Jesus Christ, the tribes of the earth will beat which God gave him, to show themselves in grief because of him.

8"I am the Al'pha and the

9 I John, your brother and a speaking about God and bearing witness to Jesus. 10 By inspiration I came to be in the Lord's day. tions that are in the [district of] and I heard behind me a strong Asia:

May you have undeserved kindness and peace from "The One in a scroll and send it to the seven congregations, in Eph'e-sus and in Smyr'na and in Per'ga mum and in Thy a ti'ra and in Sar'dis and in Philadelphia and in La·o·di·ce'a."

12 And I turned to see the voice the dead," and "The Ruler of the that was speaking with me, and, having turned, I saw seven golden lampstands, 13 and in the midst 7 Look! He is coming with the his hair were white as white wool. clouds, and every eye will see him, as snow, and his eyes as a flery fine copper when glowing in a fur- to eat of the tree of life, which is in nace: and his voice was as the sound the paradise of God.' of many waters. 16 And he had in his right hand seven stars, and out edged sword was protruding, and his countenance was as the sun

dead at his feet.

And he laid his right hand upon me and said: "Do not be fearful. I am the First and the Last, 18 and but, look! I am living forever and and of Ha'des. 19 Therefore write down the things you saw, and the things that are and the things that will take place after these. 20 As for the sacred secret of the seven stars that you saw upon my right hand, and [of] the seven golden lampstands: The seven stars mean [the] angels of the seven congregations, and the seven lampstands mean seven congregations.

o "To the angel of the congrega-Z tion in Eph'e sus write: These are the things that he says who holds the seven stars in his right hand, he who walks in the midst of the seven golden lampstands, 2 'I know your deeds, and your labor and endurance, and that you cannot bear bad men, and that you put those to the test who say they are apostles, but they are not, and you found them liars. 3 You are also showing endurance, and you have borne up for my name's sake and have not grown weary. 4 Nevertheless, I hold [this] against you, that you have left the love you had at first.

5 "'Therefore remember from what you have fallen, and repent and do the former deeds. If you do not. I am coming to you, and I will remove your lampstand from its place, unless you repent. 6 Still. you do have this, that you hate the deeds of the sect of Nic.o.la'us, which I also hate. 7 Let the one who has an ear hear what the spirit says to the congregations: man'na, and I will give him a

8 "And to the angel of the congregation in Smyr'na write: These of his mouth a sharp, long two- are the things that he says. 'the First and the Last, who became dead and came to life [again], when it shines in its power. 9 T know your tribulation and 17 And when I saw him, I fell as poverty—but you are rich—and the blasphemy by those who say they themselves are Jews, and yet they are not but are a synagogue of Satan. 10 Do not be afraid of the the living one; and I became dead, things you are about to suffer. Look! The Devil will keep on throwever, and I have the keys of death ing some of you into prison that you may be fully put to the test, and that you may have tribulation ten days. Prove yourself faithful even to death, and I will give you the crown of life. 11 Let the one who has an ear hear what the spirit says to the congregations: He that conquers will by no means be harmed by the second death.'

12 "And to the angel of the congregation in Per'ga mum write: These are the things that he says who has the sharp, long two-edged sword. 13 'I know where you are dwelling, that is, where the throne of Satan is; and yet you keep on holding fast my name, and you did not deny your faith in me even in the days of An'ti pas, my witness, the faithful one, who was killed by your side, where Satan

is dwelling.

14 "'Nevertheless, I have a few things against you, that you have there those holding fast the teaching of Ba'laam, who went teaching Ba'lak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit fornication. 15 So you. also, have those holding fast the teaching of the sect of Nic.o.la'us likewise. 16 Therefore repent. If you do not, I am coming to you quickly, and I will war with them with the long sword of my mouth.

17 "Let the one who has an ear hear what the spirit says to the congregations: To him that conquers I will give some of the hidden To him that conquers I will grant white pebble, and upon the pebble

1325 Before Jehovah's throne of splendor REVELATION 3:13-5:2

a new name written which no one are alive, but you are dead. 2 Be-

deeds, and your love and faith and ministry and endurance, and that those formerly.

20 "'Nevertheless, I do hold [this] misleads my slaves to commit fornito repent, but she is not willing to repent of her fornication. 22 Look! I am about to throw her into a sickbed, and those committing adultery with her into great tribulation, unless they repent of her deeds. 23 And her children I will kill with deadly plague, so that all the congregations will know that I am he who searches the in-

cording to your deeds.

24 "'However, I say to the rest of you who are in Thy a ti'ra, all those who do not have this teachto know the "deep things of Satan," as they say: I am not putting upon you any other burden. 25 Just the same, hold fast what you have until I come. 26 And to him that conquers and observes my deeds down to the end I will give authoriron rod so that they will be broken to pieces like clay vessels, the same as I have received from my Father, 28 and I will give him the morning star. 29 Let the one who has to the congregations.'

"And to the angel of the congregation in Sar'dis write: These are the things that he says who has the seven spirits of God and ple of my God, and he will by no the seven stars, 'I know your deeds, means go out [from it] any more,

knows except the one receiving it.' | come watchful, and strengthen the 18 "And to the angel of the things remaining that were ready to congregation in Thy a ti'ra write: die, for I have not found your deeds These are the things that the Son fully performed before my God. of God says, he who has his eyes 3 Therefore, continue mindful of like a flery flame, and his feet are how you have received and how like fine copper, 19 'I know your you heard, and go on keeping [it], and repent. Certainly unless you wake up, I shall come as a thief, your deeds of late are more than and you will not know at all at what hour I shall come upon you.

4 "'Nevertheless, you do have a against you, that you tolerate that few names in Sar'dis that did not woman Jez'e-bel, who calls herself defile their outer garments, and a prophetess, and she teaches and they shall walk with me in white ones, because they are worthy. cation and to eat things sacrificed 5 He that conquers will thus be to idols. 21 And I gave her time arrayed in white outer garments; and I will by no means blot out his name from the book of life, but I will make acknowledgment of his name before my Father and before his angels. 6 Let the one who has an ear hear what the spirit says to the congregations.'

7 "And to the angel of the congregation in Philadelphia write: These are the things he says who is most thoughts and hearts, and I holy, who is true, who has the will give to you individually ac- key of David, who opens so that no one will shut, and shuts so that no one opens, 8 'I know your deeds-look! I have set before you an opened door, which no one can ing, the very ones who did not get shut-that you have a little power, and you kept my word and did not prove false to my name. 9 Look! I will give those from the synagogue of Satan who say they are Jews, and yet they are not but are lying-look! I will make them come and do obeisance before your ity over the nations, 27 and he feet and make them know I have shall shepherd the people with an loved you. 10 Because you kept the word about my endurance, I will also keep you from the hour of test, which is to come upon the whole inhabited earth, to put a test upon those dwelling on the earth. an ear hear what the spirit says 11 I am coming quickly. Keep on holding fast what you have, that no one may take your crown.

12 "The one that conquers-I will make him a pillar in the temthat you have the name that you and I will write upon him the name of my God and the name of the seated is, in appearance, like a my God, and that new name of mine. 13 Let the one who has an emerald in appearance. ear hear what the spirit says to the congregations.'

congregation in La.o.di.ce'a write: These are the things that the Amen says, the faithful and true witness, the beginning of the creation by God, 15 'I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. 16 So, because you are lukewarm and neither hot nor cold. I am going to vomit you out of my mouth. 17 Because you say: "I am rich and have acquired riches and do not need anything at all," but you do not know you are miserable and pitiable and poor and blind and naked. 18 I advise you become dressed and that the shame of your nakedness may not become your eyes that you may see.

19 "'All those for whom I have affection I reprove and discipline. Therefore be zealous and repent. 20 Look! I am standing at the door and knocking. If anyone hears my voice and opens the door, I will come into his [house] and take the evening meal with him and he with me. 21 To the one that conquers I will grant to sit down with me on my throne, even as I conquered and sat down with my Father on his throne. 22 Let the one who has an ear hear what the spirit says to

the congregations."

After these things I saw, and, look! an opened door in heaven. and the first voice that I heard was as of a trumpet, speaking with me, saying: "Come on up here, and I shall show you the things that must take place." 2 After these things I immediately came to be in [the power of the] spirit: and. look! a throne was in its position a scroll written within and on the in heaven, and there is one seated reverse side, sealed tight with seven

city of my God, the new Jerusalem jasper stone and a precious redwhich descends out of heaven from | colored stone, and round about the throne [there is] a rainbow like an

4 And round about the throne [there are] twenty-four thrones, 14 "And to the angel of the and upon these thrones [I saw] seated twenty-four older persons dressed in white outer garments, and upon their heads golden crowns. 5 And out of the throne there are proceeding lightnings and voices and thunders; and [there arel seven lamps of fire burning before the throne, and these mean the seven spirits of God. 6 And before the throne there is, as it were, a glassy sea like crystal.

And in the midst of the throne and around the throne [there are] four living creatures that are full of eyes in front and behind. 7 And the first living creature is like a to buy from me gold refined by fire lion, and the second living creature that you may become rich, and is like a young bull, and the third white outer garments that you may living creature has a face like a man's, and the fourth living creature is like a flying eagle. 8 And manifested, and eyesalve to rub in as for the four living creatures, each one of them respectively has six wings; round about and underneath they are full of eyes. And they have no rest day and night as they say: "Holy, holy, holy is Jehovah God, the Almighty, who was and who is and who is coming."

9 And whenever the living creatures offer glory and honor and thanksgiving to the one seated upon the throne, the one that lives forever and ever, 10 the twenty-four older persons fall down before the one seated upon the throne and worship the one that lives forever and ever, and they cast their crowns before the throne, saying: 11 "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."

5 And I saw in the right hand of the one seated upon the throne upon the throne. 3 And the one seals. 2 And I saw a strong angel

"Who is worthy to open the scroll and all the things in them, I and loose its seals?" 3 But neither heard saying: "To the one sitting in heaven nor upon earth nor on the throne and to the Lamb be underneath the earth was there a the blessing and the honor and the single one able to open the scroll or glory and the might forever and to look into it. 4 And I gave way ever." 14 And the four living creato a great deal of weeping because tures went saying: "Amen!" and no one was found worthy to open the older persons fell down and the scroll or to look into it. 5 But worshiped. one of the older persons says to me: "Stop weeping, Look! The Lion that is of the tribe of Judah, the root of David, has conquered so as to open the scroll and its seven seals."

6 And I saw standing in the midst of the throne and of the four living creatures and in the midst of the older persons a lamb as though it had been slaughtered. having seven horns and seven eyes. which [eyes] mean the seven spirits of God that have been sent forth into the whole earth, 7 And he went and at once took [it] out of the right hand of the one seated took the scroll, the four living a great sword was given him. creatures and the twenty-four older persons fell down before the Lamb having each one a harp and golden the [incense] means the prayers of new song, saying: "You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons tongue and people and nation. 10 and you made them to be a kingdom and priests to our God. and they are to rule as kings over the earth."

11 And I saw, and I heard a the older persons, and the number with a loud voice: "The Lamb that was slaughtered is worthy to receive the power and riches and wisdom and blessing," day and the lone

proclaiming with a loud voice: neath the earth and on the sea,

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice as of thunder: "Come!" 2 And I saw. and, look! a white horse; and the one seated upon it had a bow: and a crown was given him, and he went forth conquering and to complete his conquest.

3 And when he opened the second seal, I heard the second living creature say: "Come!" 4 And another came forth, a fiery-colored horse; and to the one seated upon it there was granted to take peace away from the earth so that they on the throne. 8 And when he should slaughter one another; and

5 And when he opened the third seal. I heard the third living creahaving each one a harp and golden ture say: "Come!" And I saw, and, bowls that were full of incense, and look! a black horse; and the one seated upon it had a pair of scales the holy ones. 9 And they sing a in his hand, 6 And I heard a voice as if in the midst of the four living creatures say: "A quart of wheat for a de nar'i us, and three quarts of barley for a de nar'i us: for God out of every tribe and and do not harm the olive oil and the wine."

7 And when he opened the fourth seal, I heard the voice of the fourth living creature say: "Come!" 8 And I saw, and, look! a pale horse; and the one seated upon it had the voice of many angels around the name Death. And Ha'des was closely throne and the living creatures and following him. And authority was given them over the fourth part of them was myriads of myriads and of the earth, to kill with a long thousands of thousands, 12 saying sword and with food shortage and with deadly plague and by the wild beasts of the earth.

9 And when he opened the fifth and strength and honor and glory seal. I saw underneath the altar the souls of those slaughtered be-13 And every creature that is in cause of the word of God and beheaven and on earth and under- cause of the witness work that they

used to have. 10 And they cried and forty-four thousand, sealed out with a loud voice, saying: "Until of every tribe of the sons of Israel: when, Sovereign Lord holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth?" 11 And a white robe was given to each of them: and they were told to rest a little while longer, until the number was filled also of their fellow slaves and their brothers who were about to be killed as

they also had been.

12 And I saw when he opened twelve thousand; the sixth seal, and a great earthquake occurred; and the sun became black as sackcloth of hair, and the entire moon became as blood. 13 and the stars of heaven fell to the earth, as when a fig tree shaken by a high wind casts its unripe figs. 14 And the heaven twelve thousand; departed as a scroll that is being rolled up, and every mountain and Teveryl island were removed from their places. 15 And the kings of twelve thousand sealed. the earth and the top-ranking ones and the military commanders and the rich and the strong ones and every slave and [every] free person hid themselves in the caves and in the rock-masses of the mountains. 16 And they keep saying to the mountains and to the rock-masses: "Fall over us and hide us from the they keep on crying with a loud face of the one seated on the throne and from the wrath of the Lamb, 17 because the great day of their wrath has come, and who is able to stand?"

of the earth, holding tight the faces before the throne and worfour winds of the earth, that no shiped God, 12 saving: "Amen! wind might blow upon the earth The blessing and the glory and the or upon the sea or upon any tree, wisdom and the thanksgiving and 2 And I saw another angel ascend- the honor and the power and the ing from the sunrising, having a strength [be] to our God forever seal of [the] living God; and he and ever. Amen." cried with a loud voice to the four angels to whom it was granted to older persons said to me: "These harm the earth and the sea. 3 say- who are dressed in the white robes, ing: "Do not harm the earth or the who are they and where did they sea or the trees, until after we have come from?" 14 So right away I sealed the slaves of our God in their said to him: "My lord, you are foreheads."

5 Out of the tribe of Judah

1327 144,000 sealed. Great crowd identified REVELATION 6: 10-7: 14

twelve thousand sealed: out of the tribe of Reu'ben twelve

thousand:

out of the tribe of Gad twelve thousand: 6 out of the tribe of Ash'er twelve

thousand: out of the tribe of Naph'ta·li

twelve thousand: out of the tribe of Ma-nas'seh

7 out of the tribe of Sim'e on twelve thousand:

out of the tribe of Le'vi twelve thousand:

out of the tribe of Is'sa char twelve thousand:

8 out of the tribe of Zeb'u-lun

out of the tribe of Joseph twelve thousand:

out of the tribe of Benjamin

9 After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes; and there were palm branches in their hands. 10 And voice, saving: "Salvation [we owe] to our God, who is seated on the throne, and to the Lamb."

11 And all the angels were standing around the throne and the 7 After this I saw four angels older persons and the four living standing upon the four corners creatures, and they fell upon their

13 And in response one of the the one that knows." And he said 4 And I heard the number of to me: "These are the ones that those who were sealed, a hundred come out of the great tribulation, and made them white in the blood wrecked. of the Lamb. 15 That is why they are before the throne of God; and trumpet. And a great star burning they are rendering him sacred serv- as a lamp fell from heaven, and it 16 They will hunger no more nor called Wormwood. And a third of Lamb, who is in the midst of the made bitter. throne, will shepherd them, and will guide them to fountains of waters every tear from their eyes."

seal, a silence occurred in heav-I saw the seven angels that stand and the night likewise. before God, and seven trumpets were given them.

it with the prayers of all the holy to blow their trumpets!" ones upon the golden altar that ones upon the golden altar that 9 And the fifth angel blew his was before the throne. 4 And the 9 trumpet and I saw a star that smoke of the incense ascended from the hand of the angel with the prayers of the holy ones before God. 5 But right away the angel took the incense vessel, and he filled it with some of the fire of the altar and hurled it to the earth. And thunders occurred and voices and lightnings and an earthquake. 6 And the seven angels with the seven trumpets prepared to blow them.

trumpet. And there occurred a hail and fire mingled with blood, and third of the earth was burned up, seal of God on their foreheads. and a third of the trees was burned up, and all the green vegetation was custs], not to kill them, but that burned up.

trumpet. And something like a them was as torment by a scorpion great mountain burning with fire when it strikes a man. 6 And in was hurled into the sea. And a those days the men will seek death third of the sea became blood; but will by no means find it, and 9 and a third of the creatures that they will desire to die but death are in the sea which have souls keeps fleeing from them.

and they have washed their robes died, and a third of the boats were

10 And the third angel blew his ice day and night in his temple; fell upon a third of the rivers and and the one seated on the throne upon the fountains of waters. will spread his tent over them. 11 And the name of the star is thirst any more, neither will the the waters turned into wormwood, sun beat down upon them nor any and many of the men died from the scorching heat, 17 because the waters, because these had been

12 And the fourth angel blew his trumpet. And a third of the of life. And God will wipe out sun was smitten and a third of the moon and a third of the stars, in 8 And when he opened the seventh order that a third of them might be darkened and the day might not en for about a half hour. 2 And have illumination for a third of it,

13 And I saw, and I heard an eagle flying in midheaven say with 3 And another angel arrived and a loud voice: "Woe, woe, woe to stood at the altar, having a golden those dwelling on the earth because incense vessel; and a large quantity of the rest of the trumpet blasts of incense was given him to offer of the three angels who are about

trumpet. And I saw a star that had fallen from heaven to the earth, and the key of the pit of the abyss was given him. 2 And he opened the pit of the abyss, and smoke ascended out of the pit as the smoke of a great furnace, and the sun was darkened, also the air. by the smoke of the pit. 3 And out of the smoke locusts came forth upon the earth; and authority was given them, the same authority as the scorpions of the earth have. 7 And the first one blew his 4 And they were told to harm no vegetation of the earth nor any green thing nor any tree, but only it was hurled to the earth; and a those men who do not have the

5 And it was granted the [lothese should be tormented five 8 And the second angel blew his months, and the torment upon

7 And the likenesses of the lo-| worship the demons and the idols custs resembled horses prepared for of gold and silver and copper and battle: and upon their heads [were] stone and wood, which can neither what seemed to be crowns like gold, see nor hear nor walk; 21 and and their faces [were] as men's they did not repent of their murders faces, 8 but they had hair as nor of their spiritistic practices nor women's hair. And their teeth of their fornication nor of their [were] as those of lions; 9 and thefts. they had breastplates like iron breastplates. And the sound of their 10 angel descending from heaven, they had breastplates like iron wings [was] as the sound of chariots of many horses running into bow was upon his head, and his battle. 10 Also, they have tails and face was as the sun, and his feet stings like scorpions; and in their tails is their authority to hurt the in his hand a little scroll opened. men five months. 11 They have And he set his right foot upon over them a king, the angel of the the sea, but his left one upon the abyss. In Hebrew his name is A bad'don, but in Greek he has the a loud voice just as when a lion name A.pol'Ivon.

12 The one woe is past, Look! Two more woes are coming after

these things.

13 And the sixth angel blew his trumpet. And I heard one voice out ing; but I heard a voice out of of the horns of the golden altar that is before God 14 say to the the seven thunders spoke, and do sixth angel, who had the trumpet: "Untie the four angels that are bound at the great river Eu-phra'tes." 15 And the four angels were untied, who have been prepared for the One who lives forever and ever, the hour and day and month and year, to kill a third of the men.

of cavalry was two myriads of myriads: I heard the number of them. 17 And this is how I saw the horses the days of the sounding of the in the vision, and those seated on seventh angel, when he is about to them: they had fire-red and blow his trumpet, the sacred secret hyacinth-blue and sulphur-yellow of God according to the good news breastplates; and the heads of the which he declared to his own slaves horses were as heads of lions, and the prophets is indeed brought to a out of their mouths fire and smoke finish." and sulphur issued forth. 18 By is in their mouths and in their tails; for their tails are like serthese they do harm.

were not killed by these plagues will be sweet as honey." 10 And did not repent of the works of I took the little scroll out of the their hands, so that they should not hand of the angel and ate it up,

arrayed with a cloud, and a rainwere as fiery pillars, 2 and he had earth. 3 and he cried out with roars. And when he cried out, the seven thunders uttered their own voices

4 Now when the seven thunders spoke. I was at the point of writheaven say: "Seal up the things not write them down." 5 And the angel that I saw standing on the sea and on the earth raised his right hand to heaven. 6 and by who created the heaven and the things in it and the earth and the 16 And the number of the armies things in it and the sea and the things in it, he swore: "There will be no delay any longer: 7 but in

8 And the voice that I heard out these three plagues a third of the of heaven is speaking again with men were killed, from the fire and me and saying: "Go, take the the smoke and the sulphur which opened scroll that is in the hand of issued forth from their mouths. the angel who is standing on the 19 For the authority of the horses sea and on the earth." 9 And I went away to the angel and told him to give me the little scroll. pents and have heads, and with And he said to me: "Take it and eat it up, and it will make your 20 But the rest of the men who belly bitter, but in your mouth it

and in my mouth it was sweet as | 11 And after the three and a half honey; but when I had eaten it up, my belly was made bitter. 11 And into them, and they stood upon they say to me: "You must prophesy again with regard to peoples those beholding them. 12 And they and nations and tongues and many heard a loud voice out of heaven kings."

And a reed like a rod was and measure the temple [sanctuary] of God and the altar and those a great earthquake occurred, and worshiping in it. 2 But as for the a tenth of the city fell; and seven courtvard that is outside the temple [sanctuary], cast it clear out and do not measure it, because it has been given to the nations, and they God of heaven. will trample the holy city underfoot for forty-two months. 3 And The third woe is coming quickly. I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth." 4 These are [symbolized by] the kingdom of the world did become two olive trees and the two lampstands and are standing before the Christ, and he will rule as king Lord of the earth.

5 And if anyone wants to harm them, fire issues forth from their mouths and devours their enemies; killed. 6 These have the authority should fall during the days of their prophesying, and they have authority over the waters to turn them into blood and to strike the earth

as they wish.

7 And when they have finished their witnessing, the wild beast that ascends out of the abyss will make war with them and conquer them and kill them. 8 And their corpses will be on the broad way of the great city which is in a spiritual sense called Sod'om and Egypt, where their Lord was also impaled. 9 And those of the peoples and tribes and tongues and nations will look at their corpses for three and a half days, and they do not let 12 And a great sign was seen in their corpses be laid in a tomb. 12 heaven, a woman arrayed 10 And those dwelling on the earth rejoice over them and enjoy them- beneath her feet, and on her head selves, and they will send gifts to was a crown of twelve stars, and one another, because these two she was pregnant. 2 And she cries prophets tormented those dwelling out in her pains and in her agony on the earth.

days spirit of life from God entered their feet, and great fear fell upon say to them: "Come on up here." And they went up into heaven in given me as he said: "Get up the cloud, and their enemies beheld them. 13 And in that hour thousand persons were killed by the earthquake, and the rest became frightened and gave glory to the

14 The second woe is past. Look!

15 And the seventh angel blew his trumpet. And loud voices occurred in heaven, saying: "The the kingdom of our Lord and of his forever and ever."

16 And the twenty-four older persons who were seated before God upon their thrones fell upon their and if anyone should want to harm faces and worshiped God, 17 saythem, in this manner he must be ing: "We thank you, Jehovah God, the Almighty, the one who is and to shut up heaven that no rain who was, because you have taken your great power and begun ruling as king. 18 But the nations became wrathful, and your own wrath came, and the appointed time for with every sort of plague as often the dead to be judged, and to give [their] reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth."

> 19 And the temple [sanctuary] of God that is in heaven was opened, and the ark of his covenant was seen in his temple [sanctuary]. And there occurred lightnings and voices and thunders and an earthquake and a great hail.

with the sun, and the moon was to give birth, and on should the

3 And another sign was seen in 14 But the two wings of the great heaven, and, look! a great fiery- eagle were given the woman, that colored dragon, with seven heads she might fly into the wilderness and ten horns and upon its heads to her place: there is where she seven diadems; 4 and its tail is fed for a time and times and drags a third of the stars of heav- half a time away from the face of en, and it hurled them down to the serpent. the earth. And the dragon kept 15 And the serpent disgorged standing before the woman who was water like a river from its mouth about to give birth, that, when after the woman, to cause her to be she did give birth, it might devour drowned by the river. 16 But the her child.

a male, who is to shepherd all the and swallowed up the river that nations with an iron rod. And her the dragon disgorged from its child was caught away to God and mouth. 17 And the dragon grew to his throne. 6 And the woman fled into the wilderness, where she off to wage war with the remaining has a place prepared by God, that ones of her seed, who observe the they should feed her there a thousand two hundred and sixty days, the work of bearing witness to

7 And war broke out in heaven: Mi'cha el and his angels battled with the dragon, and the dragon and its angels battled 8 but it did not prevail, neither was a place found for them any longer in heaven. 9 So down the great ten diadems, but upon its heads dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. 10 And I heard a loud voice in throne and great authority. heaven say:

"Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God! 11 And they conquered him because of the the words: "Who is like the wild blood of the Lamb and because of beast, and who can do battle with the word of their witnessing, and it?" 5 And a mouth speaking they did not love their souls even great things and blasphemies was in the face of death. 12 On this given it, and authority to act account be glad, you heavens and you who reside in them! Woe for the earth and for the sea, because phemies against God, to blaspheme having great anger, knowing he has those residing in heaven. 7 And a short period of time."

earth came to the woman's help. 5 And she gave birth to a son, and the earth opened its mouth wrathful at the woman, and went commandments of God and have Jesus, rid pehrason w. Aused hilly

> 19 And it stood still upon the Lo sand of the sea.

And I saw a wild beast ascending out of the sea, with ten horns and seven heads, and upon its horns blasphemous names. 2 Now the wild beast that I saw was like a leopard, but its feet were as those of a bear, and its mouth was as a lion's mouth. And the dragon gave to [the beast] its power and its

3 And I saw one of its heads as though slaughtered to death, but its death-stroke got healed, and all the earth followed the wild beast with admiration. 4 And they worshiped the dragon because it gave the authority to the wild beast, and they worshiped the wild beast with forty-two months was given it. 6 And it opened its mouth in blasthe Devil has come down to you, his name and his residence, even there was granted it to wage war 13 Now when the dragon saw with the holy ones and conquer that it was hurled down to the them, and authority was given it earth, it persecuted the woman over every tribe and people and that gave birth to the male child, tongue and nation. 8 And all those who dwell on the earth will worship 14 And I saw, and, look! the it; the name of not one of them 14 Lamb standing upon the from the founding of the world.

hear. 10 If anyone [is meant] for captivity, he goes away into en as the sound of many waters holy ones.

11 And I saw another wild beast ascending out of the earth, and it it began speaking as a dragon. 12 And it exercises all the authority of the first wild beast in its those who dwell in it worship the first wild beast, whose death-stroke got healed, 13 And it performs to the earth in the sight of mankind.

14 And it misleads those who dwell on the earth, because of the mouths; they are without blemish. signs that were granted it to perform in the sight of the wild beast. beast that had the sword-stroke and image of the wild beast, so that both speak and cause to be killed all those who would not in any way beast.

16 And it puts under compulsion all persons, the small and the great. and the rich and the poor, and the free and the slaves, that they should give these a mark in their right hand or upon their forehead, fornication!" 17 and that nobody might be able to buy or sell except a person having the mark, the name of the voice: "If anyone worships the wild wild beast or the number of its beast and its image, and receives name. 18 Here is where wisdom a mark on his forehead or upon comes in: Let the one that has his hand, 10 he will also drink of intelligence calculate the number of the wine of the anger of God that the wild beast, for it is a man's is poured out undiluted into the number; and its number is six cup of his wrath, and he shall be hundred and sixty-six.

stands written in the scroll of life Mount Zion, and with him a hunof the Lamb who was slaughtered, dred and forty-four thousand having his name and the name of his 9 If anyone has an ear, let him Father written on their foreheads. 2 And I heard a sound out of heavcaptivity. If anyone will kill with and as the sound of loud thunder: the sword, he must be killed with and the sound that I heard was as the sword. Here is where it means of singers who accompany themthe endurance and faith of the selves on the harp playing on their harps. 3 And they are singing as if a new song before the throne and before the four living creatures and had two horns like a lamb, but the older persons; and no one was able to master that song but the hundred and forty-four thousand. who have been bought from the sight. And it makes the earth and earth. 4 These are the ones that did not defile themselves with women; in fact, they are virgins. These are the ones that keep followgreat signs, so that it should even ing the Lamb no matter where he make fire come down out of heaven goes. These were bought from among mankind as first fruits to God and to the Lamb, 5 and no falsehood was found in their

6 And I saw another angel flying in midheaven, and he had everwhile it tells those who dwell on the lasting good news to declare as earth to make an image to the wild glad tidings to those who dwell on the earth, and to every nation yet revived. 15 And there was and tribe and tongue and people. granted it to give breath to the 7 saying in a loud voice: "FEAR God and give him glory, because the image of the wild beast should the hour of the judgment by him has arrived, and so worship the One who made the heaven and the worship the image of the wild earth and sea and fountains of waters."

8 And another, a second angel followed, saving: "She has fallen! Babylon the great has fallen, she who made all the nations drink of the wine of the anger of her

9 And another angel, a third followed them, saying in a loud tormented with fire and sulphur in

the sight of the holy angels and in 15 And I saw in heaven another the sight of the Lamb. 11 And the 15 sign, great and wonderful. smoke of their torment ascends seven angels with seven plagues. forever and ever, and day and These are the last ones, because by night they have no rest, those who means of them the anger of God worship the wild beast and its is brought to a finish. image, and whoever receives the mark of its name. 12 Here is a glassy sea mingled with fire, and where it means endurance for the those who come off victorious from holy ones, those who observe the the wild beast and from its image commandments of God and the and from the number of its name faith of Jesus."

13 And I heard a voice out of heaven say: "Write: Happy are the dead who die in union with [the] Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them."

14 And I saw, and, look! a white cloud, and upon the cloud someone seated like a son of man, with a golden crown on his head and a sharp sickle in his hand.

15 And another angel emerged from the temple [sanctuary], crying with a loud voice to the one seated on the cloud: "Put your sickle in and reap, because the hour has come to reap, for the harvest of the earth is thoroughly ripe." 16 And the one seated on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And still another angel emerged from the temple [sanctuary | that is in heaven, he, too, having a sharp sickle.

18 And still another angel emerged from the altar and he had authority over the fire. And he called out with a loud voice to the one that had the sharp sickle, saying: "Put your sharp sickle in and gather the clusters of the vine of the earth, because its grapes have become ripe." 19 And seven bowls of the anger of God the angel thrust his sickle into the into the earth." earth and gathered the vine of the earth, and he hurled it into the great wine press of the anger of And a hurtful and malignant ulcer God. 20 And the wine press was came to be upon the men that had trodden outside the city, and blood the mark of the wild beast and came out of the wine press as high up as the bridles of the horses. for a distance of a thousand six his bowl into the sea. And it behundred furlongs.

2 And I saw what seemed to be standing by the glassy sea, having harps of God. 3 And they are singing the song of Moses the slave of God and the song of the Lamb. saving:

"Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity. 4 Who will not really fear you, Jehovah, and glorify your name, because you alone are loyal? For all the nations will come and worship before you, because your righteous decrees have been made manifest."

5 And after these things I saw. and the sanctuary of the tent of the witness was opened in heaven, 6 and the seven angels with the seven plagues emerged from the sanctuary, clothed with clean, bright linen and girded about their breasts with golden girdles. 7 And one of the four living creatures gave the seven angels seven golden bowls that were full of the anger of God, who lives forever and ever. 8 And the sanctuary became filled with smoke because of the glory of God and because of his power, and no one was able to enter into the sanctuary until the seven plagues of the seven angels were finished.

16 And I heard a loud voice out of the sanctuary say to the seven angels: "Go and pour out the

2 And the first one went off and poured out his bowl into the earth. that were worshiping its image.

3 And the second one poured out came blood as of a dead man, and things in the sea.

4 And the third one poured out his bowl into the rivers and the fountains of the waters. And they became blood. 5 And I heard the angel over the waters say: "You, the One who is and who was, the loyal One, are righteous, because you have rendered these decisions, 6 because they poured out the blood of holy ones and of prophets, and you have given them blood to drink. They deserve it." 7 And I heard the altar say: "Yes, Jehovah God, the Almighty, true and righteous are your judicial decisions."

8 And the fourth one poured out his bowl upon the sun; and to [the sunl it was granted to scorch the men with fire. 9 And the men were scorched with great heat, but they blasphemed the name of God. who has the authority over these plagues, and they did not repent so

as to give glory to him.

10 And the fifth one poured out his bowl upon the throne of the wild beast. And its kingdom became darkened, and they began to gnaw their tongues for [their] pain, 11 but they blasphemed the God of heaven for their pains and for their ulcers, and they did not repent of their works.

12 And the sixth one poured out his bowl upon the great river Euphra'tes, and its water was dried up, that the way might be prepared for the kings from the rising

of the sun. 13 And I saw three unclean inspired expressions [that looked] like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. 14 They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty.

15 "Look! I am coming as a ments, that he may not walk naked 6 And I saw that the woman was

every living soul died, yes, the and people look upon his shamefulness."

> 16 And they gathered them together to the place that is called in Hebrew Har-Ma ged'on.

> 17 And the seventh one poured out his bowl upon the air. At this a loud voice issued out of the sanctuary from the throne, saying: "It has come to pass!" 18 And lightnings and voices and thunders occurred, and a great earthquake occurred such as had not occurred since men came to be on the earth, so extensive an earthquake, so great. 19 And the great city split into three parts, and the cities of the nations fell; and Babylon the great was remembered in the sight of God, to give her the cup of the wine of the anger of his wrath. 20 Also, every island fled, and mountains were not found. 21 And a great hail with every stone about the weight of a talent descended out of heaven upon the men, and the men blasphemed God due to the plague of hail, because the plague of it was unusually great.

> And one of the seven angels that had the seven bowls came and spoke with me, saying: "Come, I will show you the judgment upon the great harlot who sits on many waters, 2 with whom the kings of the earth committed fornication, whereas those who inhabit the earth were made drunk with the

wine of her fornication."

3 And he carried me away in [the power of the] spirit into a wilderness. And I caught sight of a woman sitting upon a scarletcolored wild beast that was full of blasphemous names and that had seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet, and was adorned with gold and precious stone and pearls and had in her hand a golden cup that was full of disgusting things and the unclean things of her fornication. 5 And upon her forehead was written a name, a mystery: "Babylon the Great, the thief. Happy is the one that stays mother of the harlots and of the awake and keeps his outer gar- disgusting things of the earth,"

drunk with the blood of the holy God put [it] into their hearts to ones and with the blood of the carry out his thought, even to witnesses of Jesus.

wondered with great wonderment beast, until the words of God will 7 And so the angel said to me: "Why is it you wondered? I will the woman whom you saw means tell you the mystery of the woman the great city that has a kingdom and of the wild beast that is carrying her and that has the seven heads and the ten horns: 8 The wild beast that you saw was, but is not, and yet is about to ascend the earth was lighted up from his out of the abyss, and it is to go off into destruction. And when they see how the wild beast was, but is not, and yet will be present, those who dwell on the earth will wonder admiringly, but their names have not been written upon the scroll of life from the founding of the world. w canal a do subil on

9 "Here is where the intelligence that has wisdom comes in: The seven heads mean seven mountains, where the woman sits on top. 10 And there are seven kings: five have fallen, one is, the other has not yet arrived, but when he does arrive he must remain a short while. 11 And the wild beast that was but is not, it is also itself an eighth [king], but springs from the seven, and it goes off into destruction.

12 "And the ten horns that you saw mean ten kings, who have not vet received a kingdom, but they do receive authority as kings one hour with the wild beast. 13 These have one thought, and so they give their power and authority to the wild beast. 14 These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them. Also, those called and chosen and faithful with him [will do so]."

waters that you saw, where the harlot is sitting, mean peoples and crowds and nations and tongues, come, death and mourning and 16 And the ten horns that you saw. and the wild beast, these will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will com- who committed fornication with her

carry out [their] one thought by Well, on catching sight of her I giving their kingdom to the wild have been accomplished. 18 And over the kings of the earth."

> 18 After these things I saw another angel descending from heaven, with great authority; and glory. 2 And he cried out with a strong voice, saying: "She has fallen! Babylon the great has fallen, and she has become a dwelling place of demons and a lurking place of every unclean exhalation and a lurking place of every unclean and hated bird! 3 For beof her fornication all the nations have fallen [victim], and the kings of the earth committed fornication with her, and the traveling merchants of the earth became rich due to the power of her shameless luxury."

4 And I heard another voice out of heaven say: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. 5 For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind. 6 Render to her even as she herself rendered, and do to her twice as much, yes, twice the number of the things she did; in the cup in which she put a mixture put twice as much of the mixture for her. 7 To the extent that she glorified herself and lived in shameless luxury, to that extent give her torment and mourning. For in her heart she keeps saying, 'I sit a 15 And he says to me: "The queen, and I am no widow, and I shall never see mourning.' 8 That is why in one day her plagues will famine, and she will be completely burned with fire, because Jehovah God, who judged her, is strong.

9 "And the kings of the earth pletely burn her with fire. 17 For and lived in shameless luxury will

1337 Lamb's marriage, Final war. Abyss REVELATION 19: 6-20: 4

over her, when they look at the hour she has been devastated!' smoke from the burning of her, because of their fear of her torment and say, 'Too bad, too bad, you great city, Babylon you strong city, because in one hour your judgment has arrived!'

11 "Also, the traveling merchants of the earth are weeping and mourning over her, because there is no one to buy their full stock any more, 12 a full stock of gold and silver and precious stone and pearls and fine linen and purple and silk and scarlet; and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble; 13 also cinnamon and Indian spice and incense and perfumed oil and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep. and horses and coaches and slaves and human souls. 14 Yes, the fine fruit that your soul desired has departed from you, and all the dainty things and the gorgeous things have perished from you, and never again will people find them.

15 "The traveling merchants of these things, who became rich from her, will stand at a distance because of [their] fear of her torment and will weep and mourn, 16 saying, 'Too bad, too bad-the great city, clothed with fine linen and purple and scarlet, and richly adorned with gold ornament and precious stone and pearl, 17 because in one hour such great riches have been devastated!'

"And every ship captain and every man that voyages anywhere, and sailors and all those who make a living by the sea, stood at a distance 18 and cried out as they looked at the smoke from the burning of her and said, 'What city is like the great city?' 19 And they threw dust upon their heads and cried out, weeping and mourning, and said, 'Too bad, too bad—the great city, in which all those having

weep and beat themselves in grief | of her costliness, because in one

20 "Be glad over her, O heaven, 10 while they stand at a distance also you holy ones and you apostles and you prophets, because God has judicially exacted punishment for you from her!"

21 And a strong angel lifted up a stone like a great millstone and hurled it into the sea, saying: "Thus with a swift pitch will Babylon the great city be hurled down, and she will never be found again. 22 And the sound of singers who accompany themselves on the harp and of musicians and of flutists and of trumpeters will never be heard in you again, and no craftsman of any trade will ever be found in you again, and no sound of a millstone will ever be heard in you again, 23 and no light of a lamp will ever shine in you again, and no voice of a bridegroom and of a bride will ever be heard in you again; because your traveling merchants were the top-ranking men of the earth, for by your spiritistic practice all the nations were misled. 24 Yes, in her was found the blood of prophets and of holy ones and of all those who have been slaughtered on the earth."

19 After these things I heard what was as a loud voice of a great crowd in heaven. They said: "Praise Jah, you people! The salvation and the glory and the power belong to our God, 2 because his judgments are true and righteous. For he has executed judgment upon the great harlot who corrupted the earth with her fornication, and he has avenged the blood of his slaves at her hand." 3 And right away for the second time they said: "Praise Jah, you people! And the smoke from her goes on ascending forever and ever."

4 And the twenty-four older persons and the four living creatures fell down and worshiped God seated upon the throne, and said: "Amen! Praise Jah, you people!"

5 Also, a voice issued forth from the throne and said: "Be praising boats at sea became rich by reason our God, all you his slaves, who fear him, the small ones and the | 17 I saw also an angel standing great."

voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: "Praise Jah, you people, because Jehovah our God, the Almighty, has begun to rule as king. 7 Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself. 8 Yes, it has been granted to her to be arrayed in acts of the holy ones."

9 And he tells me: "Write: Happy are those invited to the evening meal of the Lamb's marriage." Also, he tells me: "These are the true sayings of God." 10 At that I fell down before his feet to worship him. But he tells me: "Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who have the work of witnessing to Jesus. Worship God; for the bearing witness to Jesus is what inspires prophesying."

11 And I saw the heaven opened and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. 12 His eyes are a fiery flame, and upon his head are many diadems. He has a name written that no he is arrayed with an outer garment sprinkled with blood, and he hurled him into the abyss and the name he is called is The Word were in heaven were following him nations any more until the thouon white horses, and they were clothed in white, clean, fine linen. 15 And out of his mouth there protrudes a sharp long sword, that he may strike the nations with it, and were those who sat down on them, he will shepherd them with a rod and power of judging was given of iron. He treads too the wine press of the anger of the wrath of God the Almighty. 16 And upon ness they bore to Jesus and for his outer garment, even upon his thigh, he has a name written, King had worshiped neither the wild

in the sun, and he cried out with a 6 And I heard what was as a loud voice and said to all the birds that fly in midheaven: "Come here, be gathered together to the great evening meal of God. 18 that you may eat the fleshy parts of kings and the fleshy parts of military commanders and the fleshy parts of strong men and the fleshy parts of horses and of those seated upon them, and the fleshy parts of all, of freemen as well as of slaves and of small ones and great."

19 And I saw the wild beast and bright, clean, fine linen, for the the kings of the earth and their fine linen stands for the righteous armies gathered together to wage the war with the one seated on the horse and with his army. 20 And the wild beast was caught, and along with it the false prophet that performed in front of it the signs with which he misled those who received the mark of the wild beast and those who render worship to its image. While still alive, they both were hurled into the fiery lake that burns with sulphur. 21 But the rest were killed off with the long sword of the one seated on the horse, which [sword] proceeded out of his mouth, And all the birds were filled from the fleshy parts of them.

20 And I saw an angel coming down out of heaven with the down out of heaven with the key of the abyss and a great chain in his hand. 2 And he seized the dragon, the original serpent, who one knows but he himself, 13 and is the Devil and Satan, and bound him for a thousand years. 3 And shut [it] and sealed [it] over him, of God. 14 Also, the armies that that he might not mislead the sand years were ended. After these things he must be let loose for a little while.

4 And I saw thrones, and there them. Yes, I saw the souls of those executed with the ax for the witspeaking about God, and those who of kings and Lord of lords. | beast nor its image and who had not received the mark upon their 21 and I saw a new heaven and forehead and upon their hand. And 21 a new earth; for the former forehead and upon their hand. And kings with the Christ for a thou- passed away, and the sea is no dead did not come to life until the New Jerusalem, coming down out the first resurrection. 6 Happy and as a bride adorned for her husholy is anyone having part in the band. 3 With that I heard a loud first resurrection; over these the voice from the throne say: "Look! second death has no authority, but years.

7 Now as soon as the thousand years have been ended, Satan will be let loose out of his prison, 8 and he will go out to mislead those nations in the four corners of the them together for the war. The number of these is as the sand of over the breadth of the earth and to me: "They have come to pass! and the beloved city. But fire came both the wild beast and the false prophet [already were]; and they forever and ever.

throne and the one seated on it. saw the dead, the great and the death." small, standing before the throne, was hurled into the lake of fire. and at the gates twelve angels, and

they came to life and ruled as heaven and the former earth had sand years. 5 (The rest of the more. 2 I saw also the holy city, thousand years were ended.) This is of heaven from God and prepared The tent of God is with mankind. they will be priests of God and and he will reside with them, and of the Christ, and will rule as they will be his peoples. And God kings with him for the thousand himself will be with them. 4 And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away."

5 And the one seated on the earth. Gog and Ma'gog, to gather throne said: "Look! I am making all things new." Also, he says: "Write, because these words are the sea. 9 And they advanced faithful and true." 6 And he said encircled the camp of the holy ones I am the Al'pha and the O me'ga, the beginning and the end. To anydown out of heaven and devoured one thirsting I will give from the them. 10 And the Devil who was fountain of the water of life free. misleading them was hurled into 7 Anyone conquering will inherit the lake of fire and sulphur, where these things, and I shall be his God and he will be my son. 8 But as for the cowards and those without will be tormented day and night faith and those who are disgusting in their filth and murderers and 11 And I saw a great white fornicators and those practicing spiritism and idolaters and all the From before him the earth and the liars, their portion will be in the heaven fled away, and no place lake that burns with fire and was found for them. 12 And I sulphur. This means the second

9 And there came one of the and scrolls were opened. But an- seven angels who had the seven other scroll was opened; it is the bowls which were full of the seven scroll of life. And the dead were last plagues, and he spoke with me judged out of those things written and said: "Come here, I will show in the scrolls according to their you the bride, the Lamb's wife." deeds. 13 And the sea gave up 10 So he carried me away in [the those dead in it, and death and power of the spirit to a great and Ha'des gave up those dead in them, lofty mountain, and he showed me and they were judged individually the holy city Jerusalem coming according to their deeds. 14 And down out of heaven from God death and Ha'des were hurled into 11 and having the glory of God. Its the lake of fire. This means the radiance was like a most precious second death, the lake of fire. stone, as a jasper stone shining 15 Furthermore, whoever was not crystal-clear. 12 It had a great found written in the book of life and lofty wall and had twelve gates,

three gates, and on the north three scroll of life [will]. gates, and on the south three gates, and on the west three gates. 14 The wall of the city also had twelve foundation stones, and on them the twelve names of the twelve apostles of the Lamb.

15 Now the one who was speaking with me was holding as a measure a golden reed, that he fruits each month. And the leaves might measure the city and its gates and its wall. 16 And the city lies foursquare, and its length is as great as its breadth. And he measured the city with the reed, twelve thousand furlongs; its length and breadth and height are equal. 17 Also, he measured its wall, one hundred and forty-four cubits, according to a man's measure, at the same time an angel's. 18 Now the structure of its wall was jasper, and the city was pure gold like clear glass. 19 The foundations of the city's wall were adorned with every sort of precious stone: the first foundation was jasper, the second sapphire, the third chal·ced'o nv. the fourth emerald. 20 the fifth sar'do nyx, the sixth sardius, the seventh chrys'o lite, the eighth beryl, the ninth topaz, the tenth chrys'o prase, the eleventh hyacinth, the twelfth amethyst. 21 Also, the twelve gates were twelve pearls; each one of the gates was made of one pearl. And the broad way of the city was pure gold, as transparent glass.

22 And I did not see a temple in it, for Jehovah God the Almighty is its temple, also the Lamb [is]. 23 And the city has no need of the sun nor of the moon to shine upon it, for the glory of God lighted it up, and its lamp was the Lamb. 24 And the nations will walk by means of its light, and the kings of the earth will bring their glory into it. 25 And its gates will not this scroll, for the appointed time be closed at all by day, for night is near. 11 He that is doing un-will not exist there. 26 And they righteousness, let him do unrightwill bring the glory and the honor eousness still; and let the filthy one of the nations into it. 27 But any- be made filthy still; but let the

names were inscribed which are carries on a disgusting thing and those of the twelve tribes of the a lie will in no way enter into it; sons of Israel. 13 On the east were only those written in the Lamb's

> and he showed me a river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb 2 down the middle of its broad way. And on this side of the river and on that side [there were] trees of life producing twelve crops of fruit, yielding their of the trees [were] for the curing of the nations.

> 3 And no more will there be any curse. But the throne of God and of the Lamb will be in [the city]. and his slaves will render him sacred service: 4 and they will see his face, and his name will be on their foreheads. 5 Also, night will be no more, and they have no need of lamplight nor [do they have] sunlight, because Jehovah God will shed light upon them, and they will rule as kings forever and ever.

> 6 And he said to me: "These words are faithful and true; yes, Jehovah the God of the inspired expressions of the prophets sent his angel forth to show his slaves the things that must shortly take place. 7 And, look! I am coming quickly. Happy is anyone observing the words of the prophecy of this scroll."

> 8 Well, I John was the one hearing and seeing these things. And when I had heard and seen, I fell down to worship before the feet of the angel that had been showing me these things. 9 But he tells me: "Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who are prophets and of those who are observing the words of this scroll. Worship God."

10 He also tells me: "Do not seal up the words of the prophecy of thing not sacred and anyone that righteous one do righteousness still,

and the reward I give is with me, free. to render to each one as his work is. 13 I am the Al'pha and the everyone that hears the words of O·me'ga, the first and the last, the the prophecy of this scroll: If anybeginning and the end. 14 Happy are those who wash their robes, that things. God will add to him the the authority [to go] to the trees of plagues that are written in this life may be theirs and that they scroll; 19 and if anyone takes may gain entrance into the city by anything away from the words of its gates. 15 Outside are the dogs the scroll of this prophecy, God will and those who practice spiritism take his portion away from the and the fornicators and the mur- trees of life and out of the holy

16 "'I. Jesus, sent my angel to bear witness to you people of these these things says, 'Yes; I am comthings for the congregations, I am ing quickly." the root and the offspring of David. and the bright morning star."

and let the holy one be made holy anyone hearing say: "Come!" And let anyone thirsting come; let any-12 "'Look! I am coming quickly, one that wishes take life's water

18 "I am bearing witness to one makes an addition to these derers and the idolaters and every-one liking and carrying on a lie.' about in this scroll.

20 "He that bears witness of

"Amen! Come, Lord Jesus." 21 [May] the undeserved kind-17 And the spirit and the bride ness of the Lord Jesus Christ [be] keep on saying: "Come!" And let with the holy ones. 17 And the spirit and the bride ness of the Lord Jesus Christ [be]

### IMPORTANT BIBLE WORDS FOR QUICK REFERENCE

See page 8 for abbreviations of names of Bible books.

AARON, Ex 28:1 A. may act as priest Ex 32:1 about A. make for us a god Heb 5:4 called by God, just as A. also was Ex 4:14; 24:1; Ps 99:6; 135:19; Mic 6:4. ABADDON, Re 9:11 king name is A. ABANDON, Eze 31:12 people will a. it ABANDONED, Zep 2:4 a. city she becomes; ABANDONING, 2Pc 2:15 A. the path, ABASER, 18a 2:7 Jehovah is an A. ABASED, Ps 35:26 let those be a. ABASING, Ps 147:6 He is a. the wicked ABATED, Ge 8:8 waters had a. from Mr 4:39 and the wind a. ABBA, Ro 8:15 we cry out, A., Father! Ga 4:6 spirit cries out, A., Father! ABDOMEN, 2Sa 20:10; Ca 5:14; Jer 51:34. ABEDNEGO, Da 1:7; 2:49; 3:12, 30. ABEL, Ge 4:4 Jehovah favor upon A. Mt 23:35 from the blood of righteous A. to Heb 11:4 By faith A. offered a sacrifice Ge 4:2, 8, 25; Lu 11:51; Heb 12:24, ABHOR, Ro 12:9 A. what is wicked Ge 27:46; Le 20:23; Nu 21:5; Pr 3:11. ABHORRENCE, 1Ki 11:25; Da 12:2; Ro 2:22. ABHORRENT THING, La 1:17; Eze 7:19, 20. ABIDE, Php 1:25 I shall a, with all of you ABIDING, Heb 10:34 an a. possession
ABIDING PLACE(S), Isa 32:18 peaceful a.

Jer 25:37 peaceful a. rendered lifeless Eze 34:14 they will lie down in a good a. ABIHU, Ex 6:23; Le 10:1; Nu 3:4.
ABIHU, Ex 6:23; Le 10:1; Nu 3:4.
ABIHHH, 18a 8:2; 1Ki 14:1; Lu 1:5.
ABILITIES, 1Co 12:28 helpful services, a. to
ABILITY. See also THINKING ABILITY. Ro 7:18 a. to work out what is fine 1Co 1:5 full a, to speak and full knowledge, Ex 15:6; Da 1:4; Mt 25:15. ABIMELECH, Ge 20:2; Jg 9:16; 28a 11:21. ABISHAI, 18a 26:6; 28a 21:17; 23:18. ABLE-BODIED MAN, Ex 10:11; 1Ch 23:3; Job 3:23: Ps 34:8: 37:23: 89:48: Pr 6:34: 20:24; 29:5; Isa 22:17; Jer 17:5; Joe 2:8. ABNER, 18a 14:50; 20:25; 28a 3:20. ABNORMAL FALLING OFF, Le 13:30, 34. ABODE(S). Ps 74:20 a. of violence Hab 3:11 moon-stood still, in the lofty a. Joh 14:2 house of my Father are many a. ABOLISH, Ga 3:17 as to a. the promise. ABOLISHED, Eph 2:15 he a. the hatred 2Ti 1:10 Christ Jesus who has a. death ABOMINATION, See DISGUSTING THING. ABORTION(S), Ex 23:26 suffering an a. Ge 31:38; Job 21:10.
ABOUND, Ro 6:1 undeserved kindness a.? 2Co 1:5 sufferings for Christ a. in us. Ro 15:13; 2Co 8:7; Php 1:9; 1Th 3:12. ABGUNDED, Ro 5:15 undeserved kindness a. ABGUNDING, 2Co 8:7 you are a. in faith ABRAHAM, Ge 17:9 A.: keep my covenant Ge 18:18 A. to become a nation great 2Ch 20:7 A., your lover, Mt 8:11 recline with A. in Kingdom Ga 3:29 you are really A.'s seed, heirs Heb 11:8 By faith A. obeyed in going out Jas 2:21 Was not A. declared righteous Mt 22:32; Joh 8:39; Ro 4:3; Heb 6:13,

ABSALOM, 2Sa 14:25; 15:6; 17:25; 18:14.

ABSENCE, Ne 13:6 asked leave of a. ABSENT, Col 2:5 I am a. in the flesh, 1Co 5:3; 2Co 5:9; 10:1, 11; Php 1:27. ABSOLUTELY, 2Co 4:8 not a, with no way ABSONSED, 1Ti 4:15 be a. in them, ABSTAIN, 1Th 4:3 a. from fornication 1T1 4:3 commanding to a. from foods which ABSTAINING, 1Pe 2:11 a. from fleshly ABSTINENCE, 2Co 11:27 in a. from food Nu 30:2; Zec 7:3; Ac 27:21. ABUNDANCE, Job 36:31 food in a. Ps 52:7 trusts in the a. of his riches Isa 9:7 a. of princely rule there will be Lu 12:15 person has an a. his life does not Joh 10:10 have life and might have it in a. Ps 37:11; Eze 28:16; Mt 12:34; 2Co 8:2.
ABUNDANY, 1Co 12:24 giving honor more a.
Ex 34:6; Da 12:4; 1Co 12:23. ABUNDANTLY, 2Co 9:10 he that a. supplies Heb 6:17 demonstrate more a, to the heirs ABUSE, 1Co 9:18 may not a. my authority ABUSED, Ac 7:24 vengeance for the a.
ABUSIVELY, Tit 2:5 not be spoken of a. 2Pe 2:10 at glorious ones but speak a.. 1Sa 31:4; Jer 38:19. ABUSIVELY, SPEAKING, Ac 18:6 s., he 1Pe 4:4 are puzzled and go on s. of you. ABUSIVE SPEECH(ES), Eph 4:31; 1Ti 6:4. ABYSS, Re 20:3 hurled him into the a. Lu 8:31; Ro 10:7; Re 9:1, 11; 11:7; 17:8. ACCEDE, De 13:8 must not a to his wish
ACCEPT, 2Co 6:1 a the undeserved kindness
2Th 2:10 they did not a the love of the Job 42:8; Ho 14:2; Lu 22:17; Ac 8:14; Eph 6:17; Jas 1:21. ACCEPTABLE, 2Co 6:2 in an a. time Eph 5:10 sure of what is a. 1Pe 2:5 offer up spiritual sacrifices a. to Isa 49:8; Lu 4:19; Ro 12:1; 1Ti 2:3. ACCEPTED, Php 4:9 learned as well as a. ACCIDENT, Ge 42:4; Ex 21:22; 1Sa 6:9. ACCOMPLISH, 2TI 4:5 fully a. your ACCOMPLISHED, 2TI 4:17 preaching be a. ACCOMPLISHING, Ps 148:8 fire and hail a. ACCOMPLISHMENT, Pr 15:22 there is a. ACCOMPLISHMENT, Pr 15:22 there is a. ACCORD, Ac 2:46; 19:29; Ro 15:6. ACCOUNT, Mt 24:9 hated on a. of my name, Mt 24:22 days were cut short on a. of the Ro 4:8 will by no means take into a. Ro 14:12 each of us will render an a. 1Co 13:5 It does not keep a. of injury. Phm 18 anything, keep this charged to my a. ACCOUNTABLE, Mt 5:21, 22 a. to court ACCOUNTING. Ro 9:28 Jehovah will make a. Heb 4:13 exposed to whom we have an a. ACCOUNTING, HOLD AN, Ho 4:14; Zec 10:3. ACCURATE KNOWLEDGE, Ro 10:2 zeal not a. Php 1:9 abound with a, and full discernment Col 1:9 filled with a. of his will in all 1Ti 2:4 be saved, come to an a. of truth 2Ti 3:7 always learning yet never come to a. Heb 10:26 sin willfully after received a. Ro 1:28: Col 3:10: 2Ti 2:25: 2Pe 2:20. ACCURATELY, 1Co 13:12 a, even as I am a. ACCURATE SCALES, Le 19:36; Job 31:6. ACCURSED. De 21:23 a. one hung up Joh 7:49 crowd not know the Law are 2.

10. 8:38 6:1 6:1 6:1 1:0.

ACCUSATION - AGAINST Ga 3:13 A. is every man hanged upon a stake | ADORN, 1Tl 2:9 women to a. in modesty 1Co 12:3; 16:22; Ga 1:8. Tit 2:10 may a. the teaching of ACGUSATION, Ro 8:38 Who will file a. | Tit 2:15 boly women a. subjecting 1Ti 3:10 ministers, as they are free from a. 1Ti 5:19 Do not admit an a. against older Tit 1:7 overseer must be free from a. Ezr 4:6; Joh 18:29; 1Co 1:8; Col 1:22, ACCUSER(S), Ac 25:16 meets his a. face Re 12:10 a. of our brothers hurled Ac 23:30, 35; 25:18. ACCUSTOMED, Jg 21:25 one was a. to do 1Co 8:7 a. to the idol, ACHAN, Jos 7:1, 18, 24; 22:20. ACHIEVEMENT(S), Pr 8:22 earliest of a. 1Ch 17:19, 21; Isa 41:24; 45:9. ACHING, Ge 34:25; Job 14:22; Ps 69:29. ACKNOWLEDGE, De 33:9; 1Sa 2:12; Jer 14:20. ACKNOWLEDGMENT, Ro 14:11 open a. God. ACQUAINT, Job 22:21 A. yourself, with him ACQUAINTANCE(S), Ps 38:11 a. stood off Isa 53:3 meant for having a. with sickness, 2Ki 10:11; Ps 31:11; 55:13; 88:8, 18. ACQUAINTED, De 32:17 forefathers not a. Ac 18:25; 19:15; 26:5. ACQUIESCED, Ac 11:18 heard they a. ACQUIRE, Lu 21:19 will a. your souls. ACQUIRING, Pr 15:32 is a. heart. 1Th 5:9: 2Th 2:14: 1Ti 3:13. ACQUISITION, Job 15:29 spread their a. ACQUITTED, Ro 6:7 has been a. from sin. ACT(S), Jg 5:11 recount the righteous a. Isa 29:14 I will a. wonderfully with this Ps 101:2; 103:6; 145:4, 12. ACT EFFECTIVELY, Da 11:17, 28, 32.

Da 11:39 he will a. with a foreign god. ACTIVE FORCE, Ge 1:2; 6:17; 7:15. ACTIVITY, De 32:4 perfect his a., Pr 10:16 a, of the righteous one results in Pr 21:8 pure one is upright in his a. Pr 24:12 pay back to man according to his a. Job 36:24; Ps 9:16; Isa 59:6; Hab 3:2. ACTUATING, Eph 4:23 force a. your mind ADAM, 1Co 15:22 in A. all are dying, 1Co 15:45 first man A. became a living soul.

Ge 3:21; 5:5; Lu 3:38; Ro 5:14; ITi 2:14. ADD. De 4:2 not a. to the word Lu 12:25 a. a cubit to life span De 12:32; 2Ch 10:14; Pr 30:6; Mt 6:27.

ADDING, Ge 30:24; 2Ch 28:13. ADDITION(S), Ga 3:15 covenant, no a. Re 22:18 If anyone makes an a. ADDS, Pr 10:22 makes rich, and a. no pain Pr 16:23 to his lips it a. persuasiveness. Job 34:37; Pr 19:4.

ADEQUATELY, 2Co 2:16; 3:5; 2T1 2:2. ADJUDGE, Isa 26:12 you will a. peace to us ADJUTANT, 2K1 7:17 king appointed the a. ADMINISTERED, Ru 1:1 judges a. justice Eph 3:9 see how the sacred secret is a. ADMINISTERING, 2Co 3:9 a, righteousness ADMINISTRATION, Eph 1:10 a. at the full

1Ch 26:30: Da 2:49.

ADMINISTRATORS, Da 3:2, 3 a. of districts ADMIRATION, Re 13:3 the beast with a. ADMIRING PERSONALITIES, Jude 16. ADMIT, Ac 24:14 I a, this to you ADMITTEDLY, 1Tl 3:16 secret is a, great: ADMONISH, Ro 15:14; 1Co 4:14; 1Th 5:14, ADMONISHING, 1Th 5:12 regard those a. 2Th 3:15 continue a. him as a brother. Ac 20:31; Col 1:28; 3:16, 12 ad .032883

ADMONITION, Tit 3:10 first and second a. ADOPTION, Ro 8:15 received spirit of a. Ro 8:23: 9:4: Ga 4:5: Eph 1:5.

ADORNED, Lu 21:5 temple a. with stones Re 21:2, 19 a bride a, for her husband ADORNMENT, 1Pe 3:3 not let your a. be 1Ch 16:29; Ps 29:2; Pr 14:28. ADULLAM, Jos 12:15; 1Sa 22:1; 1Ch 11:15. ADULTERATING, 2Co 4:2 neither a. the ADULTERER(S), 1Co 6:9 nor a. inherit Job 24:15; Ps 50:18; Jer 9:2; Heb 13:4. ADULTERESS(ES), Ro 7:3 she is not an a. Jas 4:4 A. friendship with world is Le 20:10; Eze 23:45. ADULTERY (IES), Ex 20:14 not commit a.

Eze 23:37 with their idols they committed a. Re 2:22 those committing a, with her Mt 5:28; 15:19; Mr 7:22; Jas 2:11. ADVANCE, Eph 2:10 God prepared in a. ADVANCEMENT, Php 1:12, 25; 1Ti 4:15. ADVANTAGE, Pr 14:23 By toil comes a., Ec 2:13 more a, for wisdom than for felly, 2Co 7:2 we have taken a. of no one. Ec 2:11; 1Co 7:35; 10:33; 2Co 12:17, 18. ADVANTAGEOUS. Ec 7:11 Wisdom is a. for

1Co 6:12 not all things are a. ADVERSARY(IES), Isa 64:2 name to a, Jer 46:10 Jehovah avenging upon his a. 1Pe 5:8 your a., the Devil, walks about De 32:43; Es 7:6; Ps 74:10; 107:2; Na 1:2. ADVERSITIES, Pr 19:13 stupid son means a. Ps 38:12; 55:11; 91:3; 94:20; Pr 17:4. ADVERSITY, Job 6:2; 80:13; Ps 5:9. Eze 7:26 There will come a. upon a., ADVISABLE, Mt 19:10 not a. to marry. AFFAIR(S), Ec 3:1 a time for every a. 1Co 16:14 Let all your a. take place with Es 3:4; Ac 15:6.

AFFECTION(S), Mt 10:37 has greater a.

Joh 5:20 the Father has a. for Son Joh 21:17 do you have a. for me? Col 3:12 clothe yourselves with tender a. 2Ti 3:3 having no natural a., not open to Re 3:19 those for whom I have a. I reprove Joh 11:3; 1Co 16:22; 2Co 7:15; Tit 3:15. AFFLICT, Ge 15:13 a. them four hundred Ex 22:22 must not a. any widow or 2Sa 7:10; Na 1:12.

AFFLICTED, Job 36:15 will rescue the a. Ps 82:3 do justice even to the a. one Pr 31:9 plead the cause of the a. one Isa 66:2 to the one a. and contrite 3 1 del Job 34:28; Isa 49:13; 53:4, 7; 58:10. AFFLICTING, Ps 94:5; Isa 60:14; Zep 3:19. AFFLICTION(S), Ps 107:17 errors cause a. Ps 107:41 protects the poor one from a. Ex 3:7, 17; 4:31; Job 36:15; Ps 119:92;

2Co 8:2. AFFORD, Le 27:8; Nu 6:21; Eze 46:7. AFORETIME, Ro 1:2 promised a. through Ro 15:4 things written a, our instruction AFRAID, Ge 3:10 I was a because I Jg 7:3 Who is a, and trembling? Isa 51:12 a. of a mortal man Jer 1:8 do not be a., for I am with you Ps 112:7; Pr 3:25; Heb 13:6; Re 2:10. AFRESH, Heb 6:6 impale the Son a.

AFTERDAYS, De 8:16 do good in your a.; AFTEREFFECT, Pr 5:4 a. from her is bitter AGABUS, Ac 11:28; 21:10. AGAINST, Isa 19:2 war each one a. his

Mt 12:30 He that is not on my side is a. me; Ro 8:31 If God is for us, who will be a. Mal 3:5; Mt 10:35; 12:25; Eph 6:12. 1343 AGED, Lu 1:18; Tit 2:3; Phm 9. AGENT, CHIEF, Ac 3:15; 5:31; Heb 2:10. AGITATED, Ps 4:4 Be a, but do not sin. Ps 99:1 king. Let the peoples be a. Isa 13:13 cause heaven itself to become a., 1Pe 3:14 are afraid of, neither become a. Ex 15:14: De 2:25: Joe 2:1, 10: Ac 17:8. AGLOW, Ac 18:25; Ro 12:11. AGONY, Re 12:2. AGREE, Mt 18:19; Ac 15:15.

AGREEABLE, 1Co 7:12, 13 she a, to dwelling AGREEABLY, Ps 105:22 bind a. to his soul AGREED, Mt 20:18; Ac 5:9. AGREEMENT, Mr 14:56, 59 testimonies not a.

1Co 1:10 you should all speak in a., 2Co 6:16 what a. God's temple with idols AGRICULTURAL, Ne 10:37 all our a. cities AGRICULTURE, 2Ch 26:10 a lover of a. AHAB, 1Ki 16:30; 18:17; 2Ki 10:18. AHASUERUS, Es 1:1; 3:1; 8:1; 9:30; 10:3. AHAZ, 2Ki 16:1, 19; 2Ch 27:9; Isa 1:1. AHEAD, 2Jo 9 Everyone that pushes a. and AHIJAH, 1Ki 12:15; 14:2; 1Ch 26:20, AHITHOPHEL, 28a 15:31; 17:23. AHITUB, 1Sa 14:3; 2Sa 8:17; 1Ch 9:11. Al, Jos 7:2, 3; 8:1, 26, 28, 29; Jer 49:3. AlD, Heb 2:18 to a. those put to test. AlJALON, Jos 10:12; Jg 12:12; 1Ch 6:69. AIM, 2Co 5:9 making it our a, that 1Ti 4:7 with godly devotion as your a.

AIR, Eph 2:2 ruler of the a. 1Th 4:17 caught to meet the Lord in the a. Job 41:16; 1Co 9:26; 14:9; Re 9:2.
AIRS, PUT ON, Jer 48:26; Da 8:4, 8.
AKELDAMA, Ac 1:19 A., Field of Blood. ALARM, 2Ch 13:12; Zep 1:16. ALARM SIGNAL, Jer 49:2; Am 1:14; 2:2. ALEXANDER, Ac 19:33; 171 1:20; 2Ti 4:14. ALIEN, Lu 24:18; Eph 2:19; Heb 11:9. ALIENATED, Col 1:21 you were once a. Eph 2:12; 4:18.

ALIEN RESIDENT(S), Ge 15:13; De 10:18; Isa 14:1; Jer 7:6; 22:3; Zec 7:10. Le 24:22 a, should be the same as a native Nu 35:15 for the a. six cities a refuge ALIVE. Ps 22:29 preserve his own soul a. Ps 89:48 What man a. will not see death? Ro 4:17 God, makes the dead a, and calls Ro 7:9 I was once a. apart from law; but 1Co 15:22 in the Christ all will be made a. Heb 4:12 word of God is a. and exerts power 2Co 13:4; Heb 7:25; 1Pe 3:18; Re 19:20. ALKALI, Pr 25:20; Jer 2:22.

ALLIED, Ps 94:20 adversities be a. with you ALLIES, Ge 14:3. ALLOTTED SHARE, Ps 16:5 portion of a. ALLOWANCE, 1Th 4:7 a. for uncleanness, 2Ki 25:30; Jer 40:5; Da 1:5. ALLUDING REMARKS, Hab 2:6 lift up a., ALLURE, Ps 62:4 a. from one's dignity; De 13:6; Isa 36:18. ALLURES, 2Ki 18:32 Hezekiah a. you,

ALLY, Da 11:6. ALLYING, Da 11:23 because of their a. ALMIGHTY, Ge 17:1 I am God A. Walk Re 16:14 war of the great day of God the A. Ex 6:3; Job 8:3; Isa 13:6; Re 1:8; 11:17. ALONE, Isa 2:11 Jehovah a. must be put Ne 9:6; Mt 44; Joh 11:48; 16:32; Ac 5:38. ALPHA, Re 1:8; 21:6; 22:13.

ALPHAEUS, Mt 10:3; Mr 3:18; Ac 1:13. ALTAR(S), Ge 8:20 Noah a. to Jehovah Le 17:11 the blood I have put upon the a. Eze 6:4 your a. must be made desolate

Ac 17:23 an a. To an Unknown God. Heb 13:10 We have an a. from which Re 6:9 saw underneath the a. the souls of Ex 34:13; Isa 56:7; Mt 23:18; Heb 7:13. AMALEK, Ex 17:16; De 25:17; 1Sa 15:20. AMASA, 28a 17:25; 20:10; 1Ki 2:5. AMAZED, Job 26:11 a. because of his rebuke

Ps 48:5 saw; so they were a. Jer 4:9 prophets themselves will be a. AMAZEMENT, Le 26:32 enemies stare in a. Jer 2:12 Stare in a., 0 you heavens, Lu 2:47 constant a. at his understanding Ps 40:15; Eze 26:16; 27:35; Mt 15:31. AMAZIAH, 2Ki 12:21; 14:11, 18; 2Ch 25:27. AMBASSADOR(S), 2Co 5:20 a. substituting Eph 6:20 I am acting as an a. in chains; AMBIGUOUS SAYINGS, Da 8:23 a king, a. AMBUSH, Jer 51:12 those lying in a. Jos 8:2; Jg 16:9; 18a 15:5. AMEN. 1Co 14:16 person say A. to your Re 3:14 A. says, the faithful and true

De 27:15-26; 1Ch 16:36; 2Co 1:20. AMENDS, Ex 32:30 make a. for your sin AMMON, Zep 2:9 A. like Gomorrah, Ge 19:38; Jg 10:6; 2Ch 20:1; Da 11:41. AMNESTY, Es 2:18 an a. granted AMORITE(S), Ge 10:16; 15:16; Jos 3:10. AMPUTATE, De 25:12 must a. her hand AMRAM, Ex 6:18; Nu 26:58; 1Ch 6:3. AMUSEMENT, Jg 16:25 offer us some a. ANAK, Nu 13:22 children of A. were ANANIAS, Ac 5:1, 5; 9:10; 22:12; 23:2. ANCESTORS, De 19:14; Ezr 4:15; Ps 79:8. ANCESTRAL, Ac 22:3 instructed a. Law. ANCHOR, Heb 6:19 This hope a, for the soul ANCIENT, Da 7:9 A, of Days sat down. 2Pe 2:5 punishing an a. world, ANDREW, Mt 4:18; Joh 12:22; Ac 1:13.

ANEW, Isa 61:4 make a. devastated cities ANGEL(S), Ps 34:7 The a. is camping 1Co 4:9 theatrical spectacle to a. 1Co 6:3 Do you know we shall judge a.? 2Co 11:14 Satan a. of light. 2Co 12:7 an a. of Satan,

1Pe 1:12 a. are desiring to peer. Re 22:6 sent his a. to show his slaves Ge 19:15; Ex 3:2; 23:20; Mt 22:30; 23:2; Ac 5:19; Ga 1:8; Heb 13:2; 2Pe 2:4, 11. ANGER, Ps 37:8 Let a. alone Ps 103:8 Jehovah is slow to a.

Ps 110:5 break kings on the day of his a. Pr 14:29 He that is slow to a. is abundant Pr 22:24 with anyone given to a., Isa 30:27 Jehovah burning with his a. Zep 2:2 before the a. of Jehovah comes Job 16:9; Ps 2:5; 55:3; Zep 3:8; Col 3:8; Re 14:10; 15:1.

ANGRY, See WRATHFUL. ANGUISH, Lu 21:25 a. of nations, 2Co 2:4 out of a. of heart I write you ANIMAL(S), 2Pe 2:12 a. to be caught Jas 3:15; Jude 10. ANIMALISTIC, Jude 19 are a. men

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Ge 34:30; Ps 37:38; Pr 14:11; Ga 5:15. ANNOUNCEMENT, Ro 15:21 to whom no a. has ANNOY, Ru 2:22 women may not a. you

ANNOYANCE, Mt 13:15 heard with a. ANNULLED, Nu 30:8, 12; Da 6:8, 12.

ANOINT, Ex 28:41 a, them and fill their Jg 9:8 trees went to a. a king over them. Ex 40:13, 15; 1Sa 16:12; 1Ki 1:34; 19:16. ANOINTED, 1Sa 16:13 Samuel a. him 2Sa 19:21 called evil upon the a. of Ps 45:7 a. you with the oil of exultation Isa 61:1 Jehovah has a. me to tell good Eze 28:14 a. cherub that is covering. 2Co 1:21 has a. us is God Heb 1:9 God, a. you with oil of joy ANOINTED ONE(S), 18a 2:10 horn of a. 1Ch 16:22 Do not touch my a. Ps 2:2 kings against his a. Ps 20:6 Jehovah saves his a. Ps 105:15 Do not touch my a. Isa 45:1 to his a., to Cyrus Hab 3:13 to save your a. ANOINTING, 1Jo 2:20 an a. from the holy Ex 30:25; 40:15; Le 8:12; Nu 4:16. ANSWER, Pr 1:28 I shall not a., Pr 15:28 righteous one meditates to a., Isa 65:24 before they call I shall a. Job 14:15; Isa 58:9; Jer 33:3; Col 4:6. ANTAGONIST, Isa 50:8. ANTICHRIST(S), 1Jo 2:18 now many a. 1Jo 2:22; 4:3; 2Jo 7. ANTIPAS, Re 2:13 A. the faithful one. ANTIQUITY, Mal 3:4 as in years of a. ANXIETY(IES), Mr 4:19 a. of this system 1Co 7:32 want you to be free from a. Mt 6:34: 13:22: Lu 8:14: 21:34: 1Pe 5:7 ANXIOUS, 1Sa 9:5 become a. about us. Ps 38:18 I began to be a. over my sin. Pr 12:25 A. care in the heart of a man is Mt 6:25 Stop being a. about your souls Mt 10:19 not a. about how or what to speak; Lu 10:41 Martha, you are a. and disturbed 1Co 7:32 The unmarried man is a. for things Jer 17:8; Mt 6:34; Php 4:6. ANXIOUS SUSPENSE, Lu 12:29 quit in a. APART, Ps 2:3 Let us tear their bands a. Ro 7:9 I was once alive a. from law; but Nu 16:31; Mt 19:6; Mr 10:9. APERTURE, Isa 11:8 light a. of a snake APOLLYON, Re 9:11 Greek the name A. APOSTASY, Isa 32:6 to work at a. Jer 23:15 from prophets a. has gone forth Da 11:32 will lead into a. by smooth words. Ac 21:21 teaching an a. from Moses 2Th 2:3 unless the a. comes first APOSTATE(S), Job 13:16 no a. will come Job 17:8 gets excited over the a. Job 27:8 what is the hope of an a. Job 34:30 an a. man may not reign. Isa 10:6 against an a. nation I shall send Ps 35:16; Pr 11:9; Isa 9:17; 33:14. APOSTATIZING, Jer 17:13 Those a. from me APOSTLE(S), Mt 10:2 names of twelve a. 1Co 4:9 a. become a theatrical spectacle 2Co 11:13 such men are false a., deceitful ARABS, 2Ch 9:14; Jer 25:24; Eze 27:21. 2Co 12:12 signs of an a. were produced Ga 1:1 a., neither from men Heb 3:1 a. and high priest-Jesus. Mr 3:14; 1Co 12:28; 15:9; Re 21:14. APOSTLESHIP, Ac 1:25; 1Co 9:2; Ga 2:8. APPAREL, Ac 20:33 coveted no man's a. 1Pe 3:4 incorruptible a. APPARITION, Mt 14:26; Mr 6:49. APPEAL TO CAESAR, Ac 25:11; 28:19. APPEAR, 1Sa 3:21 Jehovah to a. in Shiloh Ps 102:16 Jehovah must a. in his glory. Mt 23:28; 24:30; 2Co 13:7; Heb 9:24. APPEARANCE(S), Joh 7:24 judging a. 2Co 5:12 boast over the outward a.

1Sa 16:7; Joe 2:4; Na 2:4; Mt 28:3. APPEARED, Ge 12:7 Jehovah a. to Abram Ex 3:16 Jehovah has a. to [Moses] Ex 16:10 Jehovah's glory a, in a cloud De 31:15 Jehovah a. at the tent 2Ch 3:1 Jehovah had a. to David Jg 6:12; Lu 9:31; Ac 9:17; 16:9. APPEARING. See MANIFESTATION, 1K1 11:9. APPEASE, Ge 32:20 I may a. him by APPENDAGE, Ex 29:13; Le 3:4. APPLAUSE, Job 38:7 shouting in a. APPLES, Pr 25:11 a. of gold in silver APPLYING YOURSELF, 1Ti 4:13 a. to reading APPOINT, Nu 1:50; Ezr 7:25; Ac 6:3. APPOINTED, Joh 15:16 a. you bearing fruit Ac 14:23 they a. older men to office Ac 17:31 judge the earth by a man he has a. 1Ti 2:7 I was a. a preacher and an apostle Heb 1:2 Son, whom he a. heir of all things, Jude 4 a. by the Scriptures to judgment Jos 20:9; Ps 79:11; Da 11:27, 35; Jon 1:17; Ac 17:26; 2Ti 1:11; Heb 5:1; 8:3. APPOINTED TIME(S), Nu 9:2, 3; De 11:14. Ps 104:19 made the moon for a.; Ec 3:1 For everything there is an a., Da 8:19 it is for the a. of the end. Hab 2:3 vision is yet for the a., Ro 5:6 Christ died at the a. Lu 21:24: 1Ti 6:15; 1Pe 4:17. APPOINTMENT(S), 18a 21:2 made an a. with Am 3:3 two walk unless met by a.? Tit 1:5 you might make a, of older men APPORTION, Isa 53:12 will a. the spoil, Jos 18:5: Ne 9:22. APPORTIONED, 2Co 10:13 boundary God a. Heb 7:2 Abraham a. a tenth from all things, De 4:19; Isa 34:17. APPRAISE, 1Co 4:1 Let a man a. us as 2Co 10:2 some a. us as if we walked in flesh. APPRECIATION, Ps 27:4 to look with a. APPROACH, Ro 5:2; Eph 2:18; 3:12. APPROACHING, Heb 7:25 a. God through him APPROPRIATE, Es 7:4 distress is not a. APPROPRIATELY, Ps 116:7; 119:17; 142:7. APPROVAL, 1Co 7:33 gain a. of his wife. De 33:16; Pr 12:2; Ro 14:18. APPROVE, Heb 10:6 not a. of whole APPROVED, Mt 3:17 my Son, whom I a. Lu 12:32 a. of giving you the kingdom. 2Ti 2:15 present yourself a. to God, a Ro 16:10; 2Co 10:18; 13:7. APPROVED CONDITION, Ro 5:4 a., in turn, APPROVING, Ac 8:1; 22:20 Saul a. murder AQUILA, Ac 18:2, 26; Ro 16:3; 2TH 4:19. ARABAH, De 1:7 neighbors in the A., De 4:49; Jer 52:7; Eze 47:8; Zec 14:10. ARABIA, Ga 1:17; 4:25. ARABIAN(S), Ne 2:19; Jer 3:2; Ac 2:11. ARABLE, Jer 4:3; Ho 10:12. ARAM, Ge 10:22; Nu 23:7; 1Ch 1:17. ARAMAIC, Ezr 4:7; Da 2:4. ARARAT, Ge 8:4; 2Ki 19:37; Jer 51:27. ARBITRARINESS, Ge 49:6 in their a. they ARBITRARY, Isa 3:4 a. power will rule them ARBITRATE, 18a 2:25 God will a, for him, ARCHANGEL, 1Th 4:16 with an a.'s voice Jude 9 Michael the a. had a difference with ARCHITECTURAL, 1Ch 28:11, 19 David a. plan ARDOR, De 29:20; Eze 23:25; 38:19. AREOPAGUS, Ac 17:19, 22, 34. ARGUE, Job 13:15; Mic 6:2; Mr 8:17. ARGUING, Job 13:3 in a. with God Mr 8:16: 9:33 a, with one another

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ASK, Ps 40:6 sin offering you did not a. Eph 3:20 beyond all the things we a. Jas 4:3 a., and yet you do not receive, 1Jo 5:14 a. according to his will, Ps 2:8; Mt 6:8; Joh 14:13; 1Co 1:22.

ASK BACK, Ge 9:5 I a. the soul of man.

Eze 33:6 blood I shall a. from the watchman 2Ch 24:22; Eze 34:10. ASKED BACK, Ge 42:22 his blood is a. ASKING, De 10:12 a. but to fear Jehovah Mt 7:7 Keep on a., and it will be given Jas 1:6 keep a. in faith, not doubting ASKING BACK, Mic 6:8 what is Jehovah a. ASLEEP, 1Ki 18:27 may be he is a. and Da 12:2 many of those a. will wake up, 1Co 15:20 first fruits of those fallen a. 1Co 15:51 not all fall a. in death, Ps 13:3; Mt 27:52; Ac 7:60; 13:36; 1Co 15: 6, 18; 1Th 4:14; 2Pe 3:4. ASPECT, Zec 5:6 their a. in all earth ASPIRES, Pr 15:14 one a. to foolishness. ASS(ES), Nu 22:28 a. said to Balaam Nu 31:28 one soul out of a. Zec 9:9 Your king comes riding upon an a., Nu 22:23; Jg 5:10; 15:15; Mt 21:5. ASSAILANT, Job 36:32 against an a. ASSAULT, Ge 4:8 proceeded to a. Abel Jg 18:25 that men may a, you 1Sa 22:17 hand to a. the priests of ASSAULTED, Ac 17:5 a. the house ASSEMBLIES, Am 5:21 I shall not enjoy a. ASSEMBLY, Ps 1:5 sinners in the a. Isa 1:13 uncanny power with the solemn a. Nu 27:16; Ps 82:1; Ac 19:39; Jas 2:2. ASSERTIONS, 1Ti 1:7; Tit 3:8 firm a. ASSIGN, 2Sa 7:23; 1Ch 17:21.

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B BAAL, 1Ki 18:21 if B. is, go following 2Ki 10:28 Jehu annihilated B. out of Israel Ro 11:4 who have not bent the knee to B. Jg 2:13; 1Ki 16:31; 2Ki 10:18; Jer 7:9. BAAL OF PEOR, Ps 106:28 attach to B. Nu 25:3; De 4:3; Ho 9:10. BAAL-TERAZIM, 2Sa 5:20: 1Ch 14:11. BAAL-ZEBUB, 2Ki 1:2, 3, 6, 16, BABE(S), Mt 11:25 revealed them to b. 1Co 13:11 when I was a b., I used to speak 1Co 14:20 be b. as to badness; yet full-grown Mt 21:16: 1Co 3:1. BABEL, Ge 10:10; 11:9. BABYLON, Jer 51:6 Flee out of B., Re 17:5 B. the Great, the mother of harlots Isa 21:9; Jer 25:12; Da 3:1; Re 18:2. BACA BUSHES, 28a 5:23; 1Ch 14:14. BACKBITERS, Ro 1:30 b., haters of God BACKBITINGS, 2Co 12:20 b., whisperings BACKWARD, Jer 7:24 b. and not forward BAD, Ge 3:5 knowing good and b. Jer 2:13 two b. things my people have done Da 11:27 heart inclined to doing b., Hab 1:13 too pure in eyes to see what is b .; Ro 7:19 b. that I do not wish is 1Co 15:33 b. associations spoil useful Ge 2:9: Le 27:10: Pr 2:14. BADNESS, Pr 6:18 feet run to b., Ec 7:15 wicked continuing in his b. 1Co 14:20 be babes as to b. BAG, 1Sa 25:29 wrapped in the b. of life Job 14:17 sealed in a b. is my BAGFUL, Job 28:18 b. of wisdom is worth BAGGAGE, ISa 25:13; 30:24.
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BAIT, Isa 29:21 those who lay b. for BALAAM, Nu 22:28 ass said to B. Jude 11 erroneous course of B. Nu 22:5; 24:1; De 23:4; Mic 6:5; Re 2:14. BALAK, Nu 22:2; Mic 6:5; Re 2:14. BALANCES. See also SCALES. BALANCES, Da 5:27 weighed in the b. BALDNESS, Le 13:40; De 14:1; Mic 1:16. BAN, De 13:17; Ezr 10:8; Mic 4:13. BANDAGES, Lu 24:12; Joh 19:40; 20:5, 7. BANDING, Da 4:15 b. of iron and copper, BANDS, Ps 2:3 us tear their b. apart Ps 116:16: Isa 58:6; Jer 30:8; Na 1:13. BANISHMENT, Ge 4:11 you are cursed in b. Ezr 7:26 judgment whether b. BANK(S), 1Ch 12:15 overflowing its b. Isa 62:10 b. up, b. up the highway, Rid it BANKERS. Mt 25:27 deposited with the b. BANNER(S), Ps 20:5 name of God lift b. Ca 2:4; 6:4, 10 his b. was love BANNING, Zec 14:11 no more any b.

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BAPTISM IN SYMBOL OF, Lu 3:3; Ac 19:4.
BAPTIST, Mt 3:1; 11:11; 14:2; Lu 7:38.
BAPTIZE, Mt 3:11 h, with hely spirit Mr 1:8; Lu 3:16; Joh 1:26, 33. BAPTIZED, Ro 6:3 were b. into his death 1Co 10:2 b. into Moses by means of the 100 10:28 b. Into Moses by means of the 100 12:13 all b. into one body, whether Mt 3:13; Ac 2:41; 10:47; 100 15:29. BAPTIZING, Mt 28:19; 100 1:17. BARABAS, Joh 18:40 B. was a robber BARAK, Jay 4:6, 8, 14; 5:1, 12; Heb 11:32. BARBARIANS, Ro 1:14 both to Greeks and B. ARRASARIANS, Ro 1:14 both to Greeks and B. BARBERS' RAZOR, Eze 5:1 as a b. upon BARKING, Ps 59:6 They keep b. like a BARNABAS, Ac 15:2; 1Co 9:6; Ga 2:1. BARREN, Isa 54:1 Cry out you b. woman Lu 23:29 Happy are b. women, and Ge 11:30; Ex 23:26; 1Sa 2:5; Ga 4:27. BARRICADE, Na 2:5 b. will be established BARRICADED, Job 38:8 who b. the sea BARS, Ps 147:13 b. of your gates strong BARS, FS 147:13 b. of your gates strong Jer 28:13 have to make yoke b. of iron. Eze 34:27 break the b. of their yoke Le 26:13; Ps 107:16; Jon 2:6; Na 3:13. BARSABBAS, Ac 1:23: 15:22.
BARTER, Job 41:6 Will partners b. for it?
BARTHOLOMEW, Mt 10:3: Ac 1:13. BARUCH, Ne 3:20; Jer 32:12; 43:6; 45:2. BASENESS, Ac 8:22 repent of this b. BASHAN, Ps 22:12 powerful ones of B. Zec 11:2 Howl, you massive trees of B. Ps 68:15; Isa 2:13; Am 4:1; Na 1:4. BASINS, Ge 1:22 fill the sea b. BASIS, Ro 8:20 on the b. of hope Php 3:9 issues from God on the b. of faith, Mt 24:5; Mr 9:39; Ac 4:17; 5:28. BASKET(S), 2Co 11:33 lowered in a b. Jer 24:2; Am 8:1; Mt 14:20; 15:37. BATHE, 2Ki 5:10 you must b. seven times BATHED, 2Pe 2:22 sow that was b. to BATH-SHEBA, 2Sa 11:3; 12:24; 1Ki 1:11. BATTLE, 2Ch 20:15 b. is not yours but Ps 24:8 Jehovah mighty in b. 1Co 14:8 who will get ready for b.? De 20:1; 1Sa 17:47; Ec 9:11; Isa 28:6. BATTLEMENT, Mt 4:5; Lu 4:9.
BEACH, Mt 13:2; Ac 21:5; 27:39.
BEAMED, 1Sa 14:29 eyes b. because I BEAMING, Eze 28:17 your b. splendor. BEAR, Mt 13:23 does b. fruit Joh 15:2 it may b. more fruit Joh 18:37 I should b. witness to the truth Ro 11:18 b. the root, but the root b. you Ro 15:1 strong ought to b. the weaknesses 1Co 4:12 when being persecuted, we b. up: 1Co 10:13 tempted beyond what you can b., 1Sa 17:37; Isa 11:7 Eze 17:23; Heb 9:28. BEARD(S), 1Sa 21:13; Jer 41:5; Eze 5:1. BEARING, Col 1:10 b. fruit in every Joh 15:2: Col 1:6; Heb 13:13.
BEARING WITNESS, 1Pe 1:11 b. beforehand
BEARS, Joh 8:18; Ro 8:16; 13:4.
BEAST(S), Ex 22:19 lying down with a b. Le 18:23 not give your emission to any b. Ps 50:10 b. upon a thousand mountains. Ec 3:19 superiority over the b.

Re 19:20 received the mark of the wild b. Job 18:3; 35:11; Ps 49:12; 73:22; Ec 3:21; Da 7:3; Re 13:17; 17:3. BEAT, Ex 39:3; De 25:3; Mt 21:35. BEATEN, Mr 13:9 be b. in synagogues Lu 12:47 will be b. with many strokes Ex 5:14; De 25:2; 2Co 11:25. BEATING(S), Ac 21:32 they quit b. Paul Nu 22:25; 2Co 6:5. BEAUTIFIED. Isa 55:5 Holy One have b. Isa 61:3 planting of Jehovah, for him b.

BEAUTIFIES, Ps 149:4 He b. the meek

BEAUTIFUL, Mt 23:27 outwardly b.

Heb 11:23 they saw the young child was b.

28a 14:25; Es 2:2; Ca 7:1.

BEAUTIFY, Ezz 7:27 b. house of Jehovah

Isa 60:13 b. the place of my sanctuary

EAUTY PS 27:3 b. of series is book rathers. BEAUTY, Pr 17:6 the b. of sons is their fathers. Eze 28:12 full of wisdom and perfect in b. Isa 23:9; 28:5; Eze 28:17. Isa 23:9; 28:5; Eze 28:17.

BECOME, PS 2:7 I have b. your father
BECOME MARY, Ge 1:28 Be fruitful and b.
Ge 9:1, 7: 35:11; Jer 23:3.

BED(S), Mie 2:1 had, upon their b.
Heb 13:4 marriage b. be without deflement.
PS 36:4; Isa 57:2; Lu 8:16.

BEE(S), De 1:44; Jg 14:8; Ps 118:12.
BEE(XEBUB, Mt 10:25; 12:24; Mr 3:22.
BEER, Isa 1:22; Ho 4:18 their wheat b.
BEFERSHERG GG 9:131: 28a 24:15: Am 5:5. BEER-SHEBA, Ge 21:31; 28a 24:15; Am 5:5. BEFALL, Ge 42:4; Le 10:19; De 31:29. BEFIT, Lu 3:8 fruits that b. repentance BEFOREHAND, Mr 13:23; Ac 1:16; Ro 9:23. BEFOULED, Zec 3:4 the b. garments BEG, Ac 21:39; 2Co 5:20; 10:2; Ga 4:12. BEGGAR, Lu 16:20 certain b. Lazarus BEGGARLY, Ga 4:9 b. elementary things BEGGING, Ro 1:10: 2Co 8:4. BEGINNING, Ge 1:1 In the b. God created Pr 8:22 Jehovah produced me as the b. Col 1:18 He is the b., the first-born from 1Jo 1:1 which was from the b. 1Jo 2:7 commandment from the b. Isa 46:10; Mt 24:8; Mr 10:6; Re 3:14. BEG OFF, Lu 14:18; Heb 12:25, BEGOTTEN, Joh 1:18 the only-b. god Joh 3:16 gave his only-b. son Heb 11:17 offer up his only-b. Son 1Jo 4:9 sent his only-b. Son into BEHAVE, 1Co 13:5; 2Th 3:7. BEHAVING, 1Co 7:36 b. improperly toward BEHAVIOR, Jg 2:19 refrain from stubborn b Mt 16:27 recompense according to b. BEHEADED, Mt 14:10; Mr 6:16; Lu 9:9. BEHELD, Heb 11:1 Faith realities not b. BEHIND. Ge 19:17 do not look b. you Mt 16:23 Peter, get b. me Php 3:13 Forgetting things b. and Ps 50:17; Isa 38:17; Eze 23:35; Joe 2:3. BEHOLD, Ac 17:22 Men of Athens, I b. BEING, Heb 1:3 representation of his b., BEING, DIVINE, Ac 17:29.
BEL, Isa 46:1; Jer 50:2; 51:44.
BELIAL, 2Co 6:15 between Christ and B.? BELIEVE. See also FAITH, PUT. BELIEVE, Hab 1:5 activity you will not h. Heb 11:6 b. that he is and that he Jas 2:19 demons b. and shudder Ex 4:5; Ac 15:7; 16:31; 2Th 2:12; 1Jo 4:1. BELIEVED, Mt 21:32; Ac 4:32; 1Ti 3:16. BELIEVER(S). Ac 5:14 b. being added TTI 6:2 good service are b.

1Pe 2:7 he is precious, because you are h.;
BELIEVES, Joh 5:24 b. him that sent me

BELIEVING, 1Jo 5:1 b. Jesus is Christ BELLIES. Ro 16:18 men slaves of own b .. BELLIGERENT, 1T1 3:3; Tit 3:2. BELLY, Job 1:21 Naked I came out b. Ps 127:3 fruitage of the b, is a reward. Pr 13:25 h, of wicked ones will be empty. Jer 1:5 forming you in the b. I knew you. Php 3:19 their God is their b. Ge 3:14; Da 2:32; Mt 12:40; 1Co 6:13. BELONG, Ro 14:8 die, we b. to Jehovah. BELONGINGS, Mt 25:14 committed his b. Mt 19:21: Lu 14:33. BELOVED, Ro 11:28 they are b. for the Re 20:9 camp of holy ones and the b. city. Mt 3:17; 1Co 10:14; 2Co 7:1; 1Pe 4:12. BELSHAZZAR, Da 5:1, 2, 9, 22, 29, 30. BELT, 2Ki 1:8; Isa 5:27; 11:5; Jer 13:1. BELTESHAZZAR, Da 1:7; 2:26; 4:19; 5:12. BEND, Pr 17:23 take a bribe to b. paths Eph 3:14 I b. my knees to the Father, Php 2:10 name of Jesus every knee should b. BENEFACTORS, Lu 22:25 are called B. BENEFICIAL, 1Ti 4:8 godly devotion is b. 2Ti 3:16 inspired of God and b. for Mt 5:29; 1Co 12:7; Tit 3:8. BENEFIT(S), Jas 2:16 body, of what b. Isa 44:10; Mt 16:26; Joh 16:7. BEN-HADAD, 1Kl 15:18; 20:1; 2Ki 8:7. BENJAMIN, Ge 35:18; Ps 68:27; Re 7:8.
BEREAVED, Ge 43:14; Isa 49:21; 1Th 2:17.
BEREAVEMENT, Ps 35:12 b. to my soul BESEECH, 2Ki 20:3: Isa 38:3: Jer 7:16. BESTIRRING, Pr 28:22 man envious is b.
BETHARY, Mt 21:17; 26:6; Joh 1:28; 11:1.
BETHEL, Ge 28:19; 31:13; Jg 4:5.
BETHLEHEM, Mt 2:1 Jesus born in B. Ge 35:19; Ru 2:4; Mic 5:2; Mt 2:5; Lu 2:4. BETH-PEGR, De 3:29; 34:6; Jos 13:20.
BETH-PHAGE, Mt 21:1 at B. Jesus sent two
BETHSAIDA, Mt 11:21; Lu 9:10; Joh 1:44.
BETRAY, Mt 26:21 One of you will b. me. Isa 16:3; Joh 6:64; 13:2. BETRAYED, Mt 27:3 Judas b. him, seeing Lu 22:22 Son of man is b.! BETRAYER, Joh 18:2 Judas, his b., also BETTER, Ec 2:24 nothing b, than eat BETTER RESURRECTION, Heb 11:35. BEWAILED, Jer 25:33 not be b., neither BEWILDERED, Isa 19:3 spirit of Egypt b. Ac 2:6 multitude were b., BEWILDERMENT, De 28:28; Zec 12:4. BEYOND, 2Co 4:7 power b. what is normal Ga 1:9 something b. what you accepted, BEZALEL, Ex 31:2; 35:30; 36:1; 38:22 BIASED LEANING, 1TI 5:21 prejudgment, b. BILDAD, Job 2:11; 8:1; 18:1; 25:1; 42:9. BIND, Ps 149:8 to b. their kings with Isa 61:1 me to b. up the brokenhearted Mt 13:30 collect the weeds and b. them Mt 23:4 They b. up heavy loads and put Nu 30:2: Ps 118:27; Pr 6:21. BIRD(S), Isa 46:11 calling a b. of prey Mt 8:20 Foxes have dens and b. have roosts, Re 18:2 of every unclean and hated b. Le 14:4: De 14:11; Isa 31:5; Ac 10:12. Jas 1:15 gives b. to sin; in turn 1Pe 1:3 he gave us a new b. to a Re 12:2 cries out in agony to give b. Ex 28:10; Isa 37:3; 66:9; Eze 16:3. BIRTHDAY. Ge 40:20; Mt 14:6; Mr 6:21. BIRTHRIGHT, Ge 25:34 despised the b. Ge 27:36 My b. he has taken BISHOP. See OVERSEER(S).

BITTER, Ps 64:3 Who have b. speech. Hab 1:6 Chaldeans, the nation b, and Jas 3:11 the sweet and the b. to bubble out Ex 1:14; 12:8; Job 13:26; Isa 5:20; 24:9. BITTERLY, Isa 33:7 messengers weep b. Eze 27:30 over you they will cry out b. Mt 26:75 he went outside and wept b. Col 3:19 do not be b. angry with them. BITTERNESS, Job 10:1 speak in the b. 28a 2:26; Pr 14:10; Isa 38:15; Eph 4:31. BLAB, Ac 23:22 do not b. to anyone that BLACKNESS, 2Pe 2:17 b, of darkness has Jude 13 b. stands reserved forever. BLADE, Ge 3:24 flaming b, of a sword BLAMELESS, Job 2:3 man b. and upright, Php 2:15 b. and innocent, children 1Th 5:23 preserved b. at the presence of BLANKET, Jg 4:18 covered him with a b. BLASPHEME, 1Ti 1:20; Jas 2:7; Re 13:6. BLASPHEMED, Re 16:21 b. God due to the BLASPHEMER(S), 1Ti 1:13; 2Ti 3:2. BLASPHEMES, Mr 3:29 b, against holy BLASPHEMOUS, Ac 6:11; Re 17:3. BLASPHEMOUSLY, Ac 13:45 b. contradicting BLASPHEMY, Mt 12:31 b. against the spirit Mt 26:65; Mr 14:64; Joh 10:33; Re 2:9. BLAST, 2Sa 22:16; Ps 18:15; Isa 25:4. BLAZE, Ex 22:24; De 31:17; Jg 6:39. BLAZED, Nu 11:33; Jg 2:14; 3:8; 10:7. BLEMISH, Eph 5:27 be holy and without b. Php 2:15 without a b. in among a crooked BLEMISH, WITHOUT, Eph 1:4; Re 14:5.
BLESS, Nu 6:24 may Jehovah b. you Ps 29:11 will b. his people with peace Ps 145:21 let all flesh b. his holy name 1Co 10:16 The cup of blessing which we b. Ge 12:2; 32:26; Ru 2:4; Ps 62:4; Lu 6:28.
BLESSED, Ge 1:28 God b. them and
Heb 7:7 less is b. by the greater. De 7:14; Job 1:21; Ps 72:19; 1Pe 1:3. BLESSING(S), De 30:19 b. malediction Pr 10:22 b. of Jehovah makes rich Mal 3:10 empty out upon you a b. Ro 12:14 be b. and do not be cursing. Ge 12:2: Pr 28:20: Mal 2:2: 1Pe 3:9. BLEW, Joh 20:22 he b. upon them BLIND, Isa 35:5 eyes of the b. will be Isa 56:10 His watchmen are b. None of Mt 15:14 B. guides is what they are. 1Pe 2:16 freedom, not as a b. for badness, De 28:29; Ps 146:8; Isa 42:7; Mt 23:24. BLINDED, 2Co 4:4 god of has b. the Joh 12:40; 1Jo 2:11. BLINDNESS, Ge 19:11: 2KI 6:18. BLINDS, De 16:19 for the bribe b. BLINKING, Pr 16:30 b. eyes to scheme BLISTERS, Ex 9:9 b. upon man and beast BLOCKADED, Isa 1:8 like a b. city BLOOD. Ge 9:4 b .- you must not eat. Le 7:26 you must not eat any b. Le 17:11 the soul of the flesh is in the b. Le 17:13 pour its b. out and cover it with Le 17:14 You must not eat the b. of any sort Nu 35:12 refuge from the b. avenger Nu 35:33 it is b. that pollutes the land 1Ch 11:19 unthinkable to drink b. of Jer 2:34 in your skirts the b. marks Mt 26:28 this means my b. of the covenant Joh 6:54 drinks my b. has everlasting life Ac 15:20 abstain from b. Ac 15:29 keep yourselves free from b. 1Co 15:50 flesh and b. cannot inherit God's Heb 9:22 unless b. is poured out no

1Jo 1:7 b. of Jesus cleanses us from sin Re 18:24 in her was found the b. of holy Le 23:42; De 16:16; Ezr 3:4; Ne 8:14. Ge 4:10; Pr 6:17; Eze 3:18; Mt 23:35; 27:25; Ac 20:28; Heb 9:20; Re 7:14; 14:20. BLOODGUILTY, Ps 55:23 b. will not live Ps 59:2 from b. men save me BLOODSHED, Ps 5:6 b. Jehovah detests Mic 3:10 building Zion with acts of b. BLOODTHIRSTY, Pr 29:10 b. men hate BLOOM, 1Co 7:36 past the b. of youth. BLOSSOM(S), Isa 35:1 desert b, as the Ex 37:17; Isa 5:24; 27:6. BLOT. Sec also WIPE, WIPED. BLOT. Re 3:5 by no means b. out his name BLOTTED, Ac 3:19; Col 2:14.
BLOW(S), Ex 9:14 sending my b. against your
Le 26:21 inflict seven times more b. 2Ch 21:14 Jehovah dealing a b. to your Eze 24:16 taking away from you by a b. 1Co 9:26 I am directing my b. BLOWN, Jas 1:6 the wind and b. about. BLUNT, Ec 10:10 iron tool become b. BLUNTED. Ro 11:7 their sensibilities b. BOANERGES, Mr 3:17 surname B. BOAST, 1Co 1:29 that no flesh might b. Ps 34:2; 97:7; Pr 27:1.
BOASTFUL, Pr 29:8 Men of b. talk
BOASTING, Ro 3:27; 2Co 9:3; Eph 2:9. BOASTS, 1Co 1:31 He that b., let him BOAT(S), Mt 4:22; Jas 3:4; Re 18:19. BOAZ, Ru 2:1; 4:9, 13; 1K1 7:21; Mt 1:5. BODIES, Ro 12:1 your b. a sacrifice 1Co 6:15 your b. are members of Christ Mt 27:52; Ro 8:11; 1Co 15:40.

BODILY, Lu 3:22; 171 4:8.

BODY, Mt 10:28 kill b. but cannot 1Co 6:20 glorify God in the b. of you 1Co 12:18 God set the members in the b. 1Co 15:44 sown a physical b., it is raised Col 1:18 head of the b., the congregation Heb 10:5 you prepared a b. for me. Mt 26:12; Lu 11:34; Joh 2:21. BODYGUARD, 1Sa 22:14 chief over your b. BODY OF CHRIST, 1Co 12:27; Eph 4:12. BOILS, Ex 9:11; Job 2:7. BOISTEROUS, Ps 39:6; Pr 9:13. BOLD, Pr 21:29 wicked put on a b. face. 2Co 10:2 counting on taking b. measures BOLDLY. Ac 9:27; 18:26 spoken b. BOLDNESS, Eph 6:20 speak with b. as I ought 1Th 2:2 mustered up b. by means of our God Ac 4:29, 31; 14:3; Heb 10:19. BOND(S), Eze 20:37 b. of the covenant 80MO(S), Eze 20:37 b. of the covenant Eph 4:3 oneness in the uniting b. of peace Eph 4:3 oneness in the uniting b. of peace Php 1:13 my prison b. have become public BRAG, fer 9:24 one bragging himself b. 1Co 18:4 Love does not b., Ac 20:23; 26:31; Col 4:3; Heb 11:36. BONE(S), Ps 34:20 guarding the b. of Pr 14:30 jealousy is rottenness to the b. Pr 25:15 mild tongue can break a b. Jer 20:9 burning fire shut up in my b. Eze 37:1 valley plain full of b. Mt 23:27 inside are full of dead men's b. Joh 19:36 Not a b. of his will be crushed. Ge 2:23; Job 10:11; Ps 22:14; Hab 3:16. BOOK(S), Ec 12:12 making of many b. Isa 29:11 the words of the b. sealed up Isa 34:16 Search in the b. of Jehovah Da 7:10 there were b. that were opened. Da 9:2 discerned by b. the number of years Da 12:4 seal up the b., until time end Heb 9:19 sprinkled the b. itself and all Ex 17:14; Mr 12:26; Ac 19:19; Heb 10:7. BOOMING, Job 36:33 His h. tells about

| BOOTHS, De 16:13 The festival of b. you BOOTY, Zep 3:8 rising up to the b., BORDERS, Isa 26:15 extended all the b. BORE, Isa 53:4 our sicknesses he b. BORED, Jg 16:21 b. his eyes out Job 30:17 my bones have been b.
BORN, Job 14:1 Man, b. of woman, is
Ec 7:1 day of death than day of being b. Isa 9:6 there has been a child b. to us Mt 1:16 of Mary whom Jesus was b. Lu 2:11 was b. to you today a Savior Joh 3:3 Unless anyone is b. again, he
Ps 87:5; Mt 2:1; Joh 18:37:1 Co 15:8.
BORNE, Ps 69:7 I have b. reproach
Job 34:31; Joh 5:37; 1Co 15:49. BORROWER, Pr 22:7; Isa 24:2. BORROWING, Ps 37:21 wicked is b. and BOSOM, Lu 16:22; Joh 1:18; 13:23. BOUGHS, Le 23:40 take b. of trees Da 4:14 cut off its b. BOUGHT, Mt 13:46 one pearl and b. it 1Co 7:23 You were b. with a price 2Pe 2:1 disown the owner that b. them Re 5:9 with your blood you b, persons Le 27:24; 2Sa 12:3; Lu 14:18. BOUND, Ps 146:7 releasing those b. Mt 16:19 bind on earth b. in the heavens 1Co 7:39 A wife is b. during all the time Re 20:2 b. him for a thousand years, Ge 22:9; Lu 13:16; Ac 20:22; Ro 7:2. BOUNDARIES, Ps 74:17: Isa 60:18. BOUNDARY, Isa 19:19 pillar its b. BOUNTIFULLY, 2Co 9:6 he that sows b. BOUTS, Ro 13:13 and drunken b., BOW, Ho 2:18 the b. I shall break Ps 46:9; Re 6:2. BOW DOWN, De 30:17 b. to other gods Ps 138:2 I shall b. toward your holy temple Ps 138:2 I shall b. toward your holy temple Isa 2:8 To the work of hands they b., Ex 20:5; Ps 66:4; Isa 27:13; Zec 14:16. BOWED, 2Ch 7:3 they b. low with their BOWELS, Zep 1:17 their b. Ilke dung BOWL(S), 2Ki 21:13; Re 16:1; 17:1. BOWSHOT, Ge 21:16 distance of a b. BOY(S), Pr 22:6 train up a b. according Isa 11:6 little b, will be leader over Isa 65:20 die as a mere b., although BOYHOOD, 1Sa 17:33 man of war from b. BRAGGART, Pr 21:24 self-assuming b. is BRAGGER, Isa 29:20 b. come to finish BRAGGING, Ps 94:4 all keep b. about BRAGS, Jas 3:5: 4:16 tongue makes b. BRAIDED, Mt 27:29; Mr 15:17; Joh 19:2. BRAIDING OF HAIR, 1Ti 2:9; IPe 3:3. BRANCH (ES), Mt 21:8 crowd cut b. from trees Joh 15:2 b. not bearing Ro 11:21 not spare the natural b .. Mt 24:32; Lu 13:19; Joh 15:4, 6; Ro 11:16. BRAND MARKS, Ga 6:17 my body the b. BRASS, 1Co 13:1 a sounding piece of b. BRAWLER, 1T1 3:3; Ttt 1:7 not drunken b. BRAZIER, Jer 36:22, 23 b. burning before BREACHES, Isa 22:9; Eze 30:16. BREAD, Am 8:11 a famine, not for b. Mt 4:4 live, not on b. alone, Joh 6:35 I am the b. of life.

Mt 4:13; Lu 4:23; Joh 2:12; 6:59.

Ge 3:19; Ps 37:25; Isa 55:2; Mt 6:11. BREADTH, Eph 3:18; Re 20:9; 21:16. BREAK, Ps 68:21 God will b. his enemies Mt 6:19 thieves b. in and steal Jg 2:1: Ec 3:3: 1Co 10:16; Ga 4:27. BREAKDOWN, Jer 6:14 try to heal the b. Isa 30:13; 65:14; Jer 30:12; 50:22, BREAKERS, Jon 2:3 b. and waves passed over BREAKS, Mt 5:19 b. one of these least BREAST(S), Pr 5:19 b. intoxicate you Lu 18:13 kept beating his b. Lu 23:48: Joh 13:25. BREASTBANDS, Jer 2:32 bride forget b.? BREASTPIECE, Ex 28:15 make the b. of Ex 25:7; 28:29; Le 8:8. BREASTPLATE, Eph 6:14 b. righteousness, 1Th 5:8 have on the b. of faith and love BREATH, Ge 2:7 nostrils the b. of life, Ge 7:22; Isa 42:5; Ac 17:25. BREATHING, Ps 150:6 b. thing praise Jah. BREEZE, Ac 2:2 noise like a stiff b., BREEZY, Ge 3:8 b. part of the day, BRIBE, De 10:17 nor accepts a b., Mic 3:11 head ones judge for a b., Ex 23:8; Pr 17:23; Isa 1:23; 5:23; 33:15. BRIBERY, Ps 26:10 hand is full of b. BRICKS, Ge 11:3; Ex 1:14; 5:7. BRIDE, Re 21:2 as a b. adorned for her Isa 61:10; 62:5; Joh 3:29; Re 18:23. BRIDEGROOM, Isa 62:5 exultation of a b. Mt 25:1 went out to meet the b. Jer 33:11; Mt 9:15; 25:5, 6, 10; Joh 3:29.
BRIDLE(S), Isa 30:28 spirit is like a b.
Jas 1:26 If any man does not b. his tongue, Jas 3:3 put b. in the mouths of horses BRIGHTNESS, Pr 15:30 b. of the eyes Isa 60:3 kings to the b. of your shining
Da 12:3 shine like the b. of the expanse;
Isa 59:9; 62:1; Eze 10:4; Da 2:31. BRILLIANCE, Ac 26:13 light beyond the b. BRILLIANT, Job 37:21 b. in the skies, BRINGING, Da 12:3 b. to righteousness, BRISTLE, Job 4:15 hair began to b. BROAD WAY(S), Mt 12:19; Ac 5:15. BROKEN, Ps 34:20 Not one has been b. Ps 119:126 They have b. your law. Isa 8:15 stumble fall be b., Isa 24:5 b. the lasting covenant. Ge 7:11; Ps 51:17; Isa 28:13; Jer 2:13. BROTHER(S), Ge 4:9 Where is Abel your b.? Ne 4:14 fight for your b.. Ps 49:7 redeem even a b., Ps 133:1 For b. to dwell together in unity! Pr 18:24 friend sticking closer than a b. Pr 27:10 than a b, that is far away. Jer 31:34 no more teach his b., Hag 2:22 each one by the sword of his b. Mt 23:8 whereas all you are b. Mr 13:12 b. will deliver b. over to death 1Pe 5:9 the entire association of your b. Re 12:10 accuser of our b. has been hurled Ge 43:3: Eze 38:21: Mt 5:22: 12:49, 50: 18:15; 25:40; Ac 15:36; Heb 2:11. BROTHERHOOD, Zec 11:14 break the b. BROTHER-IN-LAW MARRIAGE, De 25:5. Ge 38:8: De 25:7 perform b. BROTHERLY LOVE, Ro 12:10: Heb 13:1. BROWBEAT, 1Co 9:27 I b. my body BRUISE, Ge 3:15 b. you in the head BUBBLE, Jas 3:11 sweet and bitter to b. BUCK, Eze 43:22: 45:23 b. of the goats BUDDED, Heb 9:4 rod of Aaron that b. BUILD, Ps 102:16 Jehovah will b. Zion:

Isa 65:22 not b. and someone else have Jer 1:10 tear down, to b. and to plant. Mt 16:18 on this rock-mass I will b. my 1Co 10:23 not all things b. up. 1Ch 28:6; Ec 3:3; Ac 7:49; 20:32. BUILDER(S), Heb 11:10 b. is God. 1Pe 2:7 stone that the b. rejected Mt 21:42; Ac 4:11. BUILDING, Mic 3:10 b. Zion with acts Lu 17:28 they were planting, they were b. 1Co 3:9 You people are God's b. 1Co 3:10 let each keep watching how he is b. Eph 2:21 whole b., being harmoniously Eph 4:29 whatever saying is good for b. 1Ki 6:38; Ezr 4:4: 2Co 5:1; Jude 20. BUILDS, Ps 127:1 Unless Jehovah b. 1Co 8:1 love b. up. BUILT, Zep 1:13 b. houses but not have Mt 7:24 b. upon the rock-mass, Joh 2:20 temple was b. in forty-six years, Eph 2:20 b. upon the foundation of Col 2:7 rooted and being b, up 1Ki 6:2; Pr 24:3; 1Co 3:14; Eph 2:22, BULL(S), Ex 21:28 b. is to be stoned Isa 1:3 A b. knows its buyer, Isa 11:7 lion will eat straw like the h. 1Co 9:9 must not muzzle a b. when it is Heb 9:12 blood of goats and b. Le 16:6; Ps 106:20; Pr 7:22; Heb 10:4. BULWARK(S) (siege works), Ps 91:4. BURDEN(S), Ps 55:22 b. upon Jehovah Ga 6:2 carrying the b. of one another, BURDENSOME, Zec 12:3 Jerusalem a b. 1Jo 5:3 his commandments are no b., BURIAL PLACE(S). Ps 5:9 throat is b .: Ps 88:11 loving-kindness declared in the b. Isa 22:16 hewed out for yourself a b.? Isa 53:9 make his b. with the wicked ones. Isa 65:4; Jer 20:17; Eze 32:22; 37:12. BURIED, Ac 2:29 David deceased b. Ro 6:4 b. with him through our baptism Ru 1:17, Jer 16:4, 6; Eze 39:15; 1Co 15:4. BURN, Eze 39:9 b. the armor and shields Re 17:16 hate the harlot b. her with Na 2:13; Mt 13:30. BURNED, Mic 1:7 gifts b. in the fire 1Co 3:15 if anyone's work is b. Re 18:8 she will be completely b. BURNING, Ex 3:2 the thornbush was b. Jer 20:9 a b. fire shut up in my bones; Da 3:17 Out of the b. flery furnace De 4:11; Lu 12:35; 1Pe 4:12; Re 18:9. BURNT OFFERING(S), Ge 8:20: Le 16:24: 1Sa 15:22; Ps 51:16; Jer 19:5. Ps 40:6 b. you did not ask for. BURST, Isa 24:19 The land has b., Mt 9:17; Lu 5:37. BURY, Eze 39:11 b. Gog and all his Lu 9:60 Let the dead b. their dead, Ge 23:4; De 21:23; Jer 19:11. BURYING, 2Ki 9:10 will be no one b. her. Ps 79:3: Jer 14:16: Eze 39:13, 14, BUSINESS(ES), 1Kl 19:13 What is your b. Ps 107:23 Doing b. on vast waters, Ro 12:11 Do not leiter at your b. 2Ti 2:4 no soldier involves himself in b. Jas 4:13 engage in b, and make profits. 2K1 23:5; Mic 3:1; Mt 22:5; Ac 6:3; 19:25. BUSYBODY, 1Pe 4:15 none suffer as a b. BUY, Ge 47:19 B. us and our land for Pr 23:23 B. truth and do not sell it Isa 55:1 all you thirsty ones! Come, b. 1Co 7:30 those b. as those not possessing, Re 13:17 able to b. or sell except

Ru 4:4, 8, Jer 32:44; Re 3:18; 18:11.
BUYER, Pr 20:14 It is bad! says the b.,
BUYING, Col 4:5 b. out opportune time
BUYS, Mt. 13:44 sells things and b.
BYGONE TIME, Ne 12:46 days of David b.
BYPASSED, Isa 24:5 b. laws, changed the
BYWORD, Job 30:9 I become a b. to them.

CAESAR, Mr 12:17 Pay C. things to C., Lu 23:2 forbidding the paying of taxes to C. Joh 19:15 We have no king but C. Mt 22:17; Lu 2:1; 20:25; Joh 19:12. CAESAREA, Mt 16:13; Ac 10:1; 23:23. CAGE, Eze 19:9 they put him in the c. CAIAPHAS, Joh 11:49; 18:13, 28; Ac 4:6. CAIN, Ge 4:1; Heb 11:4; 1Jo 3:12. CALAMITIES, De 32:23 shall increase c. Ps 34:19 many are the c. of the righteous CALAMITOUS, Ec 7:14 on a c. day see Am 6:3 putting out of your mind the c. day, CALAMITY, Ps 27:5 hide me in the day of c. Isa 45:7 making peace and creating c., Jer 1:14 Out of the north c. will be Jer 25:29 starting off in bringing c., Jer 38:4 peace of this people but for c. Ps 71:24; 107:26; Jer 2:27; 25:6. CALCULATE, Re 13:18 c. number of beast, CALCULATED, Pr 23:7; Lu 14:28; Ac 19:19. CALDRON, 18a 2:14 a thrust into the c. CALEB, Nu 13:30; 14:24; 26:65; Jg 1:20. CALF, Ex 32:4; Ps 106:19; Isa 11:6. CALL, Isa 55:6 c. to him while he proves to be Isa 65:24 before they c. out I myself shall Php 3:14 goal for prize of upward c. Ge 2:19; Isa 58:1; 60:14, 18; 65:15. CALLED, Ro 8:30 forcordained are the c. Ro 9:26 c. sons of living God. 1Co 1:9 c. into sharing with Christ 1Co 1:26 not many wise were c., Ga 5:13 c. for freedom Eph 4:4 c. in the one hope 2Ti 1:9 c. us with a holy calling 1Pe 2:9 c. you out of darkness into his 1Jo 3:1 c. children of God Re 17:14 those c. and chosen and faithful Isa 54:5; 62:2; 1Th 4:7; 1Pe 2:21. CALLING, Ps 145:18 near those c. upon Ro 11:29 c. are not things he will regret. Eph 4:1 walk worthily of the c. 2Ti 1:9 saved and called us with a holy c., Heb 3:1 partakers of the heavenly c., 2Pe 1:10 do utmost to make c. sure Ge 4:26; Ac 22:16; 1Co 1:26; 2Th 1:11. CALLS. Ac 2:21 everyone who c. upon Ex 21:17; Joe 2:32; Ro 10:13. CALM, Pr 14:30 A c. heart is the life 1Ki 19:12; Job 4:16; Ps 107:29; Mt 8:26. CALMNESS, Pr 15:4 c. of the tongue CALVES, Mal 4:2 paw like fattened c. 1Ki 12:28; 2Ki 17:16; 2Ch 13:8. CAMEL(S), Ge 24:10, 11; Mt 19:24; 23:24. CAMEL'S HAIR, Mr 1:6 clothed with c. CAMP. Heb 13:11 burned up outside the c. Ex 14:19; Nu 1:52; Re 20:9. CANA, Joh 2:1; 4:46. CANAAN, Ge 17:8; Nu 35:10; Jg 4:23. CANAANITE, Ex 3:8; 13:5; Jos 3:10. CANALS, 2Ki 19:24; Isa 37:25; Eze 29:3. CAPABLE, Ac 15:10 nor c. of bearing? Ex 18:21; Pr 12:4; 31:10; Da 5:11. CAPABLENESS, Pr 31:29 have shown c., CAPACITY, 1Jo 5:20 given intellectual c. CAPERNAUM, Mt 11:23 C. Down to Hades

CAPTAIN(S), Lu 22:4; Ac 4:1; 5:24, 26. CAPTIVE(S), Jg 5:12 lead your c. away, Isa 52:2 0 c. daughter of Zion. Da 11:8 with the c. he will come to Egypt. Lu 21:24 be led c. into all the nations. Ro 7:23 leading me c. to sin's law Ps 68:18; Lu 4:18; Eph 4:8; 2Ti 3:6. CAPTIVITY, See also EXILE(S). CAPTIVITY, Jer 43:11 whoever is due for c. Da 11:33 stumble by sword and flame, by c. 2Co 10:5 bringing every thought into c. Ne 1:3; Am 9:4; Na 3:10. CAPTORS, 1Ki 8:47 in the land of their c., CAPTURED, Zec 14:2 Jerusalem will be c. CARAVAN(S), Ge 37:25; Isa 21:13. CARCASS(ES), Eze 43:9 remove c. of kings Mt 24:28 Wherever the c. is, there engles Ge 15:11; Le 26:30; Isa 14:19; Am 8:3. CARE, 1Co 12:25 have e. for one another. CAREFREE, Pr 11:15 is keeping c. CARELESS, Isa 32:9 You c. daughters CARMEL, 1Ki 18:19; Isa 35:2; Am 1:2. CARPENTER, Mr. 6:3 This is the c. the CARRIES, Ps 68:19 Jehovah c. load CARRY, 1Co 16:13 c. on as men, Ga 6:5 each one will c. his own load. CARRYING BAR, Na 1:13 shall break c. CARRY OUT, 2Ch 6:10 Jehovah c. his word Ps 21:11 ideas they are unable to c. Jer 33:14 I shall c. word spoken CASE, Ps 74:22 God, do conduct own c. 1Co 6:1 has a c. against the other court CASE AT LAW, Job 31:13 their c. with me CASE OF JUSTICE, Job 23:4 present a c. CAST, Joh 12:31 ruler of this world c. out CATASTROPHE, Na 3:19 no relief c. Isa 15:5; Am 6:6. CATCH, Nu 32:23 your sin will c. up with you. Lu 5:4 let down your nets for a c. CATCHES, 1Co 3:19 He c. the wise in CATERPILLAR, Joe 1:4; Am 4:9. CATTLE, Ps 107:38; 1Co 15:39. CAUSE, Ex 9:16 for this c. I have kept Ps 69:4 those hating me without c. have Ga 4:18 sought for in a fine c. at all 2T1 1:12 For this very c. suffering Job 2:3; 5:8; Ps 109:3; 119:161. CAUSE DEATH, Heb 2:14 one to c. the Devil CAUTIOUS, Ge 3:1 serpent proved most c. Mt 10:16 c. as serpents and yet innocent CAVE, Jer 7:11 a mere c. of robbers Mi 21:13 making it a c. of robbers, CEDAR(S), Le 14:4; 1Ki 4:33; Eze 31:8. CELEBRATE, Ex 12:14; Zec 14:16. CELEBRATED, Heb 11:28 c. the passover CELEBRATING, 1Sa 18:7; Ps 42:4. CELESTIAL LIGHTS, Jas 1:17 Father of c. CENSER, Heb 9:4 had a golden c. and ark CENSUS, Ex 30:12 take a c. of them 2Ch 2:17 c. David had taken CEPHAS, 1Co 9:5; 15:5; Ga 2:14. CEREALS, Ge 42:1; 44:2; Ne 10:31. CEREMONIALLY CLEAN, Joh 11:55. CERTIFICATE, De 24:1; Mt 19:7. CERTIFIED, Ac 6:3 seven c. men CESSATION, Ezr 6:8 given without c. Isa 38:11 inhabitants of land of c. CHAFF, Da 2:35 crushed like the c. Ps 35:5; Isa 41:15; Zep 2:2; Mt 3:12. CHAINS, Ac 12:7 c. fell off his hands Eph 6:20 ambassador in c.; that CHALDEANS, Jer 37:13 to C. falling away Jer 21:9; 25:12; 40:9; Hab 1:6; Ac 7:4.

CHALK, Isa 44:13 traces it out with c. CHALLENGE, Jer 49:19; 50:44 who c. me CHAMPION, 18a 17:4, 23 c. Goliath from Gath CHANCE, Ge 31:28 give me a c. to kiss CHANCED, 28a 1:6 c. to be on Mount CHANGE, Jer 13:23 Cushite c. his skin? Da 7:25 he will intend to c. times and law, Zep 3:9 peoples the c. to a pure language, Ge 35:2: Pr 24:21; Ac 6:14; Heb 7:12. CHANGED, Jer 23:36 you c. the words of Mal 3:6 I am Jehovah: I have not c. CHANGING, 1Co 7:31 scene of world is c. CHANNEL(S), Job 38:25: Eze 31:4. CHANT, 2Sa 1:17; 2Ch 35:25; Eze 27:32. CHARCOALS, Isa 47:14 no glow of c. for CHARGE, Mt 4:6 He will give angels a c. Mt 27:37 posted above his head the c. CHARGED. Ro 5:13 sin is not c. when Phm 18 anything, keep this c. to my account. CHARGING, 2Ti 2:14 c. them before God CHARIOT(S), Jg 5:28 war c. delayed 2Ki 10:15 get up into the c, with him Isa 31:1 Egypt trust in war c. Na 2:3 fire of iron [fittings] is the war c. 2Ki 2:11; Isa 43:17; Jer 46:9; Zec 9:10. CHARM, Ps 45:2; Pr 3:22; 4:9; 11:16. CHARMER(S), Isa 3:3 magical, skilled c. Isa 19:3 resort to the c, and to the spirit CHARMING, Pr 5:19: Zec 4:7. CHASER, Isa 1:23 lover of a bribe and c. CHASM, Lu 16:26 c. between us and you CHASTE, 2Co 11:2 present you as a c. Jas 3:17 wisdom from above is first c., Php 4:8; Tit 2:5; 1Pe 3:2. CHASTEN. See DISCIPLINE. CHASTISE, Le 26:18 c. you seven times Pr 19:18 C. your son while there exists Pr 29:17 C. your son and he will bring rest CHASTISEMENT, Jer 30:14. CHASTITY, 2Co 11:3 c. due Christ. CHASTENESS, 1Ti 4:12; 5:2 example in c. CHATTERING, 3Jo 10 c. with wicked words CHEAP, La 1:8 treated her as c. CHEATING, Pr 11:1; 20:23 c. scales CHECK, Pr 10:19 keeping his lips in e. CHEEK(S), Job 16:10 struck my c., Mt 5:39 slaps your right e., turn La 3:30; Mic 5:1; Lu 6:29. CHEER, Ac 14:17 filling hearts with c. 2Co 2:2 who is there to c. me except CHEERFUL, 2Co 9:7 God loves a c. giver Php 2:19 send Timothy that I may be a c. CHEERING, Ec 2:3 c. my flesh with wine, CHEMOSH, Jg 11:24; 1Ki 11:7; Jer 48:7. CHERETHITES, 1Sa 30:14: 2Sa 20:7. CHERISHES, Eph 5:29; 1Th 2:7. CHERUB(S), Ps 18:10 riding upon a c. Eze 28:14 You are the anointed c. that Heb 9:5 c. overshadowing Ex 25:22; 1Sa 4:4; Ps 99:1; Eze 10:2. CHIEF(S), Ps 137:6 my c. cause for 1Pe 5:4 c. shepherd has been made manifest Ge 21:22; De 20:9; Ne 2:9; Isa 3:3. CHIEF AGENT, Ac 3:15 you killed the C. of Ac 5:31 God exalted this one as C. Heb 2:10 C. of their salvation perfect Heb 12:2 look intently at the C., Jesus CHIEFTAIN(S), Eze 34:24 David a c. Eze 44:3 c. will sit in the gate Ge 17:20: 1Ki 8:1: Eze 7:27. CHILD, Isa 9:6 been a c. born to us Lu 9:47 took a young c., set it beside Re 12:5 and her c. was caught away

Ex 2:3, 10: 1Ki 3:26: Isa 66:7.

1352 CHILDBEARING, 1Ti 2:15 safe through c. CHILDREN, Ps 8:2 Out of the mouth of c. Isa 13:16 c. will be dashed to pieces Mt 18:3 unless you become as young c. you Mt 19:14 let c. alone, and stop hindering 1Co 7:14 your c. would really be unclean, Eph 6:1 C., be obedient to your parents Eph 6:4 not be irritating your c. 1Jo 5:21 c. guard yourselves from idols Ro 8:16; 2Co 12:14; Eph 5:8; 1Th 2:7. CHINNERETH, Nu 34:11; Jos 11:2. CHOICE, Jer 2:21 planted as a c. vine. CHOIR(S), Ne 12:31, 38, 40 thanksgiving e. CHOKE, Mt 13:22; Mr 4:19. CHOKED, Mr 4:7; Lu 8:7, 14. CHOOSE, De 30:19 you must c. life Jos 24:15 c. whom you will serve Ac 26:16 to c. you as an attendant and a De 12:11: Isa 7:15: Zec 1:17: Joh 15:16. CHOOSING, Ro 11:5 according to a c. due 2Pe 1:10 make the c. of you sure Ro 9:11; 11:28; 1Th 1:4. CHOSE, 1Co 1:27 God c, the foolish CHOSEN, De 7:6 you God has c. Mt 22:14 many invited, few c. 1Pe 2:4 rejected by men, but c. with God, 1Pe 2:9 you are a c. race, Re 17:14 those called and c. Ne 1:9; Ps 89:3; Pr 16:16; 22:1; Isa 43:10. CHOSEN ONE(S), Isa 42:1 My c., whom Isa 65:22 work of their hands my c. will Mt 24:24 mislead, if possible, the c. Mt 24:31 his angels will gather his c. Mr 13:20 on account of the c. he has cut Mr 13:27 gather c. from earth's extremity Lu 18:7 cause justice to be done for his c. Mt 24:22: Ro 8:33; Col 3:12; 2Tl 2:10. CHRIST, Mt 16:16 You are the C .. Ro 8:17 joint heirs with C., provided 1Co 12:12 one body, so also C. 1Co 15:23 own rank: C. the first fruits Php 2:11 acknowledge that Jesus C. is Lord Col 1:24 tribulations of C. in my flesh 1Pe 4:13 sharers in the sufferings of C ... Re 20:4 ruled with the C. a thousand Joh 17:3; 1Co 1:13; 3:23; 7:22; 2Co 12:10; Ga 3:29; Eph 5:23; Col 1:27; 1Pe 2:21. CHRISTIAN(S), Ac 11:26 called C. Ac 26:28 persuade me to become a C. 1Pe 4:16 he suffers as a C., let him CHRISTS, FALSE, Mt 24:24; Mr 13:22. CHRONIC, Jer 15:18; 30:12. CHURCH. See CONGREGATION(S). CHURNING, Pr 30:33 the c. of milk is CIRCLE, Job 26:10; Ps 150:4; Isa 40:22. CIRCLING, Ec 1:6 wind is c. around GIRCUIT, Mr 6:6 went in a c., teaching. Job 1:5: Ps 19:6; Mt 10:23; Ro 15:19. CIRCULATE, 18a 2:24 report to e. CIRCUMCISED, Ro 3:30 c. righteous CIRCUMCISION, Ro 2:29 c. of the heart Ro 4:11; 1Co 7:19; Php 3:3; Col 2:11. CIRCUMSTANCES, Ps 118:5 distressing c. CISTERN (S), Pr 5:15 drink of your own c. 2Ki 18:31; Ec 12:6; Isa 36:16; Jer 2:13. CITIES, Nu 35:6 six c. of refuge, Isa 6:11 until e. be without an inhabitant, Isa 54:3 inhabit even the desolated c. Ln 4:43: 19:17: Re 16:19. CITIZEN(S), Ac 22:28 rights as a c. Lu 15:15: 19:14; Ac 21:39. CITIZENSHIP, Php 3:20 c. exists in heavens CITY, Mt 5:14 c. cannot be hid upon a Heb 11:10 c. having real foundations

Re 21:2 holy c., New Jerusalem, Ge 11:4; Eze 9:4; Re 16:19.
CITY OF REFUGE, Nu 35:25; Jos 21:13, 21.
CLANS, Ge 25:16; Nu 25:15; Ps 117:1. CLARIFIED, Ps 12:6 refined, c. seven times CLASHING, 1Co 13:1 brass or a c. cymbal. CLASS, Jer 5:4 they are of low c. CLAY, Job 10:9 out of c. you made me Isa 29:16 potter just like the c.? Isa 64:8 We are the c., and you are our Isa 45:9; Da 2:34; Joh 9:6; Ro 9:21. CLEAN, Job 14:4 c. out of unclean? Ps 24:4 innocent hands and c. in heart. Eze 20:38 c. out revolters Joh 15:3 already c. because of the word Ac 20:26 I am c. from the blood of all men, Tit 1:15 All things are c. to c. persons. Ge 7:2; Le 10:10; Job 17:9; Eze 22:26; Ro 14:20; 171 1:5; 271 2:22; Jas 1:27. CLEANSE, Da 12:10 Many will c. 2Co 7:1 c. ourselves of every defilement. Tit 2:14 c. for himself a people peculiarly 1Jo 1:9 c. us from all unrighteousness. Ps 51:2; Mt 23:25; Heb 9:14; Jas 4:8. CLEANSED, Ac 10:15 things God has c. Heb 9:22 all things are c, with blood 2Ch 29:18; Lu 4:27; Ac 11:9; Heb 10:2. CLEANSES, 1Jo 1:7 blood of Jesus c. us CLEANSING, Eze 36:33 day of my c. you Eze 39:12 c. the land, for seven months. Da 11:35 to do a c. and to do a whitening. Eph 5:26 c. it with the bath of water CLEAR, Isa 40:3 C. up the way of Jehovan Isa 57:14; 62:10; Mal 3:1. CLEAR AWAY, 1Co 5:7 C. the old leaven, CLEAVE, Jos 23:8 to God you should c. CLEAVING, De 4:4: Jos 22:5. CLIMBING, Zep 1:9 c. upon the platform CLING, De 10:20; 13:4. CLINGING, Joh 20:17 Stop c. to me CLOSE, Jas 4:8 Draw c. to God, and he CLOSED, Jg 3:23 Ehud c, the doors Re 21:25 gates not c. by day CLOSEFISTED, De 15:7 not be c. toward poor CLOSER, Pr 18:24 friend sticking c. than CLOTH(S), Joh 11:44; 20:7; Ac 19:12. CLOTHE, Col 3:12 c. with tender affections CLOTHES CLEANER, Mr 9:3 whiter than c. CLOTHING, Isa 63:1 honorable in his c., Mt 6:25 food and the body than c.? Pr 27:26; Da 7:9; Mt 6:28. CLOUD(S), Ge 9:13 rainbow in the c. Ec 11:4 he that is looking at the c. will Isa 14:14 I shall go up above the c.; Joe 2:2 day of c. and thick gloom, La 21:27 coming in a c. with power and Ac 1:9 c. caught him up from their vision. 1Th 4:17 caught away in c. to meet the Lord Heb 12:1 so great a c. of witnesses Re 1:7 coming with the c., and every eye Ex 13:21; 1Ki 8:10; Mt 24:30; 1Co 10:2. CLUB(S), Jer 51:20 c. as weapons of war, Mt 26:47, 55; Lu 22:52. CLUTCHES, Ps 141:9 keep from c. of trap COAL(S), Ro 12:20 heap flery c. upon Ps 18:12; Isa 6:6; Eze 10:2. COASTAL PLAIN, Ca 2:1 saffron of the c. COAT(S), 1Sa 15:27; Ezr 9:3; Ps 109:29. COAT OF MAIL, 1Sa 17:5; Isa 59:17. COAT, SLEEVELESS, Ex 28:4; Job 1:20. Isa 61:10 with the s. of righteousness he COBRA, Isa 11:8 play upon hole of e. COCK. Mt 26:34, 74, 75: Mr 14:30.

Heb 11:16 he has made a c. ready for them. | COCKROACH(ES), 1Ki 8:37: Joe 1:4. COCKSURENESS, 2Co 11:17 c. boasting CODE, Ro 13:9 law c., You must not 2Co 3:7 if the c. which administers death COFFIN, Ge 50:26 he was put in a c. COGNIZANT, Na 1:7 he is c. of those COIN, Mt 10:29 two sparrows for a c. COINCIDENCE, Lu 10:31 by c. a priest was COLD. Ps 147:17 Before his c. who can Re 3:15 you are neither c. nor hot. Ge 8:22; Job 37:9; Mt 10:42; Re 3:16. COLLAPSE, Ps 58:7; La 1:7; Mt 7:27. COLLEAGUES, Ezr 4:7, 9; 5:3, 6. COLLECT. Isa 40:11 he will c. the lambs; Isa 56:8 shall c. others besides those Jer 23:3 I shall c. together the remnant Mt 13:41 angels will c. out from his Ps 106:47; Isa 11:12; 54:7; Jer 49:14. COLLECTED, Isa 60:4 have all been c. 2K1 10:18; Ps 102:22; Isa 43:9; Ac 28:3. COLLECTION(S), Ec 12:11; 1Co 16:1, 2. COLONNADE, Joh 10:23; Ac 3:11; 5:12. COLONY. Ac 16:12 to Philippi, a c. COLT, Mt 21:5; Lu 19:30. COMBATING, Col 2:23 c. the flesh
COME, Ps 40:7 I have c., In the roll
Isa 55:1 thirsty ones! C. to the water. Mt 6:10 Let your kingdom c. Let your Ro 8:38 things here nor things to c. nor Re 22:17 let anyone hearing say, "C.!" Isa 2:3; Mt 25:34; Heb 10:1; 13:14. COMELINESS, 1Co 12:23 unseemly parts c. COMELY, Isa 52:7 c. feet bringing good news Ro 10:15 How c. are the feet of those COMFORT, Isa 61:2 to c. all the mourning Ro 15:4 through the c. from the Scriptures 2Co 1:4 able to c. those in tribulation Ge 37:35; Job 2:11; Isa 40:1; 2Co 1:3. COMFORTED, Isa 49:13 Jehovah has c. Jer 31:15 refused to be c. over her sons. Mt 5:4: 2Co 1:4: Col 2:2. COMFORTER. See HELPER. COMFORTERS, Job 16:2; Ps 69:20; Na 3:7. COMING. See also PRESENCE.
COMING, Mal 3:2 putting up day of his c., Mr 13:26 Son of man c. in clouds with Lu 12:45 'My master delays c.,' and Re 21:2 New Jerusalem, c. down out of Jg 5:28; Jer 8:7; Mt 16:28; Lu 21:26. COMMAND(S), Ge 3:17 c.; must not eat Isa 28:10 c. upon c., c. upon c., Mt 15:9 they teach c. of men as doctrines. Col 2:22 accordance with c. of men? Ex 7:2; Nu 9:8; Jer 1:7; Joh 15:17. COMMANDED, Jos 1:9 Have I not c. you? Eze 9:11 I have done as you have c. me. De 5:33; Ps 78:5; 105:8; Isa 45:12. COMMANDER(S), Isa 55:4 leader and c. to Jos 10:24; Jg 11:6; Pr 6:7; 25:15. COMMANDER'S STAFF, Ge 49:10 c. from Nu 21:18 excavated it, with a c., Ps 60:7: 108:8 Judah is my c. COMMANDING, De 4:2 word that I am c. De 6:6 these words that I am c. you today COMMANDING CALL, 1Th 4:16 with a c., COMMANDMENT(S), Pr 6:23 c. is a lamp, Mt 15:3 you also overstep the c. of God Mt 22:40 On these two c. the whole Law Mr 12:28 asked him: Which c. is first of all? Joh 12:50 his c. means everlasting life. Joh 14:21 He that has my c. and observes 1Jo 2:7 I am writing you, not a new c., but 1Jo 5:3 observe his c.; and yet his c. are Ps 119:98; Pr 6:20; Isa 29:13; Jer 35:18;

Mr 12:31; Joh 10:18; 1Jo 3:23; Re 12:17. | COMPREHENSION, Eph 3:4 c. I have in the COMMEMORATION, Es 9:28 Purim, the c. COMMEND, Ps 63:3; 117:1; 145:4. 1Co 11:2 I c. you because have in mind COMMENDATION, Jg 11:40 go to give c. to Da 2:23 I am giving c., COMMENDED, Ec 8:15 I c. rejoicing COMMENDING, 1Pe 4:19 c. their souls COMMERCIAL, 2Ti 2:4 c. business of life COMMISSION, 1Sa 25:30 c. you as leader 1Sa 13:14; 1Ch 6:32; Hag 1:13; Ac 26:12. COMMISSIONED, Isa 62:6: Jer 1:10. COMMISSIONER(S), Ac 19:31 c. of games Jg 9:28; 2Ch 31:13; Es 2:3; Jer 52:25. COMMIT, 2Ti 2:2 these things c. to men COMMITTED, 2Co 5:19 c, the word of Re 18:3 kings of the earth c. fornication COMMODIUS, Jer 22:14 c. upper chambers COMMON, Ac 4:32 had all things in e. 1Co 10:13 No temptation except what is c. Ac 2:44; Tit 1:4; Jude 3. COMMOTION, Isa 16:14: Mt 21:10. COMMUNICATED, Job 37:20 it will be c.? COMMUNICATION, 2Sa 3:17 c. by Abner COMMUNION SACRIFICES, Ex 20:24; Le 3:1. COMPACT, Job 38:30 watery deep makes c. COMPACTLY, 2Pe 3:5 an earth standing c. COMPANION(S), Jg 11:37 weep I and girl c. Pr 17:17 A true c. is loving all the time Jer 31:34 will no more teach each one his c. Ex 11:2; Ps 122:8; Isa 41:6; Zec 14:13. COMPANIONSHIP, Pr 22:24 c. with anger, COMPANY, 1Co 5:11 quit mixing in c. COMPARABLE, Ps 49:12: Pr 27:15. COMPARE, Isa 46:5 whom will you c. me COMPARED, Ps 89:6 who c. to Jehovah? COMPARING, 2Co 10:12 c. themselves with COMPARISON(S), Joh 16:25 speak no more in c. Ro 8:18 in c. with the glory that is to be Ga 6:4 not in c. with the other person. COMPARTMENT, Heb 9:6 enter first tent c. COMPASS, Isa 44:13 with c. tracing it out COMPASSION(S), Jer 13:14 show no c., Joe 2:18 Jehovah will show c, upon his Ro 9:15 I will show c. to whomever I do Ro 12:1 I entreat you by the c. of God. Php 2:1 if any tender affections and c., Col 3:12 tender affections of c., kindness, Jer 15:5; Eze 7:9; Ho 13:14; Zec 11:5, 6. COMPELLED, Mt 14:22; Ac 28:19; Ga 2:3. COMPELLING, Ga 2:14 c. people of the COMPELLING REASON, Ro 13:5 c. to be in COMPENSATION(S), 1Ti 5:4 due c. to parents Ex 21:34; Le 24:18; 2Sa 12:6; Eze 29:20. COMPETENT, Da 4:18; 5:15; 2Ti 3:17. COMPETITION, Ga 5:26 stirring up c. COMPILE, Lu 1:1 c. a statement of COMPLAINANT, Mt 5:25 c. not turn you COMPLAINERS, Jude 16 murmurers, c. COMPLAINING, Pr 21:13 c. cry of lowly Mt 5:25 with the one c. against you at law. COMPLAINT, Col 3:13 for c. against COMPLETE, 1Ch 28:9 serve with a c. heart 2Ch 16:9 whose heart is c. toward him. Col 1:28 present every man c. in union with 1Co 13:10; Jas 1:4. COMPLETED, Lu 18:31 all things be c. Ga 3:3 now being c. in flesh? COMPLETION, Php 1:6 will carry it to c. COMPLEXION, Da 5:9, 10: 7:28. COMPLIANCE, Phm 21 trusting in your c. COMPOSE, Eze 17:2; 24:3 c. a saying COMPOSED, Ac 1:1 the account I c.

COMPULSION, 2Co 9:7; Phm 14. 1Pe 5:2 shepherd flock not under c. COMPULSORY SERVICE, 1K1 11:28. Job 14:14 days of my c. I shall wait, CONCEAL, Pr 22:3 proceeds to c. himself Isa 29:14 understanding of their men will c. CONCEALED, Pr 27:5 reproof than c. love Jer 16:17 They have not been c. from Da 2:22 He is revealing the c. things. Zep 2:3 you may be c. in the day Lu 8:17 anything c, will become known Lu 9:45 it was c. from them that they De 29:29: Ps 89:46: Isa 28:15; Jer 23:24. CONCEALMENT, PLACE(S), Ps 119:114; Isa 28:17; 45:19; Jer 49:10. CONCEIVABLE, Le 7:24 anything else c. CONCEIVE, Lu 1:31 you will c. in your Enh 3:20 do more than we ask or c., Heb 11:11 Sarah received power to c. seed CONCEIVED, Ps 51:5 sin my mother c. Ro 9:10 when Rebekah c. twins from the one CONCEIVE(S) SEED, Le 12:2 c. and bear a CONCEPTION, Ru 4:13: Ho 9:11. CONCERN, Ps 119:97 your law! is my c. Job 10:1; Ps 142:2; Am 4:13. CONCERNED, 1Ki 18:27 he must be c. with CONCERT, Lu 15:25 heard a music c. and CONCESSION. Mt 19:8 Moses made c. to 1Co 7:6 say by way of c., CONCLUDED, Ge 15:18 c. with Abram a De 5:2 Jehovah c. a covenant Ps 89:3 c. a covenant toward David CONCLUDING, Ro 9:28 c. it and cutting CONCLUSION, Mt 24:3 c. of system of things Mt 28:20 until the c. of things Heb 9:26 c. of systems of things CONCLUSIONS, DRAWING, Lu 2:19. CONCUBINE(S), Jg 19:25 abusing c. all night 1Ki 11:3 three hundred c. Ge 22:24; Ex 21:8; 2Sa 3:7; Es 2:14. CONDEMN, Isa 54:17 judgment you will c. Mt 12:41, 42; 20:18; Ro 8:34; 1Jo 3:20. CONDEMNATION, Ro 5:18 result was c. Ro 8:1; 2Co 3:9. CONDEMNED, Lu 6:37 by no means be c. Ro 8:3 concerning sin, c. sin in the flesh Jas 5:6 You have c., you have murdered Mt 12:7, 37; 1Co 11:32; Tit 2:8; Heb 11:7. CONDEMNS TO DEATH, 2Co 3:6 code c. but CONDESCENDING, Ps 113:6 c. to look on CONDITION, 1Co 7:24 In whatever c. each CONDITION, RIGHT, Da 8:14 into its r. CONDITIONS, DESOLATED, Da 9:18. CONDUCT, Ga 1:13 about my c. formerly in Ga 6:16 by this rule of c. 1Ti 4:12 become an example in c., in love, Jas 3:13 show out of his fine c. his works 1Pe 2:12 Maintain your c. fine among the 1Pe 3:16 speaking slightingly of good e. Ps 31:3; 43:1; 74:22; Eph 4:22; Heb 13:7; 1Pe 1:15, 18; 3:1, 2. CONDUCT (legal case), 1Sa 24:15; Ps 119:154; Jer 50:34 CONDUCTED, 2Co 1:12 c. ourselves in the CONDUCTING, Jer 51:36 c. your case. CONDUCTOR, Ne 11:17 c. of the singing CONDUIT, 2K1 18:17; Isa 7:3; 36:2. CONFEDERATES, Ge 14:13 c. of Abraham CONFERENCE, Ga 1:16 not c. with flesh CONFERRING, Lau 7:4 c. this upon him CONFESS. See also ACKNOWLEDGE. CONFESS, Le 5:5 c. in what way sinned COMPOSITION, Ex 30:32 with its c. not make | Jas 5:16 c. your sins to one another

Le 16:21: 26:40; Mt 7:23; 1Jo 1:9. I CONSCIOUSNESS, Heb 10:2 no e. of sins CONFESSING, Pr 28:13 c. be shown mercy. CONFESSION, Ezr 10:11 And now make c. Ne 1:6 c. concerning the sins of Ps 32:5 make c. over my Jos 7:19; 2Ch 30:22; Ne 9:2; Da 9:4. CONFIDENCE, Pr 3:26 Jehovah your c. Eph 3:12 approach with c. through our faith Php 3:3 do not have our c. in the flesh. 2Th 3:4 we have c. in the Lord regarding Heb 3:14 if we make fast our hold on the c. Pr 14:26; Ec 9:4; Isa 36:4; 2Co 1:15. CONFIDENT, Pr 28:1 righteous are c. Jer 12:5 in the land of peace are you c.? CONFIDENTIAL, Am 3:7 revealed his c. matter CONFIDENTIAL FRIEND, Pr 2:17: Jer 3:4. Mic 7:5 Do not put your trust in a c. CONFIDENTIAL TALK, Pr 15:22 where no c. Pr 20:19 a slanderer is uncovering c. Ps 64:2; 83:3; Pr 11:13; 25:9, CONFINED, Ga 5:1 c. in a yoke of slavery CONFINEMENT, 2Sa 20:3 put in a house of c. CONFLICT, 1Pe 2:11 carry a c. against CONFORMED, Php 3:21 c. to his body CONFOUNDING, Isa 22:5: Mic 7:4. CONFRONT, Ps 17:13; 59:10; Mic 6:6. CONFUSE, Ge 11:7 c. their language CONFUSION, Isa 22:5 it is the day of c. Zec 14:13 c. from Jehovah widespread De 28:20; Pr 15:16; Eze 7:7; Ac 19:29. CONGEALED, Ex 15:8 waters c. in the sea Zec 14:6 things will be c. CONGEALING, Zep 1:12 men c. upon their dregs CONGRATULATE, 1Ch 18:10 David to c. CONGRATULATED, Ec 4:2 I c. the dead CONGREGATE, Le 8:3 assembly c. at the De 31:12 c. the people CONGREGATED, Es 9:18 Jews in Shushan e. CONGREGATED THRONGS, Ps 26:12 Among c. CONGREGATION(S), Joh 16:2 expel from c. Ac 16:5 c. continued to increase in number Ac 20:28 shepherd the c. of God, 1Co 14:34 let women keep silent in the c., Eph 5:24 c. is in subjection to the Christ, Col 1:18 head of the body, the c. Heb 12:23 the c. of the first-born who Ex 12:6; De 9:10; 1Sa 17:47; Ps 149:1; Pr 26:26; 1Co 14:19; Ga 1:13; Eph 1:22. CONGREGATOR, Ec 1:1 The words of the c., Ec 1:12; 7:27; 12:9, 10. CONJURERS, Da 1:20; 2:2; 4:7; 5:7. CONNECTION, 1Co 15:58 not in vain in c. CONQUER(S), Re 2:7 To him that c. I Re 3:21 one that c. I will grant to sit Re 11:7 wild beast will c. Re 17:14 the Lamb will c. them. 1Jo 5:4, 5; Re 2:11, 17, 26; 3:5, 12. CONQUERED, Joh 16:33 I have c. the Col 2:15 exhibited them in open public as c. 1Jo 5:4 the conquest that has c. the world, 1Jo 2:13; 4:4; Re 5:5; 12:11. CONQUERING, Ro 12:21 keep c. the evil Re 21:7 c. will inherit these things CONQUEST, 1Jo 5:4 this is the c. that Re 6:2 conquering and to complete his c. CONSCIENCE(S), Ro 9:1 c. bears witness 1Co 10:29 is judged by another person's c.? 1Ti 1:19 holding faith and a good c. 1Ti 4:2 marked in their c. as with a Heb 9:14 cleanse our c. from dead works Ac 23:1; 1Co 8:12; 2Co 1:12; 1Pe 3:16, 21. CONSCIOUS, Ec 9:5 dead are c. of nothing Mt 5:3 Happy are those c. of spiritual

CONSCRIPTED, 2Sa 20:24 c. for forced labor CONSECRATE, See FILL HAND WITH POWER. CONSENT, Pr 1:10 seduce you, do not c. Lu 11:48 and yet you give c. to them. 1Co 7:5 except by mutual c. CONSEQUENCES, Job 13:26 c. of errors CONSIDER, Heb 3:1 c. the apostle and CONSIDERATION, 2Ki 16:15 take under c. Ps 41:1 Happy is anyone acting with c. Php 2:6 gave no c, to a seizure, namely, 1Th 5:13 c. in love because of their work CONSIDERED, Ps 119:128 c. all orders Ro 4:19 c. his own body deadened Php 3:7 I c. loss on account of Christ CONSIDERING, Php 2:3 c, that others are Php 4:8 continue c, these things. CONSIGNING, Isa 37:19 c. their gods to fire CONSISTING, Eph 2:15 c. in decrees. CONSOLATION, Lu 2:25 for Israel's c. 2Sa 3:35; Isa 66:11; Jer 16:7; Php 2:1. CONSOLE, Joh 11:19 c. them concerning CONSOLES, ICo 14:3 he that prophesic c. CONSOLING, 1Th 2:11 c. and bearing CONSORT, Ne 2:6: Ps 45:9. CONSPICUOUS, Da 8:5 c. horn between CONSPICUOUSLY, Da 8:8 c. four instead CONSPIRACY, Isa 8:12 must not say, A c. Jer 11:9; Eze 22:25; Ac 23:13. CONSPIRE, 1Ki 15:27; 2Ki 9:14; Ne 4:8. CONSPIRED, 1Sa 22:8 you c. against me 2Ki 10:9; 15:10; 21:23; Am 7:10. CONSTABLES, Ac 16:35, 38 dispatched c. to CONSTANCY, Da 6:16, 20 serving with c. Eph 6:18 keep awake with all c. CONSTANT FEATURE, Da 8:11; 11:31; 12:11. CONSTELLATION, Job 9:9; Am 5:8. CONSTERNATION, Job 41:25 c. get bewildered CONSTITUTE, Ps 21:6 c. him blessed forever CONSTITUTED RIGHTEOUS, Ro 5:19 many c. CONSTITUTING, Jas 4:4 c. himself an CONSTRAIN, 2Ki 4:8 c. him to eat bread CONSTRUCTED, Heb 3:4 he that c. all CONSTRUCTS, Heb 3:3 he who c. has more CONSULT, Le 19:31 not c. foretellers of 28a 21:1: 2Ch 20:4. CONSULTATION, Mt 27:1 c. against Jesus CONSUME. Mt 6:19 where moth and rust c. Ge 41:30; Isa 27:10; Heb 10:27. CONSUMED, Ex 3:2 thornbush was not c. CONSUMING FIRE, De 4:24; 9:3; Heb 12:29. CONTEMNED, Ps 78:59 God c. Israel CONTEMNING, Ps 89:38 you keep c. Ps 106:24 c. the desirable land CONTEMPLATE, Pr 5:6 path does not c. Heb 13:7 c. their conduct CONTEMPORARIES, Ge 6:9 among Noah's c. CONTEMPT, Pr 12:8 will come to be for c. Ga 4:14 you did not treat with c, or spit Heb 10:29 undeserved kindness with c.? Job 31:34; Ps 107:40; Pr 18:3; Isa 23:9. CONTEMPTIBLE, 2Co 10:10 his speech c. CONTEND, De 33:8 began to c. with him by the Job 13:8: Isa 3:13: 49:25; 50:8; Ho 4:4. CONTENDER, Jg 12:2 Jephthah a special c. CONTENDING, Job 40:2 c. with Almighty? CONTENDS, 2Ti 2:5 c. in the games CONTENT, 1Ti 6:8 we shall be c. with these CONTENTION(S), Pr 6:19 anyone sending c. Pr 28:25 arrogant in soul stirs up c ... Ga 5:20 fits of anger, c., divisions, sects, Pr 16:28; 18:19; 22:10. CONTENTIOUS, Pr 21:9 with a c. wife. 1Co 4:4 I am not c. of anything against me. | Pr 21:19 a wilderness than with a c. wife

Pr 26:21 so is a c. man for causing a Pr 27:15 rain and a c. wife are comparable. Ro 2:8 those who are c. and who disobey CONTENTIOUSNESS, Php 1:17 do out of c., Php 2:3 doing nothing out of c. Jas 3:16 where jealousy and c. are, there CONTEST(S), 1Co 9:25 in a c. exercises control La 3:58; Heb 12:4. CONTINUOUS, Isa 26:3 safeguard in c. CONTRACTING, Ne 9:38 c. an arrangement CONTRADICT, Tit 1:9 reprove those who c. CONTRADICTIONS, 1TI 6:20 c. of falsely CONTRARY, Ro 16:17 c. to the teaching Es 9:1: Ac 18:13: Ro 11:24. CONTRARY TALK, Heb 12:3 endured such c. CONTRIBUTION. Ex 25:2 take up a c. 2Ch 31:10 bring the c. into the house Eze 45:1 offer a c, to Jehovah Eze 48:21 holy c. and the sanctuary Re 15:26; 2Co 9:13. CONTRITE, Isa 66:2 one afflicted and c. CONTRIVING ERROR, Eph 4:14 means of c. CONTROL. See also SELF-CONTROL. CONTROL. Col 3:15 peace of Christ c. CONTROLLING, Pr 16:32 c. his spirit CONTROVERSIAL, Isa 41:21 bring c. case CONTROVERSIALLY, Ac 17:18 conversing c., CONTROVERSY, Isa 66:16 will take c. Jer 25:31 c. that Jehovah has with CONVENTION(S), Le 23:4 these are the holy c. Isa 4:5 c. place a cloud Ex 12:16; Le 23:35; Nu 28:26; 29:7. CONVERSING, Ac 17:18 took to c. with him CONVERSION, Ac 15:3 c. of people of CONVERTED, NEWLY, 1Ti 3:6 not a n. man. CONVICTION, 1Th 1:5 with strong c., CONVINCED, Ro 8:38 I am c. that neither Heb 6:9 we are c. of better things and CONVULSIONS, Mr 9:26 through many c. it Isa 13:8; 21:3; Da 10:16. COOING, Isa 38:14; 59:11. COOK(S), ISA 8:13; 9:23, 24. COOKING POT(S), Nu 11:8; Jg 6:19. COOL, Mt 24:12 greater number will c. off CO-OPERATE, Ro 8:28; Eph 4:16. CO-OPERATING, 1Co 16:16 to everyone c. COPULATION, Jer 2:24 her time for c., COPY, Heb 9:24 a c. of the reality, COPYIST, Ext 7:6; Ps 45:1; Jer 36:10. CORALS, Pr 8:11 wisdom is better than c., CORBAN, Mr 7:11 Whatever I have is c., CORD(S). Ps 2:3 cast their c. away from Ec 4:12 threefold c. cannot quickly be torn Isa 54:2 Lengthen out your tent c., CORNELIUS, Ac 10:1, 3, 22, 24, 25, 30, 31. CORNER(S), Ps 118:22 the head of the c. Isa 28:16 foundation in Zion precious c. Ac 4:11 no account become head of c. 1Pe 2:7 rejected has become head of c. CORNERSTONE, Mt 21:42 become the chief c. Eph 2:20 Jesus is the foundation c. Job 38:6; Mr 12:10; 1Pe 2:6, CORPSE(5), Jg 14:8; 18a 31:10; Mt 14:12, CORRECTED, Ps 2:10 Let yourselves be c., Ps 118:18 Jah c. me severely Pr 29:19 not let himself be c. by mere Heb 12:5 neither give out when c. CORRECTING, De 8:5 Jehovah was c. you. Ps 94:10 the One c. nations Pr 9:7 He that is c. the ridiculer CORRECTION. See DISCIPLINING. CORRECTOR, Ro 2:20 a c. of unreasonable ones CORRESPONDINGLY, Heb 8:6 a c. better

CORRESPONDING RANSOM, 1T1 2:6 c. for all CORRESPONDS, Ga 4:25 Hagar c. with the CORRODED, Jas 5:3 gold and silver are c., CORRUPT, Ps 14:3 they are alike c .. Da 6:4 no c. thing able to find, CORRUPTED, Eze 20:44 to your c. dealings 2Ti 3:8 men c. in mind, 2Co 11:3; 1Ti 6:5; Re 19:2. CORRUPTIBLE, 1Co 15:53 this which is e. Ro 1:23; 1Co 9:25; 15:54; 1Pe 1:18, 23. CORRUPTION, Ro 8:21 enslavement to c. 1Co 15:42 It is sown in c., it is raised up Ga 6:8 his flesh will reap c. from his flesh 2Pe 2:19 they are existing as slaves to c. Ac 2:27, 31; 13:36; 1Co 15:50; 2Pe 1:4. COST, 1Co 9:18 the good news without c., COT(S), Mr 2:4; 6:55; Joh 5:8; Ac 5:15. COUCH, Ps 139:8 spread my c. in Sheol Isa 28:20 c. has proved too short for COUNSEL(S), Ps 33:11 c. will stand: Isa 25:1 wonderful things, c. from early Isa 46:10 My own e, will stand, and Isa 46:11 the man to execute my c. Ac 20:27 telling you all the c. of God. 1Co 4:5 make the c. of the heart manifest, Ps 1:1; 5:10; 33:10; 73:24; 119:24; Pr 19:21; Isa 14:26; 23:9; 40:13; Heb 6:17. COUNSELED, Isa 14:24 c., that will come COUNSELINGS, Pr 22:20 c. and knowledge, COUNSELOR(S). Pr 24:6 multitude of c. Isa 9:6 Wonderful C., Prince of Peace. Ro 11:34 or who has become his c.? Job 12:17; Pr 15:22; Isa 1:26; Mic 4:9. COUNT, Ps 90:12 Show how to c. our days COUNTED. Ro 4:5 his faith is c. as Ro 4:24 to whom it is destined to be c .. Ro 9:8 children by promise are c. as seed. Jas 2:23 it was c. to him as righteousness, COUNTENANCE, Ge 4:5; De 28:50. COUNTERARGUMENTS, Job 13:6 hear my c. Ps 38:14 in my mouth there were no c. COUNTERFEIT, 2Pe 2:3 you with c. words. COUNTING, Ps 147:4 c. the stars; COUNTRY, Ge 12:1 Go out of your c. to Jon 1:8 where do you come? What is your c .. COUNTRYSIDE, Mr 6:36, 56; Lu 9:12. COURAGE, 2Co 5:6 We are of good c. Php 1:14 c. to speak the word of God 2Ch 15:8; Mt 8:28; Ac 28:15; Heb 13:6. COURAGEOUS, De 31:6 Be c, and strong, Nu 13:20; Jos 1:6, 7; 1Ch 19:13; 28:20. COURIERS, Es 3:13; 8:14 letters by c. COURSE, Jer 8:6 into the popular c., 2Ti 4:7 I have run the c. to the finish, Joe 2:8: Ac 13:25: 20:24. COURT(S), Da 7:10 The C. took its seat Mt 5:22 accountable to the c. 1Co 6:1 dare to go to c. before unrighteous 1Co 6:6 brother goes to c. with brother, Jas 2:6 they drag you before law c., do Da 7:26; Mt 5:40; Lu 12:58; Ae 17:34. COURTESY, 28a 11:8 king's c. gift COURT 0FFICIALS, 2K1 9:32; Isa 39:7. COURTYARD, Ex 27:9; 2Ch 4:9; Eze 3:16. GOUSIN, Col 4:10 Mark c. of Barnabas COVENANT(S), Ge 9:9 establishing my c. Ps 50:5 concluding my c. over sacrifice. Ps 89:3 a c. toward David Isa 28:15 We have concluded a c. with Death, Jer 31:31 I will conclude with a new c.; Da 11:30 denunciations against the holy c. Ho 2:18 c. with the wild beast of the field Mal 3:1 the messenger of the c. Mt 26:28 this means my blood of the c.

Lu 22:29 I make a c. with you, just as my Le 11:10; Eze 1:5; Re 4:6; 5:6; 8:9.
1Co 11:25 cup means the new c. | CREDENCE, Lu 1:1 facts are given c. 1Co 11:25 cup means the new c. CREDIT, Lu 6:32, 34 what c. is it to you? 2Co 3:6 ministers of a new c., not of a 2Co 3:14 the reading of the old c., 1Co 8:8 we eat, we have no c. to ourselves. Ga 4:24 these women mean two c., the one Heb 8:6 better c., legally established Heb 9:17 a c. is valid over dead victims, Heb 12:24 Jesus the mediator of a new c., Ge 15:18; Ex 19:5; Jos 9:6; Ps 25:10; 89:3; Isa 24:5; Am 1:9; Ac 7:8; Ro 9:4; Ga 3:15; Heb 7:22; 9:16. COVER. See also PROPITIATORY COVER. COVER, Ex 25:17 make a c. of gold Le 17:13 pour its blood out and c. it COVERED. Mt 10:26 nothing c. that will COVERING, Pr 17:9 c. over transgression COVERT, Ps 27:5; 76:2 hide me in c. COVET, Ro 7:7; 13:9 must not c. COVETING, Jas 4:2 You go on c., and yet COVETINGS, Mr 7:22 out of the heart c. COVETOUSNESS. Lu 12:15 guard against e., Ro 7:7 I would not have known c. if the Law 1Th 2:5 no time with a false front for c., Ro 1:29; Col 3:5; 2Pe 2:3, 14. COWARDICE, 2Ti 1:7 not a spirit of c., COWARDS, Re 21:8 c. their portion in lake COWER, La 3:16 made me c. in the ashes CRAFTSMAN, Ho 8:6 A mere c. made it, Ex 35:35; 2Ki 24:14; Isa 40:19; Jer 10:3. CRAFTSMEN, Ho 13:2; Ac 19:24, 38. CRAFTY, Mt 26:4 seize Jesus by c. device 2Co 12:16 you say, I was e. and I caught CRAM, Nu 20:11; Ps 18:2; Jer 49:16. CRAMP, 2Sa 1:9 the c. has seized me CRAMPED, Mt 7:14 narrow the gate and c. 2Co 4:8 pressed in every way, but not c. 2Co 6:12 c. for room in your affections CRANIUM, Nu 24:17 break the c. of sons of CRASH, Pr 16:18 Pride is before a c., Pr 18:12 Before a c. the heart of a man is Isa 1:28; Jer 4:6; 51:54; La 2:11. CRAVED, Pr 21:10 wicked one c. bad; CRAVES, De 12:20 soul c. to eat meat, CRAVING(S), Ge 3:16 c. for your husband Jas 4:1 your c. for sensual Ge 4:7; 2Sa 23:15; Pr 23:6; 24:1; Ca 7:10; Ho 10:10: Am 5:18. CRAZED, Jer 25:16 must drink and act c. Jer 51:7 the nations keep acting c. CRAZILY, Isa 44:25 diviners act c.; CRAZY, 1Sa 21:15; Ec 7:7; Jer 50:38. CREATE. Ps 51:10 C. in me a pure heart, Isa 4:5 Jehovah will c. a cloud by day Isa 45:18 who did not c. the earth for CREATED, Ge 1:1 In the beginning God c. Ge 1:27 c. him: male and female he c. them. Col 1:16 means of him all things were c. Col 3:10 image of the one who c. it, Re 4:11 you c. all because of your will Ps 104:30; Isa 43:7; 45:12; Eph 2:10.

CREATING, Isa 65:17 I am c. new heavens
Isa 45:7; 57:19; 65:18. CREATION. Ro 1:20 from the world's c. Ro 1:25 service to c. rather than One who Ro 8:20 the c. was subjected to futility, Ro 8:22 all c. keeps on groaning together 2Co 5:17 union with Christ, he is a new c. Ga 6:15 new c. is something Re 3:14 the beginning of the c. by God: Col 1:15, 23; 1Ti 4:4; Heb 4:13; 2Pe 3:4. CREATOR, Ec 12:1 Remember your C. in Heb 11:10 builder and c. of which is God. Isa 40:28: 43:15: 1Pe 4:19. CREATURE(S), Jas 1:18 first fruits of e.

2Co 12:6 to my c. more than what he sees Php 4:17 that brings more c. to your account CREDITOR, De 15:2; 1Sa 22:2; 2Ki 4:1. CREEPING THINGS, Ps 148:10 you c. and Ac 10:12 sorts of c. of the earth and CREEPY FEELING, Ps 119:120 had a c., CRIME, Lu 23:4 find no c. in this man CRINGE, De 33:29 enemies will c. before CRINGING, 28a 22:45; Ps 18:44; 66:3. CRITICAL TIMES, 2Ti 3:1 c. will be here. CRITICIZE, 1Ti 5:1 Do not c. an older CRITICIZED, Ge 21:25 Abraham c. CROOKED, Ps 18:26 with the c. show Pr 10:9 he that is making his way c. Pr 11:20 Those c. at heart are detestable Pr 19:1 the one c. in his lips and the one Mic 3:9 make everything that is straight c. Php 2:15 among a c. and twisted generation, CROOKEDNESS, Pr 4:24 c. of speech, CROSS. See TORTURE STAKE. CROSSNESS, Ec 7:3 by the c. of the face CROUCHING, Ge 4:7 sin c. at entrance CROWD(S), 2ch 20:15 terrified of large c. Eze 32:20 drag her and her c. away Mt 21:9 the c. going ahead of him Re 7:9 look a great c. out of all Eze 39:11; Mt 13:34; Mr 3:9; Joh 6:5. CROWN(S), Eze 21:26 lift off the c. 1Th 2:19 what is our c. of exultation-2Ti 4:8 reserved for me the c. Re 2:10 give you the c. of life Es 8:15; Mt 27:29; Jas 1:12; 1Pe 5:4. CROWS, Mt 26:34; Mr 14:30, CRUCIFY. See IMPALE. CRUEL. Pr 5:9: 11:17: 12:10; Isa 13:9. CRUMBS, Mt 15:27 dogs do eat of the c. CRUSH, Da 2:44 It will c. and end all these Ro 16:20 God will c. Satan under your De 9:21; Ps 72:4; Zec 11:6. CRUSHED, Isa 53:5 he was c. for our Isa 57:15 with the one c. and lowly in Isa 58:6 send away the c. ones free. Jer 46:5 mighty men are c. to pieces Joh 19:36 Not a bone of his will be c. Ps 9:9; 89:23; Isa 42:3; Mic 1:7; Lu 4:18. CRUSHING, Ps 94:5, your people, they keep c. Isa 53:10 Jehovah took delight in c. him; CRY OUT, Lu 19:40 the stones c. out. Isa 12:6; Jer 25:34; 31:7; Lu 18:7. CRY OUT JOYFULLY, Isa 54:1 C. barren Ps 20:5; 92:4; Isa 44:23. CUBIT(S), Mt 6:27 Who can add one c. to Ge 6:15; Ex 27:1; Eze 41:8; Re 21:17. CUD, Le 11:3; De 14:6. CULTIVATE, Ge 2:5 no man to c. the Ge 3:23 c. the ground from CULTIVATED. Heb 6:7 for whom it is c., CULTIVATING, Zec 13:5 I am c. soil, CULTIVATION, 1Co 3:9 field under c., CULTIVATOR(S). Joh 15:1 Father is the c. Ge 4:2; Mt 21:33. CUNNING, 1Sa 23:22 he is surely c. Job 5:13 catching the wise in their c., 1Co 3:19 catches wise in their own c. Lu 20:23; 2Co 4:2; 11:3. CUNNINGLY, Ps 83:3 c. carry on talk, CUP. Ps 116:13 c. of grand salvation Isa 51:17, 22 c. of rage. Jer 25:15 Take this c. of the wine of rage Mt 10:42 little ones only a c. of water

Lu 22:20 c. means the new covenant Isa 42:7 those sitting in d.
Lu 22:42 you wish, remove this c. Isa 45:7 light and creating d. 1Co 10:21 Jehovah and the c. of demons Ge 44:12; Jer 51:7; Mt 20:22; 1Co 10:16. CURDLE, Job 10:10 like cheese to c. me CURE, Lu 4:23 Physician c, yourself Lu 13:14 c. on the sabbath. Mt 8:7: Mr 3:2; Lu 6:7; 10:9. CURED. Ac 5:16 would one and all be c. Mt 12:15; 19:2; 21:14; Lu 13:14. CURER, Pr 17:22 does good as a c., CURING. Mt 9:35 c. every sort of disease Re 22:2 were for the c. of the nations. CURSE, Job 2:5 see whether he will c. Ga 3:13 released c. of the Law Ge 12:3: Job 2:9: Isa 24:6: Re 22:3. CURSED, Ge 3:17 c. is the ground on CURSING. Ro 12:14 and do not be c. CURTAIN, Mt 27:51 c. was rent in two. Heb 10:20 new way through the c. his flesh Ex 26:31: Heb 6:19: 9:3. CURVES. Lu 3:5 the c. become straight CUSH, Ge 10:6-8; Isa 11:11; Jer 46:9. CUSTODY, Ga 3:22 to the c. of sin, Jer 37:21; Mt 26:48; Ac 4:3; 5:18. CUSTOM (S), 1Ch 15:13 according to the c. Jer 10:3 c. are an exhalation Ac 16:21 they are publishing c. Heb 10:25 c., but encouraging one another, Le 18:30; Ac 6:14; 15:1; 26:3; 1Co 11:16. CUSTOMARY, Php 2:29 give him the c. CUT DOWN, De 7:5: 2Ch 34:7: Isa 14:12. CUT OFF. Ps 37:9 evildoers will be c. Da 9:26 Messiah will be c., with nothing 2Pe 2:9 for the day of judgment to be c. Ps 34:16: 37:38: Isa 56:5: Mic 5:9. CUT SHORT, Mt 24:22; Mr 13:20 days c. CUTTING-OFF, Mt 25:46 everlasting c. CYMBAL(S), 2Sa 6:5 celebrating with c. 1Co 13:1 a clashing c. CYRUS, Isa 44:28 C.: he is my shepherd Isa 45:1 anointed one, to C., whose 2Ch 36:22; Ezr 1:2, 7; 5:13; 6:3, 14.

DAGON, 1Sa 5:3 D. was fallen face Jg 16:23; 18a 5:2, 4, 5, 7.

DAILY, Lu 19:47 d. in the temple Ac 17:11 examining Scriptures d. Ps 68:19; Jer 7:25; 1Co 15:31; Heb 7:27. DAINTIES, Ge 49:20; Ps 141:4. DAMAGES IMPOSED, Ex 21:22 d. upon him DAMAGING, Heb 13:17 this would be d. to DAMASCUS, 2Sa 8:6; Isa 7:8; Ac 9:2. DAMNATION. See JUDGMENT. DAN, Jg 5:17 D., why dwell in ships? Ge 30:6: 46:23; 49:16; De 33:22. DANCES, Ex 15:20; 32:19; 18a 18:6. DANCING, Jg 11:34, playing and d.! Ps 30:11: 149:3: La 5:15: Lu 15:25. DANGER(S), 2Co 11:26 d. from highwaymen, Lu 8:23; Ac 19:27, 40; Ro 8:35. DANIEL, Da 12:9 Go, D., because Eze 14:20; Da 6:2; 12:4; Mt 24:15. DARES, Ro 5:7 someone even d. to die. DARICS, 1Ch 29:7 ten thousand d. and Ezr 8:27 bowls worth a thousand d. and two DARIUS, Ezr 6:12; Da 6:28; Hag 1:1. DARK, Joe 2:10 Sun and moon become d, Mt 6:23; Lu 11:36; Joh 6:17; 2Pe 1:19. DARKENED, Ro 1:21 heart became d. Ro 11:10 their eyes become d. DARKNESS, Ge 1:2 d. upon the surface

Isa 60:2 D. itself will cover people Joh 3:19 men have loved the d. 1Th 5:4 you are not in d., so that that day 1Pe 2:9 called you out of d. 1Jo 1:5 there is no d. in union with him. Ex 10:21: Joe 2:31: 2Co 6:14; Eph 4:18. DARKNESS OUTSIDE, Mt 25:30 into the d. DARTING GREEDILY, 18a 15:19 d. at spoil DATHAN, Nu 26:9; De 11:6; Ps 106:17. DAUGHTER(S), Ge 5:4 Adam father to d. Isa 52:2 captive d. Zion Joe 2:28 and your d. will prophesy, Lu 23:28 d. of Jerusalem, stop weeping Da 11:6, 17; Mt 21:5; Ac 2:17; 2Co 6:18. DAUGHTER-IN-LAW, Ge 11:31; Le 18:15. DAVID, 1Sa 18:3 Jonathan and D. Mt 21:9 crowds, crying out: Save, Son of D.1 Lu 20:41 how Christ is D.'s son Ac 2:34 D. not ascend to the heavens 1Sa 16:13; Ps 89:3; Isa 9:7; Ac 2:29. DAWN. Job 38:12 cause the d. to know Isa 14:12 shining one, son of the d.! Ps 139:9; Isa 8:20; Ho 6:3; 2Pe 1:19. DAY(S), Ge 1:5 calling the light D., Pr 4:18 until the d. is firmly established. Isa 2:2 it must occur in the final d. Da 2:44 in the d. of those kings Mal 3:2 with the d. of his coming Mt 24:22 unless those d. were cut short Mr 13:32 that d. or hour nobody knows Ac 17:31 he has set a d. to judge Ro 14:5 One man judges one d. above another; 2Co 6:2 Now is the d. for salvation. 2Pe 3:8 a thousand years as one d. Ps 61:8; 90:12; Pr 3:16; Isa 58:2; Jer 25:33; Am 8:11; Zec 8:23; Ro 13:12. DAYBREAK, Ne 8:3 read from d. till midday, DAYLIGHT, 28a 2:32; Job 24:14. DAY OF JEHOVAH. Zep 2:3 concealed in d. Joe 2:11; Zep 1:14, 18; 2Th 2:2. DAY'S JOURNEY, Ge 30:36; Nu 11:31. DAYSTAR, 2Pe 1:19 d. rises in hearts DEACON. See MINISTER. DEAD, Ps 115:17 D. do not praise Jah. Ec 9:5 D. are conscious of nothing. Isa 26:14 d.; they will not live. Mt 8:22 the d. bury their d. Joh 5:25 d. will hear the voice of son Ro 6:11 d. with reference to sin but living Enh 2:1 alive though you were d. 1Th 4:16 d. in union with Christ rise Ps 110:6; Mt 22:32; Re 14:13; 20:13. DEADEN. Col 3:5 D., therefore, your body DEADENED, Ro 4:19 body, now already d., DEAD SEA. See SALT SEA. DEAF. Isa 35:5 ears of the d. ones will Isa 42:19 who is d. as my messenger Isa 43:8 Bring forth the ones d. Isa 42:18; Mic 7:16; Mt 11:5; Mr 7:37. DEAL BLOW, 1Sa 26:10; 2Sa 12:15. DEAL FALSELY, Le 19:11. DEAR, Lu 7:2; Php 2:29. DEATH, De 30:19 life and d. before you, Job 38:17 Have gates of d. been uncovered Ps 116:15 Precious is the d. of his loyal Pr 16:25 the ways of d. are the end of it Ec 7:1 day of d, than the day of being born, Isa 25:8 swallow up d. forever, Ro 5:12 thus d. spread to all men Ro 5:17 d. ruled as king through that one, Ro 6:10 the d. that he died, he died with Ro 6:23 wages sin pays is d.,

1Co 15:21 d. through a man, resurrection 1Co 15:26 last enemy, d. is to be destroyed. Heb 2:9 taste d. for every man. Heb 2:14 means to cause d., Devil, Re 2:10 faithful even to d., Re 20:14 d. and Hades were hurled Re 21:4 d. will be no more, Ps 89:48: Eze 33:11: Lu 21:16: Joh 8:51. DEATH-DEALING, 2Co 4:10 endure the d. Jas 3:8 tongue is full of d. poison DEATHLY PANGS, Ps 73:4 they have no d. DEBATE(S), 1T1 2:8; 6:4. DEBATER, 1Co 1:20 Where the d. of this DEBAUCHERY, Eph 5:18; Tit 1:6; 1Pe 4:4. DEBORAH, Jg 4:9, 14; 5:1, 7, 12, 15. DEBRIS, Am 6:11 small house into d. DEBT(S), 2Ki 4:7: Ne 10:31: Mt 6:12: 18: 27; Ro 4:4. DEBTOR(\$), Lu 7:41: 13:4: Ro 1:14: 15:27. DECAPOLIS, Mt 4:25; Mr 5:20; 7:31. DECEASED, Nu 5:2; Mt 22:25; Ac 2:29. DECEIT. Joh 1:47 in whom there is no d. Job 15:35; Ps 32:2; Ro 3:13. DECEITFUL, Jer 15:18 like something d., Mic 1:14 houses of Achzib were d. to the 2Co 11:13 such men are d. workers. DECEITFULLY, Ps 24:4 taken an oath d. DECEITFULNESS, 1Pe 2:1 put away all d. DECEIVE, Le 19:11 you must not d. and Jer 29:8; 37:9; Eph 5:6. DECEIVED, Ob 3 presumptuousness d. you, DECEIVERS, 2Co 6:8; Tit 1:10; 2Jo 7. DECEIVING, Zec 13:4 purpose of d. DECENTLY, 1Co 14:40 things take place d. 1Th 4:12 walking d. regards people outside DECEPTION(S), Ps 5:6 d. Jehovah detests Ps 34:13 Safeguard against speaking d. Isa 53:9 no d. in his mouth. Col 2:8 philosophy and empty d. 1Pe 2:22 nor was d. found in his mouth. Ps 10:7; Pr 12:17; Jer 9:6; 2Th 2:10. DECEPTIVE, Le 6:3 is d. about it Mt 13:22 d. power of riches Eph 4:22 according to his d. desires; Heb 3:13 hardened by the d. power of sin. DECEPTIVE TEACHINGS, 2Pe 2:13 delight d. DECIDED. Isa 28:22 extermination is d. Da 9:26 d. upon is desolations Da 11:36 thing d. upon must be done 1Ki 20:40; Job 14:5; Isa 10:22; Ac 16:4; 1Co 2:2; Tit 3:12. DECISION(S), Pr 16:10 Inspired d. should Joe 3:14 in the low plain of the d. Ro 14:1 not make d. on inward questionings. Ro 14:13 make this your d., not to put 1Co 7:37 d. to keep his virginity, Ac 15:19; Jas 2:4; Re 16:7. DECK, Job 40:10 d. with superlority Lu 16:19 rich man d. himself with purple DECKED, Mr 15:17 they d. him with purple DECLARATION, 1Ti 6:13 fine public d. DECLARE(S), De 32:3 d. the name of Jehovah. Lu 4:18 he anointed me to d. good news Lu 16:15 You d. yourselves righteous men. Ro 8:33 God who d. them righteous 1Co 9:16 woe is me if I did not d. good 1Pe 2:9 d. abroad the excellencies of the Ex 23:7: 33:19: Ps 79:13: 96:3: Heb 2:12. DECLARED, Ex 9:16 have my name d. Ps 119:13 I have d. the judicial decisions Ps 22:30; 88:11; 102:21; 119:26, DECLARE RIGHTEOUS, Job 27:5 I d. you DECLARED RIGHTEOUS, Isa 43:9 may be d.,

Ro 2:13 doers of law will be d. Ro 3:24 they are being d. by undeserved Ro 5:1 d. as a result of faith, let us 171 3:16 He was d. in spirit, appeared to Jas 2:24 man is to be d, by works, and not Ro 3:20; 5:9; 8:30; Ga 2:16; Jas 2:21, 25. DECLARES, Ro 8:33 God d, them righteous, DECLARING. Ps 19:1 heavens are d. the Ac 8:4 through the land d. good news Ro 5:18 results to men is a d. them righteous DECORATION, Isa 28:5 a crown of d. Da 11:45 and the hely mountain of D. Isa 4:2: 13:19; Eze 20:6; Dan 8:9; 11:16. DECREASE, Ro 11:12 their d. means riches DECREE(S). Ps 94:20 framing trouble by d.? Mic 7:11 day the d. will be far away, Ro 1:32 know well the righteous d. of God, Eph 2:15 commandments consisting in d., Col 2:14 blotted out the handwritten d. Es 1:20; Lu 2:1; Ac 16:4; Col 2:20.

DECREED, Ac 10:42 d. by God to be judge Ac 17:26 he d. the appointed seasons DECREEING, Pr 8:15 d. righteousness. DECREPIT, 2Ch 36:17 old or d. DEDICATE, Ho 9:10 d. to the thing. DEDICATED, Mr 7:11 a gift d, to God, Lu 21:5 adorned with d. things DEDICATION, Ex 39:30; Le 8:9; Joh 10:22. DEDUCTION. Le 27:18 d. made from estimated DEED(S), Re 20:12 according to their d. Ge 20:9; Nu 16:28; Job 33:17. DEED OF PURCHASE, Jer 32:12, 13, 16. DEEP, Job 12:22 uncovering d. things Job 38:30 surface of the watery d. makes 1Co 2:10 spirit searches the d. things Ps 92:5; Da 2:22; Lu 5:4; 2Co 8:2. DEEP SHADOW, Job 3:5; Ps 23:4; Isa 9:2. DEFAMED, 1Co 4:13 when being d., we DEFECT, Le 22:21; Pr 9:7; Da 1:4. DEFECTIVE, Tit 1:5 correct things d. DEFEND, 2K1 20:6 I will d. this city 2Ki 19:34; Isa 31:5; Zec 9:15. DEFENDING, Php 1:7 d. and legally DEFENSE, Lu 12:11 speak in d. Ac 25:16 speak in his d. Php 1:16 I am set for d. of the good news; 2Ti 4:16 In my first d. no one came 1Pe 3:15 always ready to make a d. before Zec 12:8; Ac 19:33; 2Co 12:19. DEFIANT, Ps 40:4 turned to d. people, DEFICIENCY, 2Co 8:14 offset their d., DEFICIENT, Da 5:27 weighed and found d. DEFILE, Jer 32:34 my name to d. it Mt 15:18 things out of mouth d. Nu 35:34; Isa 30:22; Eze 20:7. DEFILED. Ps 79:1 have d. your temple Ro 14:14 that nothing is d. in itself; Tit 1:15 to persons d. nothing is clean DEFILEMENT, Heb 13:4 bed be without d., DEFLECTED, Ro 3:12 All men have d., DEFRAUD, De 24:14 must not d. a hired Mr 10:19 do not d., Honor your father and Le 19:13; Ps 119:122; Zec 7:10. DEFRAUDED, Ps 146:7 judgment for the d. 1Co 6:7 rather let yourselves be d. Le 6:2: Ps 103:6: Mic 2:2. DEFRAUDER, Ps 72:4 let him crush the d. Ps 119:134 Redeem me from any d. Jer 22:3 deliver out of the hand of the d. DEFRAUDING, Ps 119:121 those d. me Pr 22:16 He that is d. the lowly one to Am 4:1 cows of Bashan, who are d. the lowly Ps 62:10; Pr 14:31; Jer 22:17; Eze 22:29. DEGENERATING, Ho 10:1 Israel is a d. vine

DEGREE, Jer 30:11: 2Ti 4:15. DEITIES, Ac 17:18 of foreign d. DEITY, Ac 25:19 worship of the d. DEJECTED, 1Ki 20:43 went on his way d. Eze 21:7 spirit become d. Ge 40:6; Ps 109:16. DEJECTED-LOOKING, Da 1:10 faces d. DEJECTING, Eze 13:22 d. the heart of a DEJECTION, Jas 4:9 turn joy into d. Ex 23:28; De 7:20; Jos 24:12. DELAY, Ge 34:19 young man did not d. Heb 10:37 will arrive and will not d. Da 9:19; Hab 2:3, DELAYED, Jg 5:28 war chariot d. DELIGHT(S), Ps 1:2 his d. is in the law Ps 22:8 Since Jehovah has taken d. in him Pr 8:11 all other d. cannot be made equal Isa 1:11 your sacrifices I have taken no d. Jer 9:24 in these things I take d., Eze 33:11 d., not in the death of the Nu 14:8; 18a 15:22; Isa 53:10; Ro 7:22. DELIGHTED, Ps 40:8 your will, I have d., Isa 55:11 word in which I have d. Isa 56:4 chosen what I have d. in Jon 1:14 done what you have d. in! DELIGHT, EXQUISITE, Ps 37:11; Isa 58:14. DELIGHTFUL, Ec 12:10 congregator sought d. DELIGHTS, Pr 21:1 Everywhere Jehovah d. DELINAU, Jg 16:4, 6, 10, 12, 13, 18.

DELINQUENT, Jos 18:3 to be d. about going in DELIVER, Pr 10:2 righteousness will d. Jer 1:19 I am with you, to d. you. La 24:21 was the one to d. Israel: 2Pe 2:9 Jehovah knows how to d. people Ex 3:8; Ps 33:19; Isa 50:2; Mt 10:17. DELIVERANCE, 1Sa 30:8 you will make a d. Es 4:14 relief and d. will stand up for Isa 66:7 gave d. to a male child.

Lu 21:28 your d. is getting near.

Heb 9:12 obtained an everlasting d. for us DELIVERED, Ps 34:4 my frights he d. me Ro 4:25 d. up for our trespasses Mt 11:27; Lu 4:6; Ac 12:11; Jude 3.

DELIVERER, Ro 11:26 The d. will come 2Sa 14:6; Ps 7:2; Isa 5:29; Ac 7:35.

DELIVERING, Pr 14:25 true witness is d. Job 10:7: Ps 18:17: Da 8:4. DELIVERS, Ps 34:19 Jehovah d. him 1Th 1:10 d, us from the wrath coming. DELUDE, Col 2:4 no man may d. you DELUGE, Ge 6:17 I am bringing the d. Ge 7:17 d. went on for forty days Ge 9:11 No more flesh cut off by a d. 2Pe 2:5 he brought a d. upon Ge 7:7; 10:1, 32; Ps 29:10. DELUGED, 2Pe 3:6 world d. with water DEMANDED, Lu 12:48 much will be d. DEMARCATION, Ex 8:23 set a d. between my DEMOLISHED, Jer 51:58 Babylon will be d. DEMOLISHER, Isa 22:5 is d. of the wall DEMONIC, Jas 3:15 earthly, animal, d. DEMONIZED, Mt 15:22; Joh 10:21. DEMON-POSSESSED, Mr 1:32; Lu 8:36. DEMONS, De 32:17 sacrificing to d. 1Co 10:21 the table of d. 1Ti 4:1 fall away to teachings of d., Jas 2:19 the d. believe and shudder. Re 16:14 expressions inspired by d. Ps 106:37; Mt 12:24; 1Co 10:20; Re 18:2. DEMONS, GOAT-SHAPED, Le 17:7; Isa 13:21. DEMONSTRATE, Ro 9:22; 1T1 1:16. DEMONSTRATED, Ac 18:28; Eph 2:7. DEMONSTRATION, 1Co 2:4; Heb 11:1. DENARIUS, Mt 20:2 a d. a day,

Mt 20:9 they each received a d. Mr 12:15 Bring me a d. to look at. Mt 20:10, 13; 22:19; Lu 20:24. DENIED, Jer 5:12 They have d. Jehovah, Job 31:28; Mt 26:70; Joh 18:25. DENOUNCE, Nu 23:7 do d. Israel DENUDING, Ezr 4:14 to see the d. of king DENUNCIATION(S), Isa 26:20 d. passes Jer 10:10 no nations hold up under his d. Da 11:30 d. against the holy covenant Zep 3:8 pour out upon them my d., Ps 69:24: Isa 10:5, 25: Da 8:19: Na 1:6. DENY, 108 24:27 may not d. your God. Ge 18:15; Job 8:18; Pr 30:9; 2Tl 2:12. DEPART, 1Co 7:10 wife not d. from husband Jos 1:8; Ac 18:2; 1Co 7:15. DEPARTURE, Lu 9:31 talking about his d. 2Pe 1:15 after my d. you DEPENDENT, Ro 9:11 d., not upon works, 1Pe 4:11 let him minister as d. on the DEPORTATION. Mt 1:11 d. to Babylon. DEPOSIT, Ex 16:33 jar of manna and d. DEPOSITED, Zec 5:11.
DEPOSITORIES, Ge 41:56 open up the grain d.
DEPRESSED, Php 2:26; 1Th 5:14. DEPRIVE, Col 2:18 Let no man d. you DEPRIVED, Isa 38:10 d. of my years DEPRIVING, 1Co 7:5 not be d. each other DEPTH, Mt 13:5; Ro 8:39; Eph 3:18. DEPUTATIONS, Ps 78:49 D. of angels DEPUTIES, 2Ch 8:10 chiefs of the d. DEPUTY RULERS, Ne 12:40: 13:11. DERIDE, Pr 3:34 with ridiculers, he will d., DERIDES, Pr 19:28 witness d. justice, DERIDING, 2Ch 30:10 mockery and d. them. DERISION, Ps 2:4 hold them in d. Ps 44:13; 59:8; Eze 23:32; Ho 7:16. PS 44:10, 93.8; EZZ 23.32; H0 7:16. DESCEND, Pr 30:4; R0 10:7; TTh 4:16. DESCENDED, Eph 4:9 he d. into the lower DESCENDING, Ps 133:3 dew d. upon Zion. DESERT(S), De 4:31 Jehovah will not d. 18a 12:22 Jehovah will not d. his people Isa 35:1 d. plain will be joyful Isa 51:3 d. plain like the garden Jer 7:29 Jehovah will d. the generation Heb 11:38 wandered about in d. Isa 35:6; 41:19; 43:19; Jer 50:12; Lu 1:80. DESERTED, Jg 6:13 Jehovah has d. us Jer 15:6 You have d. me, Jehovah
DESERTERS, 2Ki 25:11 d. had gone over to
DESERVES, Mt 10:10 worker d. his food DESERVING, Ac 26:31 nothing d. death or Lu 23:15; Ac 23:29; Ro 1:32; 1Ti 1:15. DESIGN(S), Lu 23:51 not support d. 2Co 2:11 not ignorant of his d. DESIGNATE, 1Sa 16:3 one whom I d. to you DESIGNATED, Lu 10:1 Lord d. seventy Nu 1:17; 1Ch 12:31; 2Ch 31:19; Mic 6:9. DESIGN OF THE ALTAR, 2K1 16:10. DESIRABLE, Eze 24:16 the thing d. Da 11:38 by means of precious and d. things. Da 11:43 he will rule over the d. things Hag 2:7 d. of all nations must come DESIRE(S), Ex 20:17 not d. your man's Ps 145:16 satisfying the d. of every Joh 8:44 to do the d. of your father, 1Ti 6:9 many senseless and hurtful d. Tit 2:12 repudiate ungodliness and worldly d. Jas 1:14 drawn and enticed by his own d. 2Pe 3:3 proceeding according to their own d. 1Jo 2:16 d. of the flesh and the d. of 1Jo 2:17 is passing away and so is its d., Ga 5:24; Php 1:23; 2Ti 2:22; 2Pe 2:18. DESIRED, Mic 2:2 they have d. fields

DESIST, 2Pe 2:14 eyes unable to d. DESISTED, 1Pe 4:1 has d. from sins, DESOLATE, Isa 62:4 said to be d. Ga 4:27 children of the d. woman Joe 3:19; Zep 1:13. DESOLATED PLACES. Ezr 9:9 restore d. DESOLATION. Mt 12:25 comes to d. Mt 24:15 thing that causes d., as DESPAIR, 1Sa 27:1; Job 6:26; Ec 2:20. DESPICABLE, Es 3:6; Mt 5:22. DESPISE(S), Ps 51:17 heart broken not d. Tit 2:15 Let no man ever d. you. Pr 6:30: 23:9, 22: 30:17. DESPISED, Pr 1:7 Wisdom fools have d. Isa 53:3 He was d, and avoided Pr 11:12; Ec 9:16; Eze 17:19; Ob 2. DESPITE, 1Pe 1:7 perishes d. its being DESPOILED, Ps 17:9 wicked have d. me. Ps 76:5; Isa 59:15; Hab 2:8; 1Ti 6:5. DESPOILING, Jer 25:36 Jehovah is d. Isa 22:4; 51:19; 59:7; 60:18; Jer 6:7; 20:8; 48:3: 51:55; Eze 45:9 Ho 7:13; Am 3:10; DESPONDENTLY, 1Ki 21:27 Ahab walking d. DESPOT, Eze 31:11 give it into hand of d. DESTINED, Pr 22:16 surely d. for want. Lu 21:7 when these things are d. to occur? Ga 3:23 faith that was d, to be revealed. 1Th 3:4 we were d. to suffer tribulation, Lu 24:21; Joh 11:51; Ac 13:34. DESTINED TO DESTRUCTION, Col 2:22 all d. DESTINY, Mt 16:22 not have this d. DESTINY, GOD OF, Isa 65:11 wine for g. DESTITUTE, 1T1 5:5 widow left d. has DESTROY, Isa 26:14 d. all mention Jer 1:10 to d. and to tear down, to build Mt 10:28 d. both soul and body in Gehenna Jas 4:12 able to save and to d. DESTROYED. Joh 3:16 not be d. but have 2Pe 2:12 animals born to be caught and d. 2Pe 3:9 he does not desire any to be d. Jude 5 saved afterwards d. those Ps 49:12: Lu 17:27: 2Co 4:9. DESTROYER, 1Co 10:10 perish by the d. Heb 11:28 d. might not touch first-born DESTRUCTION, Mt 7:13 road into d. Joh 17:12 except the son of d., Ro 9:22 vessels of wrath made fit for d. 1Th 5:3 Peace and security then sudden d. 2Th 1:9 judicial punishment of everlasting d. 2Th 2:3 gets revealed, the son of d. 1Ti 6:9 which plunge men into d. and ruin. 2Pe 2:1 bringing speedy d. upon themselves 2Pe 2:3 the d. of them is not slumbering. Re 17:8 wild beast is to go off into d. Job 28:22; Heb 10:39; 2Pe 3:7, 16. DESTRUCTIVENESS, Ho 13:14 d., 0 Sheol? DESTRUCTIVE SECTS, 2Pe 2:1 bring in d. DETECTION, 2Sa 4:6 themselves escaped d. DETECTION, HOUSE OF, 1K1 22:27. DETERMINATION, Ac 27:42 d. of soldiers DETERMINED, 1Ti 6:9 those d. to be rich DETERMINED, BAD IS, 1Sa 20:7; Es 7:7. DETEST, Job 19:19 intimate group d. me De 7:26; Ps 106:40. DETESTABLE, De 27:15 statue, a thing d. Pr 3:32 devious person is d. to Jehovah, Pr 12:22 false lips are d. Pr 16:5 proud is d. to Jehovah. Pr 28:9 prayer is d. 2Ch 28:3; 33:2; Isa 41:24; Tit 1:16. DETESTABLE THING(S). De 14:3 eat no d. Pr 3:32 the devious person is a d. Eze 9:4 sighing and groaning over all the d. | Es 1:7; Da 7:3, 7, 19, 23, 24.

Eze 23:36 and tell them their d. Ge 43:32: Le 20:13: De 18:9: Jer 7:10: Mal 2:11 DETESTING. Ps 119:163 Falsehood keep d. DETESTS. Ps 5:6 deception Jehovah d. DEVASTATED. Eze 6:6 cities become d. Jer 26:9: Ga 1:23; Re 17:16; 18:19. DEVASTATING, Ga 1:13 I kept on d. it. DEVASTATION(S), Isa 60:12; Da 9:2. DEVIATE(S), Job 23:11; 31:7; Ps 44:18. DEVIATED, Ac 1:25 Judas d, to go to 1TI 6:21 some have d. from the faith 2T1 2:18 very men have d. from the truth DEVIATING, 1Ti 1:6 d. from these things DEVICE, Mt 26:4; Mr 14:1 d. to kill DEVIL, Joh 8:44 from your father the D. Eph 4:27 neither allow place for the D. Eph 6:11 stand firm against the D. Heb 2:14 he might bring to nothing the D. Jas 4:7 but oppose the D., and he will 1Pe 5:8 Your adversary, the D., walks 1Jo 3:8 D. has been sinning from beginning 1Jo 3:8 to break up the works of the D. Re 12:12 because the D. has come down to Re 20:2 who is the D. and Satan, and bound Mt 4:1, 8; 25:41; Joh 13:2; Jude 9. DEVIOUS, Pr 3:32 the d. person is DEVIOUSNESS, Pr 4:24 the d. of lips put DEVISING, Pr 14:22 those d. good. DEVOLVE, 1Ki 4:7 d. upon each to provide DEVOTE, Ac 6:4 we shall d. to prayer DEVOTED THING, Nu 18:14 d. become yours. DEVOTED TO DESTRUCTION, De 7:26; JOS 7:1: 1Ki 20:42.
DEVOTING, Isa 37:11; Ac 2:42.
DEVOTION. See also EXCLUSIVE DEVOTION, GODLY DEVOTION. DEVOTION, Ee 12:12 much d. is wearisome Ac 17:23 unknowingly giving godly d. DEVOUR, Pr 30:8 d. the food prescribed Mal 4:1 day that is coming will d. them. 1Pe 5:8 like a roaring lion, seeking to d. Re 12:4 give birth, it might d. her child Isa 31:8; Jer 46:10; Eze 34:28; Am 5:6. DEVOURED, Zep 3:8 all the earth will be d. Re 20:9 fire came out of heaven and d. Zep 1:18: Zec 9:4. DEVOURING, Jer 30:16 d. you be devoured Da 7:7 fourth beast was d. and Mal 3:11 rebuke the d. one Ga 5:15 keep on biting and d. one another, DEVOUT, Ac 10:2 a d. man and fearing Ac 10:7 he called a d. soldier DEW, Mic 5:7 many peoples like d. from De 32:2; Jg 6:37; Pr 19:12; Da 5:21. DEWDROPS, Job 38:28 gave birth to d.? DIADEM(S), Re 19:12 upon his head d. 2Sa 1:10; Ps 89:39; Pr 27:24; Re 12:3. DIALECT, Mt 26:73 d. gives you away. DIAMOND, Eze 3:9 Like a d., harder DICTATOR(S), Isa 1:10; 3:6. DIE, Ge 2:17 eat from it you will d. Ge 3:4 positively will not d. Ec 3:2 a time for birth and a time to d.; Eze 18:4 soul that is sinning will d. Joh 11:26 faith in me will never d. at all. Ec 9:5; Jer 16:4; Lu 20:36; Heb 9:27. DIED, Ro 5:8 sinners, Christ d. for us Heb 11:13 In faith all these d., although Lu 16:22; Ro 7:9; 14:9; 2Co 5:15. DIES, Ec 3:19 As the one d., so the Ro 6:9 Christ d. no more; death is DIFFERENT, Ga 4:20 speak in a d. way,

DIFFICULT, Da 2:11 thing king is asking is d. | DIFFICULTY, 1Pe 4:18 saved with d. DIGNITY, 1Ch 16:27 d. and splendor Job 37:22 Upon God d. is fear-inspiring. Ps 111:3 His activity is d. and splendor Isa 30:30 Jehovah make the d. of his voice Job 40:10; Jer 22:18; Da 2:6, 37; Zec 6:13. DILIGENTLY, 2Ti 1:17 d. looked for me DILIGENT ONE(S), Pr 10:4; 13:4; 21:5. DIMINISH, Ex 21:10; Eze 5:11. DIN, Isa 14:11 d. of your stringed DINAH, Ge 30:21; 34:1, 3, 5, 13, 26; 46:15. DIRECT, Jer 10:23 to man to d. his step. 1Co 12:28 helpful services, abilities to d., DIRECTED, Ps 21:11 d. against you DIRECTING, 1Ch 21:10 am d. against you 1Co 9:26 I am d. my blows so as not to be 2Th 3:5 continue d. your hearts successfully DIRECTION, 1Ki 8:48 pray in the d. of DIRECTOR, Joh 2:8; 1Co 3:10 d. of works DIRGE(S), 2Sa 1:17 chant this d. over 2Ch 35:25; Jer 7:29; 9:10; Eze 32:16. DISABLED, Ac 14:8 man d, in his feet DISAPPOINTED, Mic 3:7 diviners will be d. Ro 10:11 None that rests faith will be d. DISAPPOINTMENT, Ro 5:5 hope lead to d.: Ro 9:33 not come to d. 1Pe 2:6 faith in it will not come to d. DISAPPROVED, Ro 1:28 up to a d. mental 1Co 9:27 that I should not become d. 2Co 13:5-7; 2Tl 3:8. DISARBANGED, La 3:11 ways he has d. DISASTER(S), De 32:35 day of their d. Eze 35:5 sword, in the time of their d., 2Sa 22:19; Job 31:23; Pr 17:5; Jer 18:17.
DISASTROUS, Job 30:12 cast d. barriers.
DISCERN, Pr 1:2 to d. the sayings Pr 19:25 reproving that he may d. knowledge. Joh 20:9 did not d. scripture 1Co 11:29 if he does not d, the body. 1Sa 3:8; 1Ki 3:9; Pr 20:24; Da 10:14. DISCERNMENT, Pr 2:11 d. will safeguard 1Co 10:15 I speak as to men with d.: judge Col 1:9 be filled with spiritual d. 2Ti 2:7 Lord give you d. in all things Pr 2:2; 3:19; 10:23; 11:12; 17:27; 24:3. DISCHARGE, Ec 8:8 nor any d. in the war DISCHARGED, Ro 7:2 d. from the law of DISCIPLE(S), Isa 8:16 law among my d. Mt 28:19 d. of people of all nations Joh 8:31 remain in my word, you are my d. Mt 10:24, 42; 26:26, 56, DISCIPLINE, Pr 6:23 reproofs of d. are Pr 15:33 The fear of Jehovah is a d. Pr 22:15 rod of d. will remove it far Pr 23:13 Do not hold back d. from the boy Jer 5:3 They refused to take d. Heb 12:5 not belittle the d. from Jehovah Heb 12:11 no d. seems to be joyous Job 5:17; Ps 50:17; Pr 1:2; 4:13; Eph 6:4. DISCIPLINED, 1Co 11:32 we are d. by DISCIPLINES, Heb 12:6 loves he d., DISCIPLINING, Isa 26:16 they had your d. Ho 7:15 I, for my part, did d .: 2Ti 3:16 for d. in righteousness, DISCONCERTED, Ps 38:6; Isa 21:3. DISCONTENTED, Mic 2:7 Jehoyah d. DISCOURAGED, Pr 24:10 d. in the day of DISCOURAGEMENT, Ex 6:9 Israel out of d. DISCOURSE, Ac 15:32 with many a d. DISCOVERED, 2Pe 3:10 works will be d. DISCREDITED, Lu 23:11 guards d. him. DISCREET, Isa 29:14 understanding of d. Mt 7:24 a d. man, who built his house

Mt 24:45 Who is the faithful and d. slave Mt 25:2 Five foolish and five were d. Ro 12:16 Do not become d. in your own eyes. Ge 41:39: Isa 5:21; Ro 11:25; 1Co 4:10. DISCREETLY, Pr 10:19 check is acting d. DISCRETION, Ps 47:7 acting with d. 2Ch 30:22; Ps 101:2; Pr 12:8; Jer 23:5. DISCUSS, Lu 22:23 d. which would be DISCUSSED, Mr 9:10 d. among themselves Heb 8:1 things d. this is the main point; DISCUSSION, Mr 1:27 they began a d. DISDAINING, Eze 16:31 in d. hire. DISFELLOWSHIPED. See EXPELLED. DISFIGUREMENT, Isa 52:14 so much d. DISGRACE, Pr 13:5 wicked ones cause d. DISGRACEFUL, Pr 14:34 sin is d. to 1Co 14:35 it is d. for a woman to speak Ro 1:26: 1Co 11:6. DISGUISED, 1K1 20:38: 2Ch 35:22. DISGUISES, Pr 28:12 a man d. himself. DISGUISING, 1KI 22:30 will be a d. DISGUST, Ga 4:14 or spit in d., DISGUSTED, Heb 3:10 d. with generation Heb 3:17 God become d. for forty years? DISGUSTING THING(S), Jer 7:30; Da 9:27. Da 11:31 the d. that is causing desolation. Na 3:6 I will throw d. upon you. Mt 24:15 catch sight of the d, that causes Lu 16:15 lofty among men is a d. in God's Re 17:4 a golden cup that was fall of d. De 29:17; 2K1 23:24; Zec 9:7; Re 17:5. DISHEARTEN, Nu 32:7 d. sons of Israel DISHEARTENED, Jos 2:9 d. because of you, DISHONEST GAIN, 1T1 3:8: Tit 1:7. Tit 1:11 teaching for the sake of d. 1Pe 5:2 neither for love of d., but eagerly, DISHONOR, Pr 3:35 stupid are exalting d. 1Co 15:43 It is sown in d., it is raised 1Co 11:14; 2Co 6:8; 11:21. DISHONORABLE, Ro 9:21 for a d. use? DISHONORED, Ac 5:41 d. in behalf of his DISINTEGRATED, Jer 49:23 They have d. DISINTEGRATION, Isa 38:17 pit of d. DISLOYAL, 2Ti 3:2 men will be d. DISMEMBERED, Da 2:5; 3:29. DISOBEDIENCE, Ro 5:19 d. of one man Eph 2:2 that now operates in the sons of d. 2Co 10:6; Eph 5:6. DISOBEDIENT, Ro 10:21 a people that is d. Heb 2:2 d. act received a retribution DISOBEDIENTLY, Heb 3:18 who acted d.? DISORDER(S), 1Co 14:33 a God not of d. 2Ch 15:5; Am 3:9; Lu 21:9; 2Co 6:5; 12:20; Jas 3:16. DISORDERLY, Ac 19:40 this d. mob. 1Th 5:14: 2Th 3:6, 7, 11, DISOWN, Mr 8:34 let him d. himself Mt 10:33; Mr 14:30; Lu 9:23; Tit 1:16. DISOWNED, Ltt 12:9 be d. before angels 1Ti 5:8 he has d. the faith Joh 13:38; Ac 3:14; 7:35. DISOWNS, Lu 12:9 he that d. me will be DISPATCHED, Mt 21:34; Ac 8:14; 1Co 1:17. DISPENSING, 1Ti 1:4 rather than a d. DISPERSED, Isa 11:12 gather the d. ones Isa 51:6 heavens must be d. in fragments Isa 56:8 Jehovah is collecting the d. ones Ps 147:2; Isa 16:3, 4; 27:13; Zec 1:19, DISPLEASING, Ge 21:11; 28:8; 48:17. DISPOSED, Pr 29:22; Na 1:2. DISPOSITION, Php 2:20 no one else of a d. DISPOSSESS, Jg 11:24 one we shall d. DISPUTE(S). De 19:17 men have d. stand 1 1Co 11:16 if any man seems to d. for some

1Tl 6:5 d. about trifles on the part of De 17:8; 21:5; 25:1; Ac 25:19; Heb 6:16. DISPUTING, Jude 9 d. about Moses' body DISQUIETING, Ps 94:19 my d. thoughts DISQUIETUDE, Ps 55:2 I cannot but show d., DISREGARD, Mr 6:26; 1Th 4:8. DISREGARDED, Mt 23:23 d, the weightier Heb 10:28 d. the law of Moses dies Lu 7:30; 1Ti 5:12. DISREGARDS, Lu 10:16; Joh 12:48.
DISRESPECT, De 32:19 Jehovah came to d. Ps 74:18 have treated your name with d. Isa 52:5 my name was being treated with d. 2Sa 12:14; Ne 9:26; Ps 74:10; Jer 14:21. DISRESPECTED, Pr 1:30 they d. all my DISRESPECTFUL, Eze 35:12 your d. things DISRESPECTS, Pr 15:5 d. the discipline DISSENSION (S), 1Co 1:11 that d. exist Ac 15:2; 23:7. DISSOLVE(S), Job 7:5; Ps 58:7. DISSOLVED, Isa 28:18 covenant d., 2Co 5:1 house, this tent, should be d., 2Pe 3:10 elements intensely hot will be d., DISSULVING, Job 8:19 d. of his way. DISSUADED, Ac 21:14 he would not be d. DISTAFF, Pr 31:19 thrust out to the d., DISTINCTION(S), Le 11:47 d. between Eze 22:26 Between holy they made no d., Ro 10:12 no d. between Jew and Greek, Jas 2:4 you have class d. among Mal 3:18: Ac 15:9: Ro 3:22: Jas 3:17. DISTINGUISH, Heb 5:14 trained to d. DISTINGUISHED, 1Ch 11:25; Am 6:1. DISTINGUISHING, Da 6:3 Daniel was d. DISTORTING, Ac 13:10 quit d. the right DISTORTION, Pr 11:3; 15:4. DISTRACTED, Lu 10:40 Martha was d. DISTRACTION, 100 7:35 without d. DISTRACTED, de 10:40 fair dis found during d. Pr 11:8 righteous is rescued from d. Pr 24:10 discouraged in the day of d.?
Da 12:1 occur a time of d. such as has not
Zep 1:15 a day of d. and of anguish 1Th 5:3 as the pang of d. upon a woman 2Sa 22:7; Pr 17:17; Isa 8:22; Ro 2:9. DISTRESSED, 2Pe 2:7 who was greatly d. DISTRIBUTED, Ro 12:3 God has d. to him DISTRIBUTES, Ro 12:8 d. with liberality; DISTRIBUTION, Ac 4:35; 6:1; 1Co 12:11. DISTRICT(S), Mr 5:17 away from their d. De 34:3; Ne 12:28: Lu 3:1. DISTRICT OF THE JORDAN, Ge 13:10. DISTURB, Ps 2:5 displeasure he will d. DISTURBANCE, Isa 65:23 bring to birth for d. Zec 1:11 earth having no d. DISTURBED, Ge 45:3; Ps 6:2; 90:7; Isa 21:3. DIVAN, Ps 41:3 upon a d. of illness; DIVERSIFIED WISDOM OF GOD, Eph 3:10. DIVIDED, Mr 3:24 a kingdom becomes d. Jg 7:16; Da 2:41; 5:28; 11:4; 1Co 1:13. DIVINATION, Nu 22:7 payments for d. De 18:10 not be found anyone who employs d., 1Sa 15:23 rebelliousness is the same as d. Eze 13:6 untrue and a lying d., Mic 3:11 prophets practice d. for money 2Ch 33:6; Isa 3:2; Jer 27:9; Zec 10:2. DIVINE, De 18:14 to those who d. Ac 17:29 that the D. Being is like gold Col 2:9 d. quality dwells bodily 2Pe 1:4 become sharers in d. nature Eze 13:23; Ac 10:22; 2Pe 1:3. DIVINELY, Ac 7:20 Moses d. beautiful DIVINE ONE, Jos 22:22 D., God, Jehovah, Ps 50:1; 82:1; 83:1; 118:27; Isa 46:9.

DIVINER(S), Jos 13:22 Balaam, the d. 1Sa 6:2; Isa 44:25; Mic 3:7. DIVINING, Eze 13:9 prophets d. a lie DIVISION(S), Ge 1:4 d. between light Mt 10:35 I came to cause d., Lu 12:51 to give peace rather d. Ro 16:17 eye on those who cause d. 1Co 1:10 there should not be d. among you, Joh 9:16: 1Co 11:18: Ga 5:20. DIVISION(S) (courses of priests), 1Ch 27:1; 2Ch 5:11; 8:14; Ezr 6:18; Lu 1:5. DIVORCE, De 24:1 a certificate of d. Isa 50:1 Where is the d. certificate of the Jer 3:8 give the certificate of d. to her Mt 1:19 Joseph intended to d. her DIVORCED, Le 21:7 woman d. they should Le 22:13 daughter of a priest become d. Nu 30:9 the vow of a d. woman DIVORCES, Mt 5:31 d. his wife, let him Mt 19:9 whoever d. except on ground of Mr 10:11; Lu 16:18. DIVORCING, Mal 2:16 he has hated a d. Mt 19:7 Why did Moses prescribe d. her DOCTRINE(S). See also TEACHING(S). DOCTRINE(S), Mt 15:9 commands of men as d. 1Ti 1:3 ones not to teach different d. 1TI 6:3 if any man teaches other d. Heb 6:1 primary d. about the Christ DOCUMENT, Col 2:14 blotted out the d. DOEG, 18a 21:7; 22:22. DOERS, Jas 1:22 become d. of the word, Ro 2:13; Jas 1:23, 25. DOG(S), Isa 56:10 watchmen are d.; 2Pe 2:22 d. back to its own vomit Jg 7:5; 2Ki 9:36; Mt 15:26; Re 22:15. DOING. Mt 24:46 arriving finds him d. Eph 2:3 d. the things of flesh Eph 6:6 d. the will of God whole-souled Ro 12:20; Php 2:3; 1Tl 5:21. DOING GOOD, 1Pe 3:17 suffer because d., Ac 10:38; Eph 6:9; 1Pe 2:15; 4:19. DOMESTIC ANIMAL(S), Ge 1:24; 2:20. DOMINATE, Ge 1:18 to d. by day and by Ge 3:16 your husband will d. you. Ge 37:8 Are you going to d. over us De 15:6 you must d. over many nations Ps 8:6 d. over the works of your hands DOMINATED, Ec 8:9 d. man to his injury DOMINATION, Ps 103:19 kingship held d. DOMINEER, Ps 119:133 no thing d. me. DOMINION, Ps 145:13 d. is throughout 1Ki 9:19; Isa 22:21; Da 6:26; Mic 4:8. DOOR(S), Isa 26:20 shut your d. behind Ac 14:27 opened the d. to faith Re 3:20 I am standing at the d. and Jg 3:23; Mt 24:33; 25:10; ICo 16:9. DOORPOSTS, De 6:9 write them upon d. DOORWAY, Ex 12:22 blood upon the d. DOTHAN, Ge 37:17; 2Ki 6:13.
DOUBLE, Ex 22:7 make d. compensation
DOUBLE PORTION, Isa 61:7; Zec 9:12. DOUBLE-TONGUED, 1TI 3:8 servants not d. DOUBT(\$), Ro 14:23 if he has d., he is Mt 21:21; Mr 11:23; Jude 22. DOUBTING, Jas 1:6 not d. at all, for DOVE(S), Mt 3:16 like a d. God's spirit Mt 10:16 as serpents, innocent as d. Ge 8:11; Isa 59:11; Mt 21:12. DOWNHEARTED, Col 3:21 do not become d. DOWNPOUR, Ge 7:12; 1Ki 17:7. DOWNTREADING, Isa 22:5 day of d. and DRACHMA, Lu 15:8 woman loses one d. DRAG, Jas 2:6 d. you before law courts, DRAGNET(S), Mic 7:2 They hunt with a d.

Mt 13:47 kingdom of the heavens is like a d. Ec 7:26; Eze 26:5; 47:10. DRAGON, Re 12:17 d. grew wrathful at Re 12:3, 7, 9; 13:2; 16:13; 20:2. DRAINED, Ge 8:13 waters had d. from DRAW(S), Joh 6:44 unless the Father d. Jas 4:8 D. close to God he will d. close Ex 12:21; Jg 4:7; Ps 85:5; Pr 20:5. DRAWING, Heb 3:12 lacking by d. away DRAWING CONCLUSIONS, Lu 2:19 Mary d. DREAD, Ex 15:16 d. will fall upon them 1Sa 11:7 d. of Jehovah began to fall upon 2Ch 19:7 let the d. of Jehovah come upon De 28:66; Isa 12:2; 24:17; Jer 30:5. DREADFUL, Ps 91:5 afraid of anything d. Da 2:31 image, its appearance was d. Job 3:25; Pr 3:25; Jer 49:5. DREADFULNESS, Isa 2:21 d. of Jehovah DREAM(S), Jer 23:32 prophets of false d. Joe 2:28 old men, d. they will d. Ge 41:25; Jer 23:27; Da 2:28; Ac 2:17. DREGS, Isa 25:6 wine kept on the d. DRENCH, Isa 16:9 tears I shall d. you, DRENCHED, Isa 34:5 sword will be d. DRENCHING, Ps 65:10 d. of its furrows, DRESS, 1Ti 2:9 adorn in well-arranged d. DRESSED. Re 3:18; 4:4; 7:9; 11:3. DRIFT, Heb 2:1 that we never d. away. DRINK, Ec 2:24 eat and d. and see good Jer 25:28 Jehovah said: You will d. without Mt 26:29 d. it new with you in kingdom Ps 69:21; Mt 10:42; 1Co 10:4; Re 14:8. DRINK OFFERING(S), Nu 28:7; Php 2:17. 2Ti 4:6 being poured like a d.
DRIPPING, Eze 7:17 all knees keep d.
DROP, 2Ch 15:7 do not let your hands d. Zep 3:16 May your hands not d. down. DROVE, Isa 40:11 he will shepherd his d. DROWNED, Re 12:15 to be d. by the river DROWSED, Ps 76:5 d. away to their sleep, DROWSY, Ps 121:3 cannot possibly be d. Isa 5:27; Na 3:13 shepherds become d. DRUNK, Eph 5:18 do not be getting d. 1Th 5:7 Those who get d. are d. at night Re 17:6 woman was d. with the blood of Isa 19:14; Jer 51:7; Ac 2:15. DRUNKARD(S), Pr 23:21 d. to poverty Isa 28:1 Woe to d. of Ephraim Mt 24:49 evil slave drink with confirmed d. 1Co 5:11 quit company with a d. 1Co 6:10 nor d. inherit God's kingdom DRUNKEN, Job 12:25; Ps 107:27. DRUNKEN BOUTS, Ga 5:21 envies, d., DUE(S), Ex 21:10 her marriage d. not Ro 13:7 Render to all their d. 1Co 7:3 render to his wife her d. Ga 6:9 in d. season we shall reap 1Pe 5:6 God may exalt you in d. time DUKES, Jos 13:21: Ps 83:11; Mie 5:5. DULL, Heb 5:11 become d. in hearing Mr 6:52: 8:17 d. of understanding DULLED, 2Co 3:14 mental perceptions d. DULLING, Ro 11:25 a d. of sensibilities DUMB, Mt 9:32; 12:22; 15:30; Lu 1:22. DUNG, 1Ki 14:10; Eze 4:12; Zep 1:17. DUNGEON, Ps 142:7 my soul out of the d. DUNGY IDOLS, Le 26:30; 1K1 15:12. DURABLE, Jer 49:19; 50:44; Mic 6:2 DURATION, Ps 89:47 of what d. of life I DURATION, LIFE'S, Job 11:17; Ps 39:5. DUST, Ge 2:7 God form the man of d. Ge 3:19 d. you are and to d. return Ps 72:9 his enemies will lick the d. Ec 12:7 d. returns to the earth as it

Da 12:2 many asleep in the ground of d. Mt 10:14 shake the d. off your feet. 1Co 15:47 first man is made of d.; Ex 8:16; Ps 103:14; Ec 3:20; Isa 40:15. DUTIES, 1Ch 26:12; Ne 13:30. DUTY, 2Ch 7:6 priests at their post of d. 2Ch 8:14 Levites at posts of d., DWELL, Jg 5:17 to d. in ships? Ps 27:4 may d. in the house of Ps 133:1 good brothers to d. in unity Ps 61:7; 68:16; Pr 21:9, 19; Isa 32:18. DWELLERS, Jg 5:7 The d. in open country DWELLING(S). Nu 35:34 which you are d., 1Ki 8:49 your established place of d., Isa 40:22 d. above the circle of the earth, Ro 7:20 no longer I, but sin d. in me De 26:15; Ps 91:9; Jer 31:23; Ac 17:26. DWELLING HOUSE, 2Co 5:2 in d. we groan DWELLING PLACE, Jude 6; Re 18:2. DWELLING TOWERS, Ps 48:3, 13 d. secure Ps 122:7 Freedom from care within your d. Isa 13:22; Eze 19:7; Am 3:9; Mic 5:5. DWELLS, 1Co 3:16 spirit of God d. in DYNAMIC ENERGY, Job 40:16; Isa 40:26. Isa 40:29 to the one without d. Ho 12:3 with his d. he contended with God. DYSENTERY. Ac 28:8 Publius with d.,

EAGERLY, 1Pe 5:2 Shepherd the flock e. EAGERNESS, Ro 1:15 e. to declare news EAGLE(S), Isa 40:31 mount up like e. Eze 10:14; Ob 4; Mt 24:28; Re 12:14. EAR(S). Pr 20:12 c .- Jehovah made Isa 35:5 e. of the deaf will be unstopped Joh 18:10 Peter cut his right e. off. 1Co 12:16 if the e. should say: I am not 2Ti 4:4 turn their e. away from truth Jas 5:4 entered into the e. of Jehovah De 5:1; 2Ki 21:12; Mt 13:16; Re 2:7. EARLIER, Php 3:11 the e. resurrection EARLY, Ac 15:7 from e. days God made EARNEST, 2Co 8:17, 22; 2Pe 1:5. EARNESTLY, 1Sa 20:28 David e. asked EARNESTNESS, 2Co 8:8 in view of the 6. EARNINGS, Pr 11:18 sowing, true e. EARTH. Ge 1:28 fill the e. and Ps 24:1 To Jehovah belong the e. and Ps 37:29 righteous will possess the e., Ps 100:1 Shout to Jehovah, all the e. Ps 115:16 the e. he has given to men Ec 1:4 e. is standing to time indefinite Isa 14:12 fallen from heaven down to the e. Isa 45:18 e. formed to be inhabited: Isa 60:2 darkness will cover the e. Isa 65:17 I am creating a new e. Isa 66:1 throne and the e. is my footstool Hab 2:14 e. will be filled with the knowing Mt 5:5 mild-tempered ones inherit the e. Lu 2:14 upon e. peace among men of 2Pe 3:5 and an e. standing compactly out of Re 12:12 Woe for the e. and for the sea Ps 45:16; Pr 10:30; 2Pe 3:13; Re 21:1. EARTHEN, 2Co 4:7 treasure in e. vessels, EARTHENWARE, Eze 23:34 its e. fragments EARTHENWARE VESSEL, Mr 14:13; Lu 22:10. EARTHLING MAN, 18a 15:29 not e. to repent Job 34:11; Ps 39:5; 49:20; 108:12; Pr 3:4. EARTHLY, Joh 3:12; 2Co 5:1; Jas 3:15. EARTHQUAKE(S), Mt 24:7 e. in one place Zec 14:5; Mt 27:54; Lu 21:11; Re 6:12. EASE, Am 6:1 Woe to those at e. in Zion Lu 12:19 take your e., eat, drink, enjoy De 28:65; Jer 49:31; Zec 1:15.

EAST, Ps 75:6 neither from e, is there Ge 3:24; Isa 2:6; Jer 49:28; Eze 8:16. EASTERN, Mt 2:1 astrologers from e. parts Mt 8:11; 24:27; Lu 13:29.
EASTERNERS, Jg 6:3, 33; 7:12; 8:10.
EASYGOINGNESS, Pr 1:32 e. of stupid is EAT, Ge 2:17 you must not e. from it, Ge 3:19 sweat of your face you will e. bread Le 17:14 You must not e, the blood of any De 28:53 e. the fruit of your womb Ec 2:24 e. and drink and see good because Isa 11:7 lion will e. straw like the bull. Isa 65:13 My servants will e., but you will Jer 15:16 Your words I proceeded to e. Jer 19:9 e. the flesh of their sons 2Th 3:10 does not work, neither let him e. Re 2:7 grant to e. of the tree of life, Ps 22:26; Isa 65:21; Eze 3:1; Joh 6:53. EATEN, Isa 24:6 curse has e. up the land EATING, Mt 26:26 e., Jesus took a loaf EATING AND DRINKING, Isa 21:5. Mt 11:19 Jesus came e. still people say Mt 24:38 days before the flood, e., Lu 10:7 stay in that house, e. the things Ro 14:17 kingdom does not mean e., Col 2:16 let no man judge you in e. EATS, Ro 14:6 he who e. c. to Jehovah, EBAL, Ge 36:23; De 11:29; 27:4; Jos 8:30. EBED-MELECH, Jer 38:7, 8, 10-12; 39:16. EBER, Ge 10:21, 24; 11:16; Lu 3:35. ECSTASY, Pr 5:19; Mr 5:42; Ac 3:10. ECZEMA, De 28:27 strike you with e. EDEN, Ge 2:15 settle him in E. to care Isa 51:3 he will make her wilderness like E. Eze 28:13 In E., you proved to be. Eze 36:35 your land become like garden of E. Ge 2:8; 3:23, 24; Joe 2:3. EDOM, Ge 25:30; 36:8; Jer 49:7; Ob 1. EDREI, Nu 21:33; Jos 12:4; 13:31; 19:37. EDUCATED, Ac 13:1 e. with Herod EFFACE, Ex 23:23; 2Ch 32:21; Ps 83:4. EFFACED, Ex 9:15 might be e. from the earth EFFECTIVELY, ACT, Da 11:17, 28, 32, 39. EFFECTUAL WORKING, Job 6:13; Isa 28:29. EGGED ON, 1K1 21:25 Jezebel his wife o. EGLON, Jos 10:3; Jg 3:12, 14, 15, 17. EGOTISM, Php 2:3 doing nothing out of e., EGOTISTICAL, Ga 5:26 not become e. EGYPT, Ps 68:31 things come out of E. Isa 19:23 highway out of E. to Assyria. Isa 31:1 Woe to those going down to E. for Da 11:43 over all the desirable things of E. Re 11:8 E., where their Lord was impaled Ge 37:36; 41:41: Ex 11:5; Mt 2:15. EGYPTIAN(S), Ex 14:18 E. will know I am Isa 31:3 The E. are men, not God; Ge 16:1; Ex 2:11; 7:5; Isa 19:2. EHUD, Jg 3:15, 21; 4:1. EIGHT, 1Pe 3:20 c. souls, were carried Ge 17:12: 1Sa 17:12; Ec 11:2; Lu 2:21. ELATED, Pr 11:10 a town is e., ELATEDLY, Isa 61:6 will speak e. about you ELDERLY, Ps 107:32 the seat of e. men ELDERS. See OLDER MEN. ELEALEH, Nu 32:3, 37; Jer 48:34. ELEAZAR, Ex 6:23; Nu 20:26; De 10:6. ELECT. See CHOSEN ONE(S). ELECTION. See CHOOSING. ELEGANCE, Ge 49:21 giving words of e. ELEGANT, Isa 23:18 hire for e. covering. ELEMENTARY THINGS, Ga 4:3, 9; Col 2:8. Heb 5:12 e. of the sacred pronouncements ELEMENTS, 2Pe 3:10 e. will be dissolved, ELEVATE, Da 6:3 king to e. him

ELEVATED, Isa 26:5 the e. town. ELI, ISa 1:3; 2:11; 3:15; Mt 27:46. ELIHU, Job 32:2; 34:1; 35:1; 36:1. ELIJAH, 1Ki 18:21 E. said: How long 2Ki 2:9 E. said to Elisha: Ask what 1 2Ki 2:11 E. went ascending in the 1Ki 18:36, 40: Mal 4:5; Mt 17:11, 12. ELIPHAZ, Job 2:11; 42:7, 9. ELISHA, 2Ki 4:32 E. came, boy was dead 2Ki 6:17 chariots all around E. 1Ki 19:16, 19; 2Ki 2:2, 9, 15; 5:8; 6:18. ELOQUENT, Ac 18:24 an e. man, Apollos ELYMAS, Ac 13:8 E. the sorcerer EMACIATE, Zep 2:11 Jehovah will e. gods EMACIATED, Ps 102:7 I have grown e., EMANCIPATE, Heb 2:15 e. all subject to EMBACULATED, Ga 5:12 wish men get e. EMBALMED, Ge 50:2, 26 physicians e. Israel EMBARRASSED, 2Ki 2:17 until he was e. Ezr 9:6 I feel e, to raise my face to my God EMBARRASSMENT, 2Ki 8:11 look to c. EMBOLDENED, Es 7:5; Ac 5:3. EMBRACE, Pr 4:8; Ec 3:5. EMBRACED, Ge 29:13; 48:10. EMBRACES, Ca 2:6 his right hand e. me. EMBRACING, 2Ki 4:16 will be e. a son. EMBROIDERED, Jg 5:30 An e. garment, EMBROIDERER, Ex 26:1 Cherubs of an e. EMBRYO, Ps 139:16 eyes saw the e. of me, EMERY STONE, Zec 7:12 heart set as an e. EMINENCE, De 33:26 God in his e. Ps 93:1 Jehovah with e, is clothed Ps 68:34; Ac 25:23. EMINENCY, Eze 7:11 nor any e. in them. EMINENT, Isa 28:1 Woe to the e. crown EMISSION, Le 15:16, 32 man has an e. of semen Le 18:20, 23 not give your e. to beasts Le 20:15 gives his seminal e. to Le 22:4 goes out seminal e. EMMAUS, Lu 24:13 village named E., EMOTION, Mr 16:8 strong e. was gripping EMOTIONS, INWARD, Ge 43:30; 1Ki 3:26. EMPLOYMENT, 2Ch 29:19 removed from 6. EMPLOYS, De 18:10 anyone who e. divination EMPTIED, Isa 24:3 the land will be e., Php 2:7 he e. himself and took a slave's EMPTY, Ps 2:1 muttering an e. thing? Pr 13:25 belly of the wicked ones will be e. Mal 3:10 e. out upon you a blessing Eph 5:6; 1Ti 6:20; 2Ti 2:16. EMPTY-HEADED, Ro 1:21 they became e. ENCIRCLE, Lt 19:43 enemies will e. you ENCIRCLED, Heb 11:30 had e. Jericho ENCLAVE, Jos 16:9 Ephraim had e. cities ENCOUNTER, Nu 20:20: 2Ch 35:20. ENCOURAGE, De 3:28 commission and e. Ac 11:23; 2Co 9:5. ENCOURAGED, 2Ch 35:2 e, in the service 1Co 14:31 that all may learn and be e. ENCOURAGEMENT, Ro 1:12 be interchange of a. 2Co 8:17 responded to e., Php 2:1 If there is any e. in Christ, if Heb 6:18 strong e. to lay hold on the hope Heb 13:22; 1Pe 5:12. ENCOURAGES, 1Co 14:3 upbuilds and e. ENCOURAGING, Ac 14:22 e. to remain in Heb 10:25 e. one another, all the more ENCROACH, 1Th 4:6 no one e. upon rights END(S), Job 42:12 blessed the e. of Job Ps 2:8 e. of the earth as your own Ps 72:8 from the River to the e. of the Isa 9:7 to peace there will be no e., Da 11:27 e. is yet for the time appointed. Mt 10:22 he that has endured to the e. is

Mt 24:14 then the e, will come. 1Co 10:11 e. of systems of things arrived. 1Pe 4:7 the e. of all things has drawn close Jer 25:33; Eze 7:2; Da 12:4; Re 2:26.
ENDEARMENT, Ca 1:2,4; 4:10: 5:1.
ENDEAVORED, Ga 2:10; Eph 4:3; 1Th 2:17. ENDEAVORING, Eph 4:3 e. to observe the EN-DOR, Jos 17:11: 18a 28:7. ENDOWMENT, Ge 30:20 with a good e. ENDURANCE, Lu 21:19 By e. on your part Ro 2:7 by e. in work that is good; Ro 5:3 tribulation produces e.; e. in turn Ro 15:4 through our e, we might have hope Heb 12:1 let us run with e, the race Jas 5:11 heard of the c. of Job Lat 8:15; 1Th 1:3; 2Pe 1:6; Re 13:10.

ENDURE, Ro 12:12 E. under tribulation.

1Co 10:13 tempted to he able to c. Eph 6:3 you may e, a long time on earth, 1Pe 2:20 you e. it, this is agreeable ENDURED, Mt 24:13 he that has e. to the ENDURES. 1Pe 1:25 saying of Jehovah e. forever ENDURING, Heb 12:7 discipline you are e. ENDURING GOD, 1Pe 1:23 word of the e. ENEMIES, Ps 110:2 subduing in the midst e. Mic 7:6 e, are the men of his household. Mt 10:36 a man's e, will be persons 1Co 15:25 put all e. under his feet Mic 4:10: Mt 22:44: Ro 11:28. ENEMY, 1Ki 8:33 defeated before the e. Ps 8:2 make the e. desist Mt 13:39 e. that sowed them is the Devil Ro 12:20 if your e. is hungry, feed him; 1Co 15:26 last e. death is to be destroyed Jas 4:4 friend of the world is an e. of God. ENERGY, 1Sa 2:4; 2Sa 22:40; Ps 18:32. ENGAGE, Da 11:40 south will e. with him Ho 2:19, 20 I will e. you to me ENGAGED, De 28:30 become e. to a woman Ex 22:16: De 22:23, 25, 27, 28, ENGINE(S), 2Ch 26:15; Eze 26:9. ENGINEERS, 2Ch 26:15 invention of e. ENGRAVED, 2Co 3:7 code which was e. in ENJOY, Lu 12:19; Ac 7:41; Re 11:10. ENJOYING, Lu 16:19 e. himself from day ENJOYMENT, Heb 11:25 temporary e. of sin ENLARGE, Mt 23:5 e. fringes of garments ENLIGHTENED, Job 33:30 e, with light Eph 1:18 eyes of your heart having been e. Heb 6:4 those who have once for all been e. Heb 10:32 after you were e., you endured ENLIVEN, Ps 85:6 you e. us again. ENMITY, Ge 3:15 put e. between you Ro 8:7 minding of flesh means e. with God, Jas 4:4 friendship with world is e. ENOCH, Ge 5:22 E. walking with God Ge 5:24; Lu 3:37; Heb 11:5; Jude 14. ENOUGH, Pr 30:15 four have not said: E.! ENRAGED, Pr 15:18 An e. man stirs up ENRICHER, 1Sa 2:7 Jehovah is an E. ENROLLED, Heb 12:23 e. in the heavens, ENSLAVE, Ga 2:4 that they might e. us ENSLAVED, Ga 4:3 e. by the elementary 2Pe 2:19 overcome by another is e. by this ENSLAVEMENT, Ro 8:21 set free from e. ENSLAVING, Ex 6:5 the Egyptians are c., ENSNARED, Pr 12:13 bad person is e., ENTANGLES, Heb 12:1 sin that e. us, ENTER, Isa 26:2 righteous nation e. Mt 25:21 E. into the joy of your master. Ac 14:22 e. into the kingdom of God through Pr 4:14; 18:6; 23:10; Mt 19:17; Heb 4:6. ENTERED, Ro 5:12; Heb 4:10; 9:12, 24. ENTERTAIN, Ac 24:15 hope these men e.

ENTERTAINED, 1Ti 5:10 she e. strangers, ENTICE, 2Pe 2:14 they e. unsteady souls ENTICED, De 11:16 your heart may be e. Job 31:27 heart began to be e. in secrecy Pr 20:19 with one e, you must have no Jas 1:14 each one is e. by his own desire ENTIRETY, Na 1:15; Hab 1:9; Mal 3:9. ENTRANCE(S), Eze 33:30 e. of the houses Le 8:3, 33; 16:7; Jos 19:51; 2Pe 1:11. ENTREAT, Jg 13:8 Manoah began to e. Jehovah 1Ti 5:1 e. him as a father, Ro 12:1; 2Co 6:1. ENTREATED, Isa 19:22 let himself be e. by Mr 7:32 they e, him to lay ENTREATIES, Zec 12:10 spirit of e., 2Ch 6:21; Ps 28:2; Da 9:18. ENTREATING, Ge 25:21 Isaac kept e. Jehovah ENTREATY, Ex 8:30 Moses made e. to Jehovah 2Co 5:20 making e, through us ENTREATY FOR FAVOR, Ps 30:8 making e. ENTRENCHED, 2Co 10:4 strongly e. things. ENTRUST, Lu 16:11 who will e. you with ENTRUSTED, 1Th 2:4 e, with the good news Ro 3:2: 1Co 9:17: Ga 2:7: Tit 1:3. ENTRYWAY, Pr 17:19 making his e. high ENUMERATE, Ps 50:16 to e. my regulations ENVELOPED, 2Ch 24:20 spirit e. Zechariah ENVELOPMENT. Isa 25:7 face of e. over ENVIES, 1Pe 2:1 put away all e. ENVIOUS, Pr 3:31 not become e. of Pr 23:17 your heart not be e. of sinners. Pr 24:1 Do not be e. of bad men Ps 37:1: 73:3. ENVISION. Isa 30:10 e. deceptive things. ENVOY(S), Isa 30:4 his own c. reach even Php 2:25 Epaphroditus, your c. and private Pr 13:17: 25:13: Isa 57:9: 0b 1. ENVY. Ps 106:16 began to e. Moses Php 1:15 some preaching Christ through e. 1Ti 6:4 From these things spring e. Jas 4:5 a tendency to e. that the spirit Ge 26:14: Ro 1:29: Tit 3:3. ENVYING, Ga 5:26 not e. one another. ENWRAPPING, Ps 104:2 E. with light EPHAH, De 25:15 An e. accurate Ex 16:36; Le 19:36; Eze 45:11. EPHESUS, 1Co 15:32; Re 2:1. EPHOD, Ex 28:6; 18a 23:9; 30:7; Ho 3:4. EPHRAIM, Ge 41:52; Jos 14:4; Ps 78:67. EPHRATHAH, Ru 4:11: Ps 132:6: Mic 5:2. EPILEPTIC, Mt 4:24; 17:15. EQUAL, Isa 46:5 will you make me e. Joh 5:18 making himself e. to God Php 2:6 no consideration to be e. to God Pr 3:15: 8:11: Mt 20:12: Re 21:16. EQUALIZING, 2Co 8:14 e. your surplus EQUIP, Heb 13:21 e. you to do his will, EQUIPMENT, Ge 45:20 not sorry over e. Eph 6:15 feet shod with the e. of good news EQUIPPED, 2Ti 3:17 e, for every good work EQUITABLE, Da 11:6 an e. arrangement. Da 11:17 there will be 6. terms with him; EQUIVALENT, 2Sa 17:3 6. to all is the man ERECTED, Mt 21:33 wine press, e. a tower ERRED, 1Ki 8:47 We have sinned and e., ERRONEOUSNESS, Isa 57:17 e. unjust gain ERROR(S), Ge 15:16 e. of Amorites Ezr 9:6 e. have multiplied Job 31:11 conduct an e. for the justices. Ps 51:5 with e. I was brought forth Ps 130:3 If c. were what you watch Isa 53:5 he was being crushed for our e. Jer 33:8 I will forgive all their e. Jas 5:20 turns a sinner back from e.

Ex 20:5; Le 16:21; De 5:9; Jos 22:17; EVIL, Mt 24:48 e. slave should say in Eph 4:14; 1Th 2:3; 2Pe 3:17; 1Jo 4:6. Ro 12:17 Return e. for e. to no one. ERROR, OPERATION OF, 2Th 2:11 lets an e. Ro 13:10 Love does not work e. to 2Pe 2:18 who conduct themselves in e. ESAU. Ge 25:34 E. despised birthright Jer 49:10 as for me I will strip E. bare Ob 18 and the house of E. as stubble. Ge 25:27, 30; 36:8; Ob 21; Heb 12:16. ESCAPE. Jer 25:35 a means of e. from 1Th 5:3 and they will by no means e. Pr 11:21; 19:5; Ec 8:8; Ro 2:3; Heb 2:3. ESCAPED, Joe 2:32 will be e. ones, 2Pe 1:4 c. from corruption in the world 2Pe 2:20 having e. from the defilements Isa 10:20; Eze 24:27; Heb 11:34. ESCAPEE (S), Isa 45:20 c. from nations Jos 8:22; Jer 42:17; 44:14. ESCAPES, 2Pe 3:5 fact e. their notice, ESCAPING, Lu 21:36 you may succeed in e. ESCORT, 2Sa 19:31 e. him to the Jordan ESCURTED. Ro 15:24 to be e. part way ESTABLISH, Ps 7:9 e. the righteous one Ro 3:31 On the contrary, we e. law. Ge 6:18; De 28:9; Isa 9:7; Ro 10:3. ESTABLISHED, 1Ki 8:49 your e, place of Ps 93:2 your throne is firmly e. Isa 2:2 house of Jehovah will become 8. Ps 89:14: 96:10: Mt 18:16. ESTATES, Ps 49:11 their landed e. by ESTEEM, 2Ki 5:1 Naaman held in e. ESTEEMED, 1Sa 18:23 a man lightly e. Heb 10:29 e, as of ordinary value the blood Heb 11:26 he e. the reproach of Christ as ESTHER, Es 2:7; 7:6; 8:2. ESTIMATE, Pr 21:2 Jehovah e. of hearts Pr 24:12 making an e. of hearts discern ESTIMATED, 18a 2:3 deeds are rightly e. ESTRANGED, Nu 14:34 know what being e. ETERNAL, Isa 9:6 Mighty God, E. Father Ro 1:20 e. power and Godship Jude 6 he has reserved with e. bonds Ge 49:26; Hab 3:6; Eph 3:11. ETERNITY, 1Ti 1:17 to the King of e., Jude 25 might and authority for all past e. Re 15:3 FTHIOPIA, 2Ki 19:9; Es 1:1; Isa 20:5. ETHIOPIAN(S), Da 11:43; Ac 8:27. EUNICE, 2Ti 1:5 your mother E. EUNUCH(S), Mt 19:12 there are c. born Isa 56:3, 4; Jer 38:7; Ac 8:27. EUPHRATES, Ge 2:14; 15:18; Re 9:14. EVANGELIZER(S), Ac 21:8 Philip the e., Eph 4:11 some as e., some as shepherds 2Ti 4:5 do the work of an e. EVAPORATED, Ex 16:14; Isa 44:27. EVE, Ge 3:20; 2Co 11:3; 1Ti 2:13. EVENING MEAL, Mr 6:21 Herod spread an c. Lu 14:12 e., do not call your friends, 1Co 11:20 not possible to eat the Lord's c. Re 19:9 Happy are those invited to the e. Re 19:17 gathered to the c. of God, Lu 14:16: 22:20: Joh 13:4: 1Co 11:21, 25. EVENTUALITY, Ec 2:14; 3:19; 9:2. EVENTUATES. Ec 2:14 eventuality that e. EVERLASTING, See also TIME INDEFINITE. EVERLASTING, Joh 17:3 this means e life their Ro 5:21 with e. life in view through Jesus Ro 6:23 the gift God gives is e. life 2Co 4:18 but the things unseen are e. 1Pe 5:10 who called you to e. glory Mt 25:46; Mr 3:29; Lu 16:9; 1Jo 5:11. EVIDENCE, Ac 25:7 unable to show e. Heb 11:14 give e. that they are seeking EVIDENT, Ga 3:11 with God is e.

Heb 11:1 Faith, the e. demonstration of Ro 13:10 Love does not work e. to one's Ro 16:19 innocent as to what is e. 2Ti 2:3 take your part in suffering e. Jas 1:13 with e. God cannot be tried Ge 50:15; Ex 21:17; 2Ti 1:8; 2:9; 4:5. EVILDOER(S), Ps 37:9 e. will be cut off, Jer 23:14 strengthened the hands of &. 1Pe 2:12 speaking against you as e. 1Pe 4:15 let none of you suffer as an e. or Ps 22:16; 37:1; 119:115; Jer 20:13. EXACT, Heb 1:3 the e. representation EXACTER, Da 11:20 causing an e. to pass EXACTING EXCLUSIVE DEVOTION, Ex 20:5. De 4:24 Jehovah is a God e. EXACTIONS, Ps 89:22 no enemy make e. EXALT, 1Sa 2:10 e. horn of his anointed Ps 34:3 e. his name together. Da 11:36 e. himself above every god; 1Pe 5:6 that he may e. you in due time, Ps 37:34: 118:28; Isa 25:1. EXALTATION, Ge 4:7 will there be an e.? Jas 1:9 lowly brother exult over his e., EXALTED, Ex 15:1 he has become highly e. Ps 46:10 e. in the earth. Ac 5:31 God e. this one as Chief Agent Php 2:9 God e. him to a superior position Ps 57:5; Mt 11:23; 23:12; Ac 2:33. EXALTER, 1Sa 2:7 Jehovah is an E. EXALTING, Pr 14:29 e. foolishness. EXALTS, Pr 14:34 Righteousness e. Mt 23:12 Whoever e, himself will be EXAMINATION. Le 13:36. EXAMINE, Ps 26:2 E. me Jehovah Zec 13:9 e. them as in examining gold 1Co 4:3 Even I do not e. myself. Ps 11:4; 139:23; Jer 9:7; Ac 22:29. EXAMINED. 1Co 2:14 are e. spiritually 1Co 2:15 he is not e. by any man. 1Co 4:3 matter that I should be e. by you 1Ki 3:21; Lu 23:14; Ac 4:9; 1Co 14:24. EXAMINER, 1Ch 29:17 an e. of the heart EXAMINES, Ps 11:5 Jehovah e. 1Co 2:15 the spiritual man e. all things 1Co 4:4 he that e. me is Jehovah. EXAMINING, Jer 17:10 e. the kidneys Ac 17:11 carefully e. the Scriptures Jer 11:20: 20:12. EXAMPLE(\$), 1Co 10:11 e. for a warning Php 3:17 accords with the e, you have in us 1Th 1:7 you came to be an e, to all 1Ti 4:12 become an e. to the faithful ones Tit 2:7 showing yourself an e. of fine 1Pe 5:3 becoming e. to the flock. 2Th 3:9; Jude 7 2Th 3:9; Jude 7.

EXASPERATED, Ge 45:24 Do not get c.

EXASPERATING, Col 3:21 fathers not c.

EXCAVATED, Ge 50:5; Jer 18:20.

EXCAVATING, Pr 26:27 He that is c. a pit

EXCECUNGLY, 1Tl 1:14 c, with faith

EXCECUNGLY, 1Su 15:29 the E. of Israel

1Cl 29:11 Yours Jehovah are the c. and La 3:18 My e, has perished and my Ae 24:3 Your E. Felix EXCELLENT, Ro 2:18; Heb 1:4; 8:6. EXCELLING, Php 3:8 e, value of knowledge EXCELS, 2Co 3:10 because of the glory e. Php 4:7 peace of God that e. all thought EXCEPTION, Isa 45:5 c. of me there is no God EXCESS, 1Co 15:10 labored in e. of them 2Co 12:7 because of the c. of revelations.

EXCESSES WITH WINE, 1Pe 4:3 lusts. 6... EXCESSIVE, 2Ti 4:15 to an e. degree. EXCHANGE, Ru 4:7; Job 15:31: 28:17. EXCITED. Ro 7:5 passions e. by the Law Pr 29:9; 2Th 2:2. EXCITEMENT, Ho 11:9; Joe 2:6; Na 2:10. EXCLUDING. Isa 66:5 e. you of my name EXCLUSIVE DEVOTION, Eze 39:25 show e. Na 1:2 Jehovah is a God exacting e. Nu 25:11; Jos 24:19; Eze 5:13; Ca 8:6. EXCREMENT, Pr 30:12 washed from its e. De 23:13; Eze 4:12. EXCUSE, Jude 4 an e. for loose conduct Ex 4:10; Joh 15:22. EXCUSED, Lu 14:18, 19: Ro 2:15. EXECRATE, Pr 24:24 peoples will e. him Nu 23:8: Job 3:8: Pr 11:26. EXECUTE, Ps 149:9 e. judicial decision Jude 15 e. judgment against all Ex 12:12; Jer 23:5; Eze 25:17; Mic 5:15. EXECUTED, Re 20:4 e. with the ax for EXEMPT, 2Ki 15:5; 2Ch 26:21. EXEMPTION, 1Sa 3:14 not e. from punishment EXERCISE, 1Co 7:4 wife not e. authority 2Co 4:13 we too e, faith and speak. 1Ti 2:12 not permit a woman e, over EXERCISED, Heb 4:3 we who have c. faith EXERCISES. Joh 11:26 everyone that c. faith Ro 10:10 with the heart one e, faith for 1Co 9:25 every man e. self-control in all IJo 4:18 because fear e. a restraint EXERCISING, Ac 24:16 I am e. myself Jas 5:7 the farmer keeps e. patience over EXERCISING FAITH, Isa 28:16 No one e. Ro 10:4 so that everyone e. may have Ga 3:22 promise be given to those e. EXERT, Lu 13:24 E. yourselves
Ro 15:30 e. yourselves with me in prayers
EXERTED, Ge 48:2; Da 10:19. EXERTING, Col 4:12: 1Ti 4:10. EXERTS, Heb 4:12 word of God e. power EXHALATION. Ps 78:33 days end as mere e. Ps 94:11 thoughts of men are as an e. Ps 39:5; 144:4; Isa 57:13; Re 18:2. EXHAUSTED, Da 8:27 Daniel felt c. Ge 21:15; 1Ki 17:16. EXHIBITED, Col 2:15 e. them in public EXHIBITION, 1Co 4:9 apostles last on e. EXHIBITS, Pr 23:31 wine when e. red color EXHORT, 2Ti 4:2 e., with long-suffering Jude 3 e. you to put up a hard fight 1Co 16:15; 2Co 2:8; Php 4:2; 1Th 4:1; 5:14; Tit 1:9; Heb 13:19. EXHORTATION(S), 1Ti 6:2 keep giving e. Job 20:3; 36:10; Ho 5:2; Ro 12:8. EXHORTING, 1Th 2:11 kept e. each one of Tit 2:15 Keep on e, and reproving Heb 3:13 keep on e. one another each day, EXILE(S), 2Ki 18:11 Assyria took Israel e. Isa 5:13 go into e. for lack of knowledge Jer 13:19 Judah has been taken into e. Ezr 6:16; Isa 20:4; Eze 25:3; Am 1:5. EXIST, Da 3:29 not e. another god Ac 17:28 by him we have life and c. Col 1:17 by him all other things e. EXISTED, Re 4:11 your will they e. EXISTENCE, Ec 1:10 what has come into e. 2Co 5:17 new things have come into e. Jas 3:9 men come into e. in the likeness of Mr 2:27; Joh 1:3. EXISTING, Lu 7:25 and e. in luxury Ac 5:17 e. sect of Sadducees

Ro 13:1 the e. authorities stand placed in

Php 2:6 although he was e. in God's form,

EXISTS, La 3:29 Perhaps there e, a hone Da 2:28 there e. a God in the heavens EXODUS, Heb 11:22 e. of Israel. EXPANSE, Ps 19:1 work of hands the e. Da 12:3 ones will shine like the c. Ge 1:6; Ps 150:1; Eze 1:22; 10:1. EXPECTATION, Ps 33:20 soul in e. Pr 13:12 E. postponed is making the Isa 8:17 I will keep in e. of Jehovah. Da 12:12 Happy is the one keeping in e. Ro 8:19 the eager c. of the creation Heb 11:1 Faith is the assured e. of things Pr 10:28: Lu 3:15: 21:26: Heb 10:27. EXPEDITION, MILITARY, Nu 31:14. EXPEL, Mt 10:1 authority to e. these Joh 16:2 Men will e. you from synagogue EXPEL DEMONS, Mt 7:22. EXPELLED, Joh 9:22 e. from synagogue Joh 12:42 not e. from synagogue EXPENSE(S), Lu 14:28 first calculate the e. 2Ki 15:20; Ac 21:24; 1Co 9:7. EXPENSIVE, 1Ki 5:17; 7:9, 11. 1Ti 2:9 adorn not with e. garb. EXPENSIVE BURDEN, 1Th 2:6, 9; 2Th 3:8. EXPERIENCE, Jg 3:2; 8:16; Heb 10:33. EXPERIENCED, 1Ti 1:19 e. shipwreck EXPIRE, Ps 104:29 take spirit they e. Ge 6:17; Job 34:15. EXPIRED. Ge 7:21 flesh upon earth e. Ge 25:8 Abraham c. and died in old age Lu 23:46 When he said this, he e. EXPIRES. Job 14:10 man e. where is he EXPIRING, Job 11:20 e. of the soul EXPLOIT. 2Pe 2:3 they will e. you Jer 27:7: 30:8. EXPLOITED, Jer 25:14. EXPLORE, Ec 1:13 heart to e. wisdom Ec 7:25 e. and to search for wisdom and EXPLORED, Ec 2:3 I e. with my heart EXPORT. 1Ki 10:28 c. of the horses EXPORTED, 2Ch 1:17 e. from Egypt EXPOSE, Heb 6:6 e. him to public EXPOSED. Heb 10:33 e. as in a theater EXPOSITION, 2Ch 13:22; 24:27. EXPOUNDED, Ne 8:8 the law being e. EXPRESS. Ro 9:19 withstood his e. will? EXPRESSION(S), 2Co 9:12 e. of thanks 1Ti 5:12 disregarded first e. of faith. EXPROPRIATIONS, Eze 45:9 Lift your e. EXQUISITE DELIGHT(S), Ps 37:11: Ec 2:8. EXTERMINATE, Eze 20:13 order to e. them. Ex 33:5; Jos 24:20. EXTERMINATED, Ps 18:37 until they are e. Jer 9:16 sword until I have e. them. Nu 25:11; De 28:21; 2Sa 21:5; 22:38. EXTERMINATION, Isa 10:22 An e. decided Zep 1:18 an e. of the inhabitants of the Ne 9:31; Isa 28:22; Da 9:27. EXTERNAL, 2Co 11:28 things of e. kind, EXTINCTION, Job 31:29; Pr 24:22. EXTINGUISH, Jer 21:12 and no one to 6. Mt 12:20 no smoldering wick will he e. 2Sa 21:17; Isa 42:3; Am 5:6. EXTINGUISHED. Job 18:5 ones will be e. Ps 118:12 They were e. like a fire of Pr 13:9 lamp of the wicked will be e. Isa 34:10 night or by day it will not be e. Isa 66:24 their fire will not be e. 2Ki 22:17; Pr 20:20; 24:20; Eze 20:48. EXTINGUISHING, Isa 1:31 no one to do e. EXTOLLING, Ps 66:17 e. with my tongue. EXTORTED, 2Co 9:5 not something e. EXTORTIONERS, 1Co 6:10 nor e. inherit EXTRAORDINARY, Ge 18:14 e. for Jehovah

De 17:8; Da 4:36; 6:3; 1Th 3:10; 5:13, EXTRAORDINARY WORKS, Ac 19:11 e. Paul, EXTRAVAGANCE, 1Co 2:1 not e. of speech EXTREME, 2Co 1:8 under e. pressure EXTREMITIES, Job 38:13 e. of earth, EXULT, Ps 25:2 enemies not e. over me. Ps 94:3 How long are the wicked going to c.? Isa 65:18 e. you people I am creating Ro 5:3 let us e. while in tribulations ISa 2:1; Isa 35:1; Jer 32:41.

EXULTANT, Isa 22:2 an e. town.

Isa 23:7; Zep 2:15.

EXULTATION, Ps 45:7 with the oil of e. Ga 6:4 then he will have cause for e. Php 2:16 I have cause for e. in Christ's Ps 105:43: 119:111: Isa 65:18: Ho 2:11. EXULTING, Pr 28:12 righteous are e., Ro 15:17 I have cause for e. in Christ Jesus EXULTINGLY, 1Ch 16:35; Ps 106:47. EYE(S), Job 42:5 my own e. does see you Ps 11:4 his own e. examine the sons of men Pr 15:3 e. of Jehovah are in every place Pr 16:2 of a man are pure in his own e., Jer 16:17 my e. are upon all their ways. Zec 14:12 e. will rot in their sockets, Ro 16:17 keep your e, on those who cause 1Co 2:9 E. has not seen and ear has 1Co 15:52 in the twinkling of an e., Eph 1:18 the e. of your heart enlightened Php 2:4 keeping an e., not in personal 1Pe 3:12 e. of Jehovah are upon righteous 1Jo 2:16 desire of the e. and the showy Re 1:7 every e. will see him, Re 21:4 wipe out every tear from their e., Mt 13:16; Mr 8:18; 2Co 4:18; Ga 6:1. EYEBALL. Zec 2:8 is touching my e. EYE FOR EYE, De 19:21; Mt 5:38. EYESERVICE, Eph 6:6; Col 3:22. EYEWITNESSES, 1Pe 2:12 they are e. EZEKIEL, Eze 1:3: 24:24. EZRA, Ezr 7:6: 10:1: Ne 8:1, 6. F

FABLES, Tit 1:14 no attention to Jewish f. FABRIC, 1Ch 4:21; 2Ch 2:14; Es 1:6. FABRICATE. Pr 3:29 Do not f. against FABRICATING BAD, Pr 6:14 He is f. all FABRICATING BADNESS, Pr 6:18 heart f. FABRICATING MISCHIEF, 18a 23:9 Saul f. FACE(S), Ex 10:29 not try to see your f. Ex 33:20 You are not able to see my f., Isa 25:8 wipe the tears from all f. Isa 52:8 f. to f. that they will see Mt 26:39 he fell upon his f., praying Ac 6:15 his f. was an angel's f. 2Co 4:6 illuminate them by f. of Christ. Ga 2:11 Cephas came, I resisted him f. to f. Ac 20:25; 25:16; 10o 13:12; 20o 3:7.

FACE VALUE, 2Co 10:7 look according to f.
FACULTIES, THINKING, 2Pe 3:1 clear t.
FAUE AWAY, Isa 19:8 those will f.

FALSE, Mt 24:24 For f. Christs an Jas 1:11 rich man will f. in his ways Ho 4:3 FADED AWAY, 1Sa 2:5: Jer 14:2. FAIL, Heb 11:32 time will f. me if I 2Pe 1:10 you will by no means ever f. FAILING, Ps 71:9 Just when my power is f. FAILS, 1Co 13:8 Love never f. FAITH, Lu 18:8 really find the f. on earth? Joh 3:16 everyone exercising f. in him Ro 4:13 it was through righteousness by f. Ro 10:9 exercise f. in your heart that God Ro 14:23 everything not out of f. is sin. Ga 3:8 declare people righteous due to f.,

Ga 3:11 righteous will live by f. Ga 6:10 those related to us in the f. Eph 4:5 one Lord, one f., one baptism; 2Th 3:2 f. is not a possession of all 1Ti 6:12 fight fine fight of f. 2Ti 4:7 finish, I have observed the f. Heb 11:1 F. is the assured expectation Heb 11:6 without f. it is impossible to Heb 12:2 leader and perfecter of our f .. Jas 2:26 f. without works is dead, 1Pe 1:7 tested quality of your f., 1Pe 5:9 solid in the f., knowing 1Jo 5:4 conquered the world, our f. Ro 4:3; 2Co 5:7; Eph 6:16; 1TI 4:1; 6:12. FAITHFUL, Ps 31:23 The f. ones Jehovah Pr 13:17 f. envoy is a healing. Pr 14:5 f. witness will not lie. Pr 27:6 wounds inflicted by a lover are f., Mt 24:45 Who really is the f. and discreet Lu 16:10 Person f. in least is f. in much, 2Ti 2:2 these things commit to f. men 1Pe 4:19 commending souls to a f. Creator Re 2:10 Prove f. even to death Re 3:14 f. and true witness, the beginning Re 17:14 called and chosen and f. with him De 7:9: Ne 9:8: 13:13: 1Co 4:2: Re 19:11. FAITHFUL CONDUCT, Isa 26:2 nation keeping f. FAITHFULNESS, De 32:4 God of f., with De 32:20 sons in whom there is no f. Ps 40:10 Your f. and your salvation I have Hab 2:4 by his f. he will keep living. 1Th 3:7 tribulation through the f. you show, 2Ki 12:15; 2Ch 19:9; 31:12; Ps 33:4; 36:5; 119:90; Isa 25:1; Ro 3:3. FAITH, LACK OF, Mt 13:58; Mr 6:6. Ro 4:20 he did not waver in a 1., Ro 11:20 For their I, they were broken off. 1Ti 1:13; Heb 3:19. FAITHLESS. Pr 14:14 one f. at heart FAITH, PUT, Ge 15:6 p. in Jehovah 1Ki 10:7 I did not p. until my own eyes Ps 78:22 did not p. in God Joh 11:48 all p. in him, and the Romans Joh 12:42 many rulers actually p. in him, Ro 10:14 in whom they have not p.? Php 1:29 not only p., but also suffer Jon 3:5; Joh 2:11; 4:39; 7:48; 9:36, 38. FAITH, PUTTING, Joh 9:35 p. in the Son Ac 10:43 everyone p. gets forgiveness FAITH, PUTS, Joh 12:44 p. in me p., not FALL, Pr 11:28 in his riches-he will f., Pr 24:16 righteous one may f. seven times 1Co 10:12 beware that he does not f. Heb 10:31 fearful to f. into hands of God. Ps 37:24; Pr 11:14; Lu 23:30; 1Ti 6:9. FALLACIOUS, Jer 7:4, 8 trust in f. words, FALLING, Jer 37:13, 14 I am not f. away FALLOW, Ex 23:11 land let lie f. Ro 14:4 To his own master he stands or f. FALSE, Mt 24:24 For f. Christs and f. 2Co 11:13 For such men are f. apostles. Ex 23:7; Ps 27:12; 119:104; Pr 6:17.19; 19:5: Isa 9:15: Mt 26:59: Ga 2:4. FALSE FRONT, 1Th 2:5 no f. for FALSEHOOD(S), Job 13:4 smearers of f .: Jer 5:31 prophets prophesy in f.; Eph 4:25 put away f., speak truth each one Ps 7:14: Isa 28:15; Zec 10:2; Re 14:5. FALSELY, Ex 20:16 must not testify f. Zec 5:4 sworn oath in my name f.; Lu 3:14 Do not accuse anybody f., 1Ti 6:20 empty speeches f. called knowledge.

Le 6:3; Ps 44:17; Jer 6:13.

FALSE PROPHET(S), Mt 7:15 f. in sheep's 1Jo 4:1 many f. have gone forth into the Mt 24:11: 2Pe 2:1: Re 16:13. FALSE STEP. Ro 11:11, 12; Ga 6:1. FALSE STORIES, 1Ti 1:4; 4:7; 2Pe 1:16. FALSE TO AGREEMENTS, Ro 1:31 f., having FALSIFIER, Pr 17:4 f. giving ear to FAME, Jos 9:9 have heard of his f. and Nu 14:15: 1Ch 14:17: Es 9:4. FAMILIAR, Ps 139:3 become f. all my FAMILIES, Ge 12:3 f. of the ground Ps 107:41 converts him into f, like a flock Zec 14:17 the f. of the earth to Jerusalem Ge 28:14; Jer 1:15; 10:25; 25:9; Ac 3:25. FAMILY, Eph 3:15 every f. owes its name. FAMINE. See also FOOD SHORTAGE. FAMINE, Ge 41:57 the f. had a strong grip Jer 14:15 by f. those will come finish. Am 8:11 a f., not for bread, and a thirst, Ru 1:1; Jer 5:12; 11:22; 42:17; Re 18:8. FAMISHED, Ge 41:55 Egypt became f. Isa 5:13 their glory will be f. men, FARE, Pr 11:15 f. badly because he has FARMER(S), Ge 9:20 Noah started as a f. Jas 5:7 the f. keeps waiting for the fruit Isa 61:5: Jer 14:4: 51:23: 2Ti 2:6. FASHION. Php 2:8 found in f. as man, FASHIONED, Ro 12:2 quit being f. after 1Pe 1:14 being f. according to ignorance, FASHIONER, Job 36:3 to my F. I ascribe FAST, Isa 58:5 f. that I choose become Lu 5:33 The disciples of John f. Lu 5:34 cannot make friends of bridegroom f. 2Ch 20:3; Es 4:16; Jer 14:12; Jon 3:5. FASTING, Joe 1:14 Sanctify a time of f. Mt 6:16-18 When you are f., stop becoming FEARS, Pr 14:16 wise one f. and is Mr 2:18 your disciples do not practice f.? FAT, 18a 15:22 pay attention than the f. Jer 5:28 They have grown f.; become shiny. Jg 3:17; Pr 28:25; Eze 34:3. FATAL, Ge 42:4 a f. accident may Ex 21:22 children come out but no f. FATAL STRIKER, Le 24:21 f. of a beast FATHER(S), Ps 89:26 You are my F., my God Pr 17:6 beauty of sons is their f. Isa 64:8 Jehovah, you are our F. Mt 6:9 Our F. in the heavens, let your Mt 23:9 do not call anyone your f, on earth, Lu 2:49 I must be in the house of my F.? Joh 8:44 You are from your f. the Devil Joh 14:28 the F. is greater than I am. 1Co 4:15 your f. through the good news. Eph 6:4 f., do not be irritating your Jas 1:17 comes from the F. of lights Ge 2:24: Pr 6:20: 13:1: 23:22: Isa 38:19: Mal 4:6; Mt 10:37; 26:29; Joh 10:30; 14: 6, 24; Ga 1:14; Eph 4:6; Re 14:1. FATHERED, De 32:18 Rock that f. you, FATHER-IN-LAW, Ex 4:18; 18:1; Jg 19:4. FATHERLESS BOY(S), Ps 68:5 father of f. Ex 22:22; De 10:18; Ps 10:14; Jer 5:28. FATLING(S), 2Sa 6:13; Eze 39:18; Am 5:22. FATTENED, Jas 5:5 f. your hearts on the FAULT(S), Mt 18:15 Lay bare f. between Joh 18:38 Pilate said I find no f. in him. 2Co 6:3 ministry might not be found f. with Ex 5:16; Ps 50:20; Ro 9:19; Heb 8:8. FAULTFINDER, Job 40:2 f. with Almighty? FAULTFINDING, Ps 18:43 escape f. of people FAULTINESS, Job 4:18 he charges with 1. FAULTLESS, Ge 6:9 He proved himself f. Eze 28:15 You were f. in your ways until Heb 8:7 first covenant had been f., no Ge 17:1; De 18:13; Ps 119:1; Pr 28:10.

FAULTLESSLY, Ps 15:2 He is walking f. FAULTLESSNESS, Jos 24:14 serve him in f. FAVOR. Ge 4:4 looking with f. upon Abel Zec 12:10 I will pour out the spirit of f. Lu 2:52 Jesus went on progressing in f. Ps 37:21; Pr 3:4; 28:23; Ec 9:11. FAVORABLE, Ga 6:10 time f. for it, work FAVORITISM, Jas 2:1 acts of f., are you? Jas 2:9 if you continue showing f., you FEAR, Ps 33:8 Let all earth f. Jehovah, Ps 111:10 The f. of Jehovah is the Ps 118:6 I shall not f. What can man do Pr 8:13 The f. of Jehovah means hating bad. Lu 12 4 Do not f, those who kill the body Ro 13:7 to him who calls for f., such f.; Php 2:12 working out your salvation with f. 1Pe 3:14 object of their f. do not f. 1Jo 4:18 There is no f. in love, FEARED, 1Sa 15:24 I f. the people and 1Ch 16:25 Jehovah is to be f, more than FEARFUL, De 20:8 Who is the man f. Ps 25:14 intimacy with Jehovah to those f. Heb 10:27 f. expectation of judgment Heb 10:31 f. thing to fall into God's hands FEARING, Ps 34:7 angel camps around those f. FEAR-INSPIRING, Ex 34:10 a f. thing De 10:17 Jehovah is the great f. God Ps 45:4 hand will teach you in f. things. Ps 111:9 His name is holy and f. Ps 139:14 in a f. way I am made. Isa 18:2 to a people f. everywhere Joe 2:11 day of Jehovah is great and f., Zep 2:11 Jehovah will be f. against them; Jg 13:6; 1Ch 17:21; Ne 1:5; Joe 2:31. FEAR OF THE DEITIES, Ac 17:22 more f. Pr 31:30 woman that f. Jehovah Ac 10:35 man that f. him and works FEARSOME, Da 7:7 fourth beast, f. FEAST, Lu 5:29 Levi spread a reception f. FEASTS, Jude 12 hidden in your love f. FEATURE, Heb 7:11 with the Law as a f. FEATURE, CONSTANT, Da 8:11; 12:11. FEATURELESS, Ps 107:40 wander in a f. place FED, 1Co 3:2 I f. you milk, not Re 12:14 woman is f. for a time FEEBLE, No 4:2 What are the f. Jews FEED, Mt 25:37 we see you hungry and f. Joh 21:17 Jesus said: F. my little sheep. Re 12:6 f. her there a thousand two Jer 3:15; Eze 34:14, 16, 23; Jude 12. FEEDING, Eze 34:8 shepherds kept f. selves FEEL REGRET, Ex 32:14 Jehovah began to f. Jg 21:6 Israel began to f. over Benjamin FEEL REGRETS, Zec 1:17 Jehovah f. over FEEL SORRY, De 7:16 Your eye must not f. Eze 9:5 Let not your eye f., and do not FEET, Isa 52:7 f. of the one bringing Ro 16:20 crush Satan under your f. shortly. 1Co 15:25 put all enemies under his f. Eph 6:15 f. shod with the equipment Isa 59:7; Lu 1:79; Ro 10:15; Heb 2:8. FELIX, Ac 23:24; 24:3, 25, 27. FELL. Ro 11:11 stumble so that they f. FELLOW, Ac 24:5 this man a pestilent f. 1Sa 14:20; Mt 20:13; 26:50. FELLOW CITIZENS, Eph 2:19 you are f. of FELLOW MAN, Ex 20:16; 2Sa 12:11. FELLOW MEMBERS, Eph 3:6 f. of the body FELLOWSHIP, NO, Pr 20:19; 2Co 6:14. FELLOW WORKERS, 1Co 3:9 we are God's f. Col 4:11 my f. for the kingdom of God, FELT, 1Jo 1:1 viewed and our hands f., FEMALE(S), Ge 1:27 male and f. created

Ro 1:26 f. changed natural use FEMININE, 1Pe 3:7 weaker vessel, the f. FENCED, Lu 14:23: Eph 2:14. FERMENT, 1Co 5:7 free from f. FERMENTED. Mt 13:33 the whole was f. FERMENTS, Ga 5:9 little leaven f, the FERTILE, Jas 1:15 desire when f. gives FERVENT, Pr 26:23 f. lips with a bad FERVOR. Ne 3:20 worked with f. FESTAL SEASON(S), Zep 3:18: Zec 8:19. FESTERED, Ps 38:5 My wounds have f., FESTIVAL, Ex 23:14 Three times a f. Ex 23:15 the f. of unfermented cakes. Ex 23:16 f. of harvest and f. of Lu 22:1 f. of the unfermented cakes Ex 10:9; 12:14; 34:22; Le 23:6; Nu 28:17; Joh 2:23: 5:1; 6:4; 7:8, 10, 37; 1Co 5:8. FESTIVAL PROCESSION, Ps 118:27 the f. FESTIVALS. Le 23:4 these are seasonal f. FESTURALS, Le 23.4 these are seasonal FESTUS, Ac 24:27; 26:24. FETCHED, 18a 17:31 Hence he f. him FETTERS, Isa 58:6 loosen the f. of FEVER, Mt 8:15; Joh 4:52; Ac 28:8. FEVER, BURNING, De 32:24: Hab 3:5. FIDELITY, Tit 2:10 exhibiting f, to the full FIELD(S), Mt 13:38 f. is the world; Joh 4:35 view the f. that they are white 1Co 3:9 You are God's f. under cultivation, Isa 55:12; Mt 6:30; 13:44; 24:18, 40. FIERCE, Mt 8:28; 2T1 3:3. FIERY-COLORED, Re 6:4; 12:3. FIGHT(S), Eph 6:12 a f., not against 1Ti 6:12 f. the fine f. of faith 2Tl 2:24 of the Lord does not need to f... 2Ti 4:7 I have fought the fine f ... Jas 4:1 what source are there f. among Jude 3 put up a hard f. for the faith 2Ch 20:17; 2Ti 2:14; 2:23; Tit 3:9. FIGHTERS, Ac 5:39 f. against God. FIGHTING, Jos 10:14 Jehovah was f. for Jas 4:2 You go on f. and waging war, Ps 109:3: Php 1:27. FIG TREE, Mic 4:4 under his vine and f., Mt 24:32 the f. as an illustration 1Ki 4:25; Mt 21:19-21; Lu 13:6, 7. FIGURE. Joh 5:37 nor seen his f., FIGURED, Isa 14:24 just as I f. so it FIGURES, Ac 7:43 the f. which you made FILE, Ro 8:33 f. accusation against FILL, Ge 1:28 f. the earth Ge 9:1 Become many and f. the earth. Hag 2:7 I will f. this house with glory, Ps 81:10; Isa 27:6; Jer 51:14; Mt 23:32. FILLED, Da 2:35 stone f. the earth. Hab 2:14 earth will be f. with the knowing Eph 5:18 keep getting f. with spirit. Ge 6:11; 1Ki 8:11; Ac 4:31; Col 1:9, FILL HAND(S) WITH POWER, Ex 28:41. Ex 29:33 atonement has been made to f. Ex 29:35 You will take seven days to f. Jg 17:5 f., that he might serve as priest Ex 32:29; Le 16:32; 2Ch 13:9. FILLS. Ps 24:1 earth and that which f. Ps 96:11 the sea and that which f. it. FILM. Isa 40:15 f. of dust on the scales FILTERED, Isa 25:6 wine on dregs, f. FILTH, 1Pe 3:21 putting away the f. of FILTHIMESS, Jas 1:21 put away all f. FILTHY, Isa 28:8 tables full of f. Jas 2:2; Re 22:11. FINAL, Isa 2:2 in the f. part of days Eze 38:16 In the f. part of the days it Da 10:14 befall people in the f. part of 2Pe 2:20 f. conditions worse than the first. FIST. Isa 58:4 the f. of wickedness.

Jer 23:20: Eze 38:8: Da 2:28: 8:19. FINALE, Isa 46:10; Jer 5:31; 17:11. FINALITY, Jer 23:39 with f. and desert you FINANCIALLY WEAK, Le 25:35 brother f. FIND, Ps 21:8 hand will f. your enemies, Mt 7:7 keep on seeking, and you will f.; Pr 1:28; 2:5; Jer 29:13; Ac 17:27; Re 9:6. FINDING, Pr 8:35 f. me will find life Mt. 7:14 few are the ones f. it. FINDS, Ec 9:10 All that your hand f. to Mt 7:8 everyone seeking f., Mt 10:39 He that f. his soul will lose it, Lu 12:37 master on arriving f. watching! FINE, De 22:19 must f. him a hundred Pr 21:11 laying of a f. on the ridiculer 1Th 5:21 hold fast to what is f. 2TI 1:14 This f. trust guard through the 2Ki 23:33: Pr 17:26: Heb 10:24: Jas 3:13. FINGER(S), Ex 8:19 It is the f. of God Ex 31:18 tablets written on by God's f. Da 5:5 f. were writing upon the wall Lu 11:20 by God's f. I expel demons Ps 8:3; Isa 58:9; Mt 23:4; Joh 20:25. FINGERBREADTHS, Jer 52:21 four f. FINISH, Joh 4:34 sent me to f. his work. Ac 20:24 may f. my course and the ministry 2Tl 4:7 have run the course to the f. FINISHED, Ps 104:35 sinners will be f. Lu 12:50 distressed until it is f. Lu 13:32 the third day I shall be f. Joh 17:4 I f. the work you have given me FIRE, Isa 66:16 as f. Jehovah will take Zep 3:8 f. of my zeal all the earth Zec 3:2 log snatched out of the f.? Mal 3:2 like the f. of a refiner Heb 12:29 God is also a consuming f. 2Pe 3:7 stored up for f. and being reserved Re 17:16 completely burn her with f. 1Ki 18:38: Mt 3:11, 12: 1Co 3:13. FIRM, 1Th 3:13 make your hearts f., Heb 3:6 hope f. to the end. Heb 6:19 soul, both sure and f., FIRMNESS, Col 2:5 the f. of your faith FIRST, Isa 44:6 I am the f. and I am Mt 6:33 Keep on seeking f, the kingdom Mt 19:30 many that are f. will be last Ac 26:23 as the f. to be resurrected from Col 1:18 the one who is f. in all things, Isa 48:12: Mr 9:35; Heb 10:9; 3Jo 9. FIRST-BORN, Col 1:15 f. of all creation Col 1:18 the f. from the dead, that he Heb 1:6 he brings his F. into the carth. Heb 12:23 the congregation of the f. who Ex 4:22; 12:29; De 21:17; Ro 8:29. FIRST FRUIT(S), Le 23:10 f. of harvest 1Co 15:20 f. of those who have fallen Jas 1:18 for us to be a f. of his creatures Ro 8:23: 11:16: 1Co 16:15: Re 14:4. FIRST RECOGNITION, Ro 8:29 he gave f. FIRST RECOGNIZED, Ro 11:2 people he f. FIRST RIPE FRUITS, Ex 23:16; Ne 10:35. FIRST THINGS, Isa 42:9 f .- have come, Isa 43:9 can they cause us to hear the 1.? FISH(ES), Jer 16:16 they will f. for Eze 47:9 there will be very many f. Jon 1:17 appointed a great f. to swallow Mt 12:40 in the belly of the huge f. three Mt 14:19 took the five loaves and two f., Ps 105:29; Ec 9:12; Eze 29:4, 5; Jon 2:10. FISHER(S), Jer 16:16 sending for many f. Eze 47:10 f. will stand alongside it Mt 4:19 and I will make you f. of men

FITNESS, 1Ti 3:10 tested as to f. FITTING, 1Co 11:13; Tit 2:1; Heb 2:10. FIXED, Col 3:2 Keep your minds f. on Ps 119:90; Pr 3:19.
FLAGRANTLY, 18a 12:25 f. do what is bad
FLAME(S), Ca 8:6 fire the f. of Jah
Eze 20:47 The f. will not be extinguished Da 3:22 the ones the flery f. killed. Da 11:33 stumble by sword and by f. Joe 2:3 behind it a f. consumes. Ps 83:14; Isa 5:24; 10:17; 43:2; Heb 1:7. FLAMING, 2Th 1:8 f. fire, as he brings Ge 3:24; Isa 4:5; La 2:3. FLASH, Ge 32:31; Isa 58:10. FLASHED, 2K1 3:22; Ps 112:4; Ac 9:3. FLASHED FORTH, Ec 1:5 sun has f. FLASH FLOOD, Isa 28:18 overflowing f., FLASHING, Lu 17:24; 24:4 lightning f. FLATTERING, Pr 28:23 than he that is f. 1Th 2:5 at no time with f. speech Pr 26:28: 29:5. FLEA, 1Sa 24:14; 26:20 chasing a f. FLEE, Jer 25:35 a place to f. to Jer 51:6 F. out of the midst of Babylon Mt 23:33 how are you to f. from judgment Jas 4:7 oppose the Devil, and he will f. Nu 35:15; Pr 28:1; Isa 35:10; 1Co 10:14. FLEECE, Jg 6:37-40. FLEEING, Mt 24:16 let those in Judea f. FLEET, 1Ki 9:26; 10:11; Isa 33:21. FLESH, Ge 2:24 they become one f. Isa 40:6 All f. is green grass, Joe 2:28 my spirit on every sort of f. Zec 14:12 will be a rotting of one's f. Joh 1:14 the Word became f. and resided Ro 8:5 those who are in accord with the f. Ro 8:7 minding of the f. means enmity 1Co 15:39 Not all f. is the same f., 1Co 15:50 f. and blood cannot inherit 2Co 10:3 we do not wage warfare in the f. Eph 6:12 fight, not against blood and f. Ge 2:23; 9:11; Ps 56:4; Isa 40:6; 49:26; Ac 2:17; 1Co 1:29; Ga 5:19. FLESH, BE ONE, Eph 5:31 the two will b. Mr 10:8; 1Co 6:16. FLESHLY, 2Co 1:12 not f. wisdom but Ro 7:14; 1Co 3:3; Col 2:18. FLESHLY DESIRE(S), Ga 5:16 no f. at all 1Pe 2:11 keep abstaining from f. FLIGHT, Mt 24:20 f. not in wintertime De 32:30; Isa 52:12; Jer 16:19. FLOATING, Ge 7:17 ark was f. high above FLOCK(S), Ps 65:13 pastures with f. Ps 79:13 people the f. of your pasturage, Lu 12:32 Have no fear, little f., because 1Pe 5:3 but becoming examples to the f. Jg 5:16; Ps 78:52; Isa 13:20; 60:7; 61:5; Jer 25:34; Mic 2:12; Mt 26:31; 1Pe 5:2. FLOGGED, Ac 5:40; 16:37 apostles f. FLOOD. Da 9:26 the end will be by the f. Na 1:8 by the f. make an extermination Mt 24:38 days before the f., eating and FLOODGATES, Ge 7:11; 2Ki 7:2; Mal 3:10. FLUCTUATING BLAST, Nu 10:5 blown a f. FLUENT, Ex 4:10 I am not a f. speaker FLUENTLY, READING, Hab 2:2 r. aloud FLUTE, 1Co 14:7 played on f. or harp? Mt 11:17; Lu 7:32 FLY, Re 12:14; 19:17 f. in wilderness FLYING CREATURES, Ge 1:20; Le 11:13. FOLD. Joh 10:16 sheep not of this f. FOLLOW, Mt 10:38 torture stake and f. 1Pe 2:21 a model for you to f. his steps Mt 16:24; Joh 10:5, 27; 2Pe 2:2.

FOLLOWED, Mt 19:28 you who have f. me Mt 4:20; 1Co 10:4; 1Ti 4:6; 5:10. FOLLOWING, 1Ki 18:21 is the God, go f. Re 19:14 were f. him on white horses FOLLOWS, Joh 8:12 f. me will walk in FOLLY, Ec 1:17; 2:3, 13 to know f. FOND, Pr 8:30 he was specially f. of Joh 12:25 He that is f. of his soul destroys it Joh 15:19 world would be f. of its own. FONDLE, Ps 94:19 began to f. my soul FONDLEO, Isa 66:12 upon the knees be f. FOOD, Mt 24:45 give f. at the proper Joh 4:34 My f. is for me to do the will Joh 6:27 Work not for the f. that perishes Joh 6:55 my flesh is true f., and my blood Ro 14:15 if because of your f. your brother Heb 5:14 solid f. belongs to mature people Ps 136:25; Mt 6:25; Ac 14:17; 1Co 8:13. FOOD POUCH, Mt 10:10; Lu 22:35, 36. FOOD SHORTAGE(S), Ne 5:3 during the f. Mt 24:7 be f. in one place after another. Mr 13:8; Lu 21:11; Re 6:8. FOOL(S), Pr 1:7 discipline are what f. Mt 5:22 says You despicable f. will be 1Co 3:18 Let him become a f. that he 1Co 4:10 We are f. because of Christ, but FOOLED, Jer 20:7 You have f. me, FOOLISH, Pr 12:15 The way of the f. one Mt 25:2 Five of them were f. and five 1Co 1:20 the wisdom of the world f.? 1Co 1:25 f. thing of God is wiser than men 2Ti 2:23 turn down f. questionings, 1Co 1:27; Eph 5:4; Tit 3:9. FOOLISHNESS, Ps 69:5 to know my f. Pr 26:4 stupid according to his f. that you 1Co 1:18 speech about torture stake is f. 1Co 1:23 Christ impaled, to the nations f .: 1Co 3:19 wisdom of this world is f. with 2Sa 15:31; Pr 19:3; Isa 44:25; 1Co 2:14. FOOT, Ps 119:105 word is a lamp to my f., FOOTSTEPS, Ps 44:18; Ro 4:12; 2Co 12:18. FOOTSTOOL, Isa 66:1 earth is my f. Ps 99:5; 132:7; La 2:1; Jas 2:3. FORBEARANCE, Ro 2:4: 3:25 despise his f. FORCE, Zec 4:6 not by military f. but Ps 110:3; Da 9:27; Heb 9:17; Jas 5:16. FORCED LABOR, Pr 12:24 will be for f. Jg 1:28; 1Ki 9:21. FOREFATHER(S), Ps 45:16 In place of f. 1Pe 1:18 received by tradition from your f. Ge 15:15; 2Ki 18:3; Mic 7:20; 2Ti 1:3. FOREHEAD(S), 1Sa 17:49 struck in his f. Eze 9:4 put a mark on the f. of the men Re 14:1 name of his Father on their f. Re 14:9 receives a mark on his f. or hand, Eze 3:9; Re 7:3; 9:4; 17:5; 20:4; 22:4. FOREIGNER(S), 1Ki 8:41 also to the f., Ps 18:44 F. will come cringing to me. Ps 69:8 I have become a f. to the sons Isa 56:6 f. joined themselves to Jehovah 1Co 14:11 I shall be a f. to one speaking Job 19:15; Isa 2:6; 56:3; 60:10; 61:5. FOREIGN GOD(S), Jos 24:20; Ps 81:9. FOREKNOWLEDGE, Ac 2:23 counsel and f. 1Pe 1:2 according to the f. of God the FOREKNOWN, 1Pe 1:20 he was f. before FOREMEN, 2Ch 8:10 f. over the people. FOREMOST, 1Ti 1:15 sinners. I am f. FOREORDAINED, Ac 4:28 had f. to occur Ro 8:29 f. to be Ro 8:30 those f. are the ones also called; 1Co 2:7 the hidden wisdom, which God f. Eph 1:5 f. us to the adoption through Jesus

Eph 1:11 f. according to the purpose of him | Ps 27:9; Pr 1:8. FORESAW, Heb 11:40 God f. something | FORSAKEN, Mt 27:46 why have you f. me? FORESAW, Heb 11:40 God f. something FORESTS, Eze 34:25 beasts sleep in f. FORETELLERS OF EVENTS, Le 19:31 not f. De 18:11; 2Kl 21:6; 23:24; Isa 19:3. FOREVER, Ps 104:5 founded the earth f. Isa 57:15 Lofty One who is residing f. Ps 111:8; 148:6; Da 12:3. FOREWARN, Ga 5:21 I did f. you, the same FOREWARNED, Mt 24:25 Look! I have f. you. FORFEIT, Jos 6:26 at the f. of his FORGER, Ge 4:22 f. of every sort tool of copper FORGET. De 4:23 Watch that you may not f. Isa 49:15 these f., yet I shall not f. you. Jer 23:27 making my people f. my name Heb 6:10 God is not unrighteous to f. your De 6:12: Ps 45:10; 78:7; Heb 13:16. FORGETFUL, 2Pe 1:9 f. of cleansing FORGETTING, Ps 9:17 the nations f. God. Ho 4:6 you keep f. the law of your God, Ho 8:14 Israel began f. his Maker Php 3:13 F. the things behind and FORGIVE, 1Ki 8:50 must f. your people Jer 31:34 I shall f. their error, and Mt 6:12 f. us our debts, as we also Joh 20:23 If you f. the sins of any persons, 1Jo 1:9 he is faithful and righteous to f. Ex 34:9: Nu 14:19; 1Ki 8:36; Ps 25:11; Isa 55:7; Mt 9:6; Mr 2:7; 11:25; 2Co 2:10. FORGIVEN, Jas 5:15 sins, it will be f. FORGIVENESS, Ne 9:17 God of acts of f., Mt 26:28 in behalf of many for f. of sins. Mr 1:4 baptism of those repenting for f. of Ac 2:38 baptized in the name of Jesus for f. Col 1:14 we have release by ransom, the Heb 9:22 unless blood is poured out no f. Lu 1:77; 24:47; Ac 10:43; Heb 10:18. FORGOTTEN, Job 19:14 those known have f. me Isa 65:16 the former distresses will be f. Ps 9:18; 10:11; Jer 30:14; 50:5. FORM, De 4:15 you did not see any f. Ps 17:15 satisfied to see your f. Php 2:6 he was existing in God's f., 2Ti 3:5 f. of godly devotion but false to Ps 17:15; Isa 53:2; Ac 23:25; 1Th 5:22. FORMAL WORSHIPER, Jas 1:26 man be f. FORMATION, BATTLE, Jg 20:20; 18a 4:2. FORMED, Isa 37:26; 43:10; 45:18. FORMER, Ec 1:11 of people of f. times, Isa 65:17 f. things will not be called to Isa 45:9; Jer 10:16; Hag 2:9; Eph 4:22. FORMERLY, 1Pe 1:14 desires you f. had FORMLESS, Ge 1:2 earth proved to be f. FORM OF TEACHING, Ro 6:17 obedient to FORM OF WORSHIP, Ac 26:5 sect of our f. Jas 1:26 this man's f. is futile. Jas 1:27 The f. that is clean and FORNICATION(S), 2Ki 9:22 f. of Jezebel 1Co 5:1 f. is reported among you, not even 1Co 6:13 the body is not for f., 1Co 6:18 Flee from f. Every other sin 1Co 10:8 Neither let us practice f., as Ga 5:19 works of the flesh are f., Eph 5:3 Let f. not even be mentioned Col 3:5 Deaden body members respects f., 1Th 4:3 God wills that you abstain from f .: Re 17:2 the kings of the earth committed f., Eze 43:7, 9; Ho 2:2; 4:12; 5:4; 6:10; 9:1. FORNICATOR(S), 1Co 5:9 mixing with f. Eph 5:5 no f. has any inheritance in the Til 1:10; Heb 12:16.

FORSAKE, 2Ki 21:14 I shall f. the remnant Ps 94:14 Jehovah will not f. his people, Pr 6:20 do not f. the law of your mother. | FREE, SET, Ex 21:2; Ps 88:5.

lsa 2:6; 32:14; Am 5:2, FORSAKING, Heb 10:25 not f. the gathering FORTIFICATION(S), Ps 89:40; Lu 19:43. FORTIFIED, Isa 17:3; 25:12; 34:13. FORTIFY, Isa 41:10 I will f. you. FORTRESS, Ps 31:4 you are my f. Ps 37:39 He is their f. in time of distress. Da 11:31 they will profane the f., FORTUNE, Ge 30:11 said: With good f.1 FORTY, Ge 7:4 f. days and f. nights; De 29:5 I kept guiding you f, years in the Mr 1:13 in the wilderness f. days, tempted Ex 16:35; Eze 4:6; Mt 4:2; Ac 1:3. FORWARD, Jer 7:24 backward and not f. FOUGHT, Joh 18:36 would have f. that Jg 5:20: 2Ch 20:29: 2Tl 4:7. FOUND, Pr 18:22 one f. a good wife? FOUNDATION(S), 1Co 3:11 lay any other f. Eph 2:20 built upon the f. of the apostles Heb 11:10 awaiting the city having real f. 2Sa 22:8; Ps 102:25; Pr 10:25; Isa 51:16; Mic 1:6; Hab 3:13; Lu 6:48; Ro 15:20.

FOUNDED, Job 38:4 when I f. the earth?

Ps 78:69 earth he f. to time indefinite Ps 104:5 f. the earth upon its places; FOUNDING, Mt 13:35 hidden since f. 1Pe 1:20 foreknown before f. of the world, Re 13:8 slaughtered from the f. of world Mt 25:34; Joh 17:24; Eph 1:4; Heb 4:3. FOUNTAIN(S), Joh 4:14 in him a f. of water 2Pe 2:17 These are f. without water, Re 7:17 guide them to f. of waters of life. Ge 16:7; 49:22: Jas 3:11; Re 16:4. FOWL(S), Ge 9:10; Le 17:13; Ps 79:2. FRACTURE, Le 21:19; 24:20. FRAGILE, Da 2:42 kingdom will be f. FRAGMENTS, Job 41:30 earthenware f. are Mt 14:20; 15:37. FRAME, Col 2:18 his fleshly f. of mind, FRAMEWORK, Ro 2:20 the f. of knowledge FRAMING TROUBLE BY DECREE, Ps 94:20. FRANKINCENSE, Ex 30:34; Jer 41:5. FRANTICALLY, Ps 62:3 carry on f. against FRAUD. See also DEFRAUD. FRAUDULENT, Pr 28:16 in f. practices
FRAUDULENTLY, Mal 3:5 those acting f. FREE, Mt 10:8 received f., give f. Joh 8:32 the truth will set you f. Ro 8:21 f. from enslavement to corruption Ga 4:26 the Jerusalem above is f., and she Re 22:17 let anyone take life's water f. Isa 58:6; Ro 3:24; 8:2; Heb 13:5; Re 21:6. FREEDMAN, 1Co 7:22 is the Lord's f.: FREEDOM, Le 19:20 nor f. given her Ro 8:21 f. from enslavement to corruption 1Co 10:29 why my f. is judged 2Co 3:17 spirit of Jehovah is, there is f. Ga 2:4 sneaked in to spy upon our f. Ga 5:1 For such f. Christ set us free. Ga 5:13 You were called for f., brothers: Jas 1:25 perfect law that belongs to f. 1Pe 2:16 holding your f., not for badness, 2Pe 2:19 they are promising them f., FREEDOM FROM CARE, Ps 122:7; Jer 22:21. FREE GIFT, Ro 5:17 f. of righteousness FREEMAN. Ga 3:28 neither slave nor f. Eph 6:8; Col 3:11. FREENESS, Ac 2:29 speak with f. to you FREENESS OF SPEECH, Php 1:20; 1Ti 3:13. Heb 3:6 make fast our hold on f.

FREE WILL, Ho 14:4 love them of my own f. | FURY, Pr 11:4 benefit on the day of f. FREQUENT, Ec 6:1 a calamity f. among FREQUENTLY, Lu 5:33; Ac 24:26. FRIEND(S), Pr 14:20 many are the f. of Pr 18:24 f. sticking closer than a brother, Mic 7:5 Do not trust a confidential f. Lu 16:9 Make f. for yourselves by riches Joh 15:13 his soul in behalf of his f. Jas 2:23 Abraham called Jehovah's f. Jas 4:4 f. of the world is an enemy of God. Mt 11:19; Joh 15:14; 19:12. FRIENDSHIP, Jas 4:4 f. with the world FRIGHTENED, Php 1:28 in no respect f. FRIGHTS, Ps 55:4 f. of death have fallen FRINGE(S), Mt 9:20; 23:5; Mr 6:56. FRIVOLOUS, Jer 3:9 of her f. view FROGS, Ex 8:2 plaguing with f. Re 16:13 inspired expressions like f. FRONT, 1Th 2:5 with a false f, for FRONTIER, Ex 16:35 to the f. of Canaan FRONT SEATS, Mt 23:6; Lu 11:43; 20:46. FROST, Jer 36:30 to the f. by night FRUIT(S). Mt 7:19 tree not producing f. Mt 7:20 by their f. you will recognize Mt 21:43 given to a nation producing its f. Joh 15:2 branch not bearing f. he Ro 7:4 we should bear f. to God. Php 1:11 filled with righteous f. Col 1:10 bearing f. in every good work Heb 13:15 f. of the lips which make Ge 3:3; Lu 3:3; Joh 4:36; 15:8, 16. FRUITAGE, Ps 127:3 f. of the belly is Pr 13:2 From the f. of his mouth a man will Isa 65:21 vineyards and eat their f. Eze 34:27 tree must give its f., Eze 47:12 f. must be for food Ga 5:22 f. of the spirit is love, joy, FRUIT-BEARING, Ps 128:3 wife like a f. FRUITFUL, Ge 1:28 Be f. and become many Ge 9:1.7; Le 26:9; Jer 23:3. FRUSTRATE, Ezr 4:5 f. their counsel FRUSTRATING, Pr 15:22 is a f. of plans Isa 44:25 f. the signs of empty talkers, FUEL, Eze 15:4, 6 into fire put for f. FUGITIVE(S), Ge 4:12; Eze 17:21. FUGITIVENESS, Ge 4:16 land of F. east FULFILL, 2Ch 36:21 to f. Jehovah's word Ps 20:5 Jehovah f. your requests. Mt 5:17 not to destroy, but to f., Job 39:2: Ps 20:4; Ga 6:2. FULFILLED, Mt 21:15; 12:17; Lu 21:22. FULFILLMENT, 1Ki 8:15 has given f. 2Ch 6:4, 15; Jer 44:25. FULL-GROWN, 1Co 14:20 f. powers of Eph 4:13 until we attain to a f. man, FULL 4:IMIT, Ga 4:4; Eph 1:10 f. of time FULLNESS, Col 2:10 possessed of a f. by Eph 1:23; 4:13. FULL NUMBER, Ro 11:12 f. of them mean FUME, Ps 80:4 how long f. against your FUN, Pr 26:19 Was I not having f. Ge 21:9; Mt 27:29; Lu 22:63. FUNCTION, 1Ch 23:28 their f. was at the Ro 12:4 not the same f .. FUNCTIONARIES, 2Ki 17:32 came to be f. for FUNCTIONING, Eph 4:16 f. of each member FURIOUS, Pr 14:16 stupid is becoming f. Ps 78:59: 89:38: Pr 26:17. FURNACE, Ps 12:6 refined in a f. of earth Isa 48:10 the smelting f, of affliction. Da 3:17 Out of the f, he will rescue us. De 4:20; Da 3:19; Mal 4:1; Mt 13:42. FURNISH, 1Ti 1:4 f. questions for FURNISHED, Mt 21:16 babes f. praise?

FUTILE, 1Co 3:20; Tit 3:9. FUTILITY, Ro 8:20 creation subjected to f. FUTURE, Ps 37:37 f. will be peaceful Ps 37:38 the f. of wicked will be cut off Pr 24:20 there will be no f. for anyone bad: Isa 41:22 apply heart and know the f. of Lu 13:9 it produces fruit in the f. Ps 73:17: Pr 5:11:20:21:23:18: Jer 29:11.

GABRIEL, Da 8:16; 9:21; Lu 1:19, 26. GAD, Ge 30:11; 49:19; Jos 18:7. GADDING ABOUT, 1Ti 5:13 g. to houses, GAIN, Jer 6:13 for himself unjust g., 1Co 9:20 as a Jew, that I might g. Jews: 1Ti 6:6 of great g., this godly devotion Jg 5:19; Isa 56:11; 1Co 9:19-22. GAINING, Lu 20:35 worthy of g, that system GAINS, Mt 16:26 g, the whole world but GALLLEAN (S), Mr 14:70; Lu 13:1; Joh 4:45. GALLLEE, Mt 4:23; Joh 2:11; 7:41, 52. GALL, Joh 16:13; Mt 27:34; Ac 8:23. GALLEY, Isa 33:21 On it no g. fleet GAMALIEL, Ac 5:34; 22:3. GAME(S), 2Ti 2:5 anyone contends in g. Pr 12:27 g. animals GANGRENE, 2Ti 2:17 will spread like g. GAP(S), Ps 106:23; Eze 13:5; 22:30. GARDEN(S), Ge 2:8 planted a g. in Eden Jer 31:12 well-watered g., Am 9:13 make g. and cat the fruit of them. Ge 2:15; 3:24; Isa 51:3; 58:11; Eze 36:35. GARLAND, Isa 28:5 Jehovah as a g. of beauty GARMENT(8), 2Ki 10:22 Bring out g. for Ps 22:18 apportion my g., cast lots Pr 7:10 with the g. of a prostitute Isa 61:10 clothed me with g. of salvation; Mt 9:16 sews a patch upon an old g.: Mt 23:5 enlarge the fringes of their g. Mt 27:35 distributed his g. by casting lots Jude 23 even the inner g. has been stained Mt 17:2; 21:8; Joh 19:2; Re 3:18; 16:15. GARRISON(S), 2Sa 8:6 g. in Syria 18a 10:5; 1Ch 18:13.

GATE(S), Ge 22:17 g, of his enemies.

Job 38:17 Have g, of death been uncovered

Isa 28:6 turning the battle from the g. Isa 38:10 go into the g. of Sheol Isa 60:11 g. will be open constantly; Isa 62:10 pass out through the g., you men. Mt 7:14 narrow is the g. into life, and few Mt 16:18 the g. of Hades will not overpower De 31:12; Jg 16:3; Ps 127:5; Pr 1:21; Isa 26:2; 60:18; Lu 16:20; Heb 13:12. GATEMAY, Ac 12:14 Peter standing before g. GATEMAY, Ac 12:14 Peter standing before g. GATH, Jos 11:22; ISS 17:4; ICh IS:1. GATHER, PS 50:5 C. to me my loyal ones Zep 2:1 G. together 0 nation not paling Zep 3:8 my decision is to g. nations. Mt 12:30 does not g. with me scatters. Mt 23:37 g. your children together, the way Mt 24:31 they will g. his chosen ones Isa 11:12; Jer 29:14; Da 11:10; Mic 2:12; 4:6; Mt 3:12; Joh 11:52; Re 16:14. GATHERED, Jer 25:33 not be g. or buried. Mt 25:32 nations will be g. before him, Re 16:16 g. them together to Har-Magedon. Mt 22:10: 1Co 5:4. GATHERERS, Jos 9:21 g. of wood and GATHERING, Joh 4:36 g. fruit for life, Heb 10:25 not forsaking the g. of ourselves GAUZE, Isa 40:22 heavens as a fine g.,

GAZA, Jg 1:18; 16:1; Jer 47:5; Ac 8:26. GAZE, 2Co 3:7 Israel could not g. at 2Co 3:13 veil that Israel might not g. GAZING, Ac 1:10; 3:12; 11:6. GEDALIAH, 2Ki 25:22; Jer 39:14; 40:5, 6. GEHAZI, 2K1 5:20; 8:4. GEHENNA. See also HINNOM. GEHENNA, Mt 10:28 soul and body in G. Mt 23:15 a subject for G. twice as much Mt 23:33 flee from the judgment of G.? Mr 9:43 with two hands to go off into G. Lu 12:5 authority to throw into G. Jas 3:6 it is set aflame by G. Mt 5:22, 29, 30; 18:9; Mr 9:45, 47, GENEALOGICAL ENROLLMENT(S), 1Ch 4:33; 2Ch 31:16; Ezr 8:1. GENEALOGIES, 1Ti 1:4 g. end in nothing GENEALOGY. Heb 7:3 motherless, without g., GENERATION(S), De 32:5 g, crooked and Ec 1:4 A g. is going and a g. is coming, La 5:19 Your throne is for g. after g. Mt 24:34 this g. will by no means pass away Lu 11:51 will be required from this g. Eph 3:5 in other g. this secret was not Php 2:15 among a crooked and twisted g., Col 1:26 hidden from the past g. Ge 9:12; Ex 3:15; Ps 48:13; 78:4; 79:13; 100:5: 119:90: Mt 12:39: 23:36: Ln 21:32. GENEROSITY, 2Co 8:2 riches of their g. abound 2Co 9:11 enriched for every kind of g., GENEROUS, Pr 11:25 g. soul will be made GENEROUSLY. De 15:8 g. open your hand Jas 1:5 keep asking God, for he gives g. GENITAL ORGAN, Le 15:2, 3; Eze 23:20. GENNESARET, Mt 14:34; Lu 5:1. GENTILES. See NATION(S). GENTLE, 1Th 2:7 became g. as a mother 2Ti 2:24 needs to be g. toward all GENUINE, 1Ti 1:2 a g. child in the faith: GENUINELY, Php 2:20 g. care for things GERIZIM, De 11:29; Jos 8:33; Jg 9:7. GETAWAY, Am 9:1 no one make his g. GETHSEMANE, Mt 26:36; Mr 14:32. GET OUT, 2Co 6:17 g., separate yourselves Re 18:4 G. of her, my people, Isa 48:20; 52:11; Jer 51:45. GET READY, Am 4:12 g. to meet your God, 1Co 14:8 who will g. for battle? GET UP, Ps 36:12: Jer 25:27. GIANTS. See NEPHILIM.
GIBEAH, Jg 20:5, 13, 37; Isa 10:29.
GIBEON, Jos 10:6 G. sent to Joshua Jos 10:12 Sun, be motionless over G. 1Ki 3:5 in G. Jehovah appeared to Ne 3:7 men of G. did repair work Jos 9:3; 10:1, 10; 11:19; 2Ch 1:3. GIBEONITE(S), 2Sa 21:1 put G. to death 28a 21:3, 9; 1Ch 12:4; Ne 3:7. GIDEON, Jg 7:18 say Jehovah's and G. Jg 8:23 G. said: "Jehovah will rule Heb 11:32 if I go on to relate about G. Jg 6:24, 27, 34, 39; 7:2, 4, 7, 20; 8:4. GIFT(S), Ps 68:29 Kings will bring g. Pr 18:16 A man's g. will make a large Mt 19:11 not marry make room for the q. Ac 8:20 get possession of free g. from God Ro 5:16 the g. resulted in a declaration of Ro 6:23 q. God gives is everlasting life 1Co 7:7 each one has his own g. from God, 1Co 12:4 there are varieties of g., but 1Co 14:12 zealous followers of g. of spirit 1Ti 4:14 do not be neglecting the q. in you Heb 6:4 who have tasted the heavenly free g. Heb 11:4 God bearing witness respecting g. | GNAT, Mt 23:24 out the g. but gulp

Jas 1:17 every good g. is from above Re 11:10 they will send g. to one another Ec 7:7: Isa 18:7: Eze 20:39: Mal 1:11: Mt 5:24: 7:11: 2Co 9:15; Eph 2:8. GILBOA, 18a 28:4; 28a 1:21; 1Ch 10:8. GILEAD. Jos 21:38 city of refuge in G. Mic 7:14 Let them feed on Bashan and C. Nu 26:29: 32:40: Jer 8:22: Zec 10:10. GILGAL, Jos 4:20 twelve stones at G. Jos 9:6 to Joshua at the camp at G. Jg 3:19 at the quarries that were at G. Jos 5:9; 10:6; 18a 10:8; 11:14, 15. GIRDLE, Ex 29:5: Mt 3:4: Ac 21:11. GIRL, Lu 1:38; 8:54; 22:56; Ac 12:13. GIVE, Mt 10:8 received free, g. free Heb 12:5 neither g. out when corrected Ps 118:18; Isa 43:6; Lu 6:30; 1Ti 5:14. GIVEN. Pr 22:9 kindly in eye has g. food Lu 12:48 much was g., much will be Job 1:21; Ps 21:2; 112:9; Ec 2:26; 5:19. GIVE THANKS, Ps 107:8 g. to Jehovah for GIVE UP, Ga 6:9 not g. in doing fine, GIVING. Ac 20:35 more happiness q. GIVING BIRTH, Ps 48:6; Joh 16:21. GLAD, De 32:43 Be g., you nations with Ga 4:27 Be g., you barren woman Re 12:12 be g. you heavens and you Re 18:20 Be g. over her, heaven, Pr 8:30; Ro 15:10. GLEAN, Ru 2:8 not g. in another field, GLEANING, Le 19:9; 23:22. GLEE, Hab 3:14 Their high g. was as GLEEFULNESS, Job 3:22 rejoicing to g., GLITTERING, Eze 21:15 g., polished for GLOOM, De 28:29; Pr 4:19; Isa 58:10. GLOGMINESS, Isa 8:22; Joe 2:2; Zep 1:15. GLOGMY, Ex 10:22; Pr 25:20; Mt 16:3. GLORIFIED, Joh 15:8 Father is g. bearing Ro 8:17 we suffer together g. together. Re 18:7 to the extent that she g. herself Da 5:23; Joh 7:39; 12:28; 17:4, 10. GLORIFY, Ps 50:15 and you will g. me. Isa 60:13 g. the very place of my feet. Joh 17:1 the hour has come; g. your son Joh 17:5 Father, g. me alongside yourself Ro 1:21 they did not g. him as God nor 1Co 6:20 g. God in the body of you people Heb 5:5 Christ did not g. bimself by Ps 86:12; Isa 25:3; Ro 15:6; IPe 2:12. GLORIFYING, Ac 10:46 tongues and g. God. GLORIOUS, Ne 9:5 let bless your g. name Ps 24:7 the g. King may come in! 2Co 4:4 g. good news about the Christ Ps 29:3; 66:2; 145:5; Isa 11:10; Jer 14:21. GLORY, Ps 19:1 heavens declaring the g. Pr 18:12 before q, there is humility. Isa 42:8 to no one shall I give my own q. Isa 43:7 I have create | for my own g. Mt 5:16 your fine works give g. Father Mt 25:31 the Son of man arrives in his g. Lu 2:14 G. in the heights above to God Ro 9:23 the riches of his g. upon vessels 2Co 3:8 administering of spirit with g.? Re 21:23 for the g. of God lighted it up, 1Ch 16:24; Ps 29:9; 79:9; 102:16; Hab 2:14; Joh 1:14: Ro 1:23: 3:23: 1Pe 5:4. GLOW OF EXCITEMENT, Joe 2:6; Na 2:10. GLUE, Job 14:17 g. over my error GLUTTED, Job 10:15; 14:1; Pr 1:31. GLUTTONOUS, Pr 23:20; Mt 11:19. GLUTTONS, Tit 1:12 unemployed g. GNASHING, Lu 13:28 weeping and the g. of Mt 8:12; 13:42; 22:13; 24:51; 25:30.

GOADS, Ac 26:14 keep kicking against g. GOAL, Php 3:14 g. for the prize of Hab 2:5; Mt 11:12, GOAT(S), Le 9:15 g. of the sin offering Mt 25:32 separates the sheep from the g. Heb 9:12 not with the blood of g. and of Ex 12:5; Le 16:7, 22, 27; Heb 10:4. GOAT (for Azazel), Le 16:10. Le 16:26 sent the g. away for Azazel, GOATLIKE, Zec 10:3 against g. leaders I GOD(S), Ge 1:1 In the beginning G. Ex 12:12 g. of Egypt I shall execute Ex 20:3 not have any other g. against De 7:16 you must not serve their q. Jg 2:17 immoral intercourse with other g. Ps 47:7 G. is King of all the earth Ps 75:7 For G. is the judge Ps 82:6 have said, You are g. and all of Ps 90:2 to time indefinite you are G. Isa 9:6 Mighty G., Eternal Father, Da 3:18 your g. are not the ones Ro 2:11 there is no partiality with G. 1Co 8:5 there are those who are called q. 1Co 14:33 G. is a G. not of disorder, but 2Co 1:3 G. and Father of our Lord Jesus 2Co 4:4 g. of this system of things has Heb 12:29 G. is also a consuming fire. 130 4:8 G. is love. Ex 20:5; 23:24; 2Ki 19:15; Jer 10:10. GODDESS, IKi 11:5, 33; Ac 19:27, 37. GODLIKE, Ps 8:5 make him less than g. ones GODLY, 2Co 7:10 sadness in g. way makes GODLY DEVOTION, 1T1 4:8 g. is beneficial 1Ti 6:6 g. along with self-sufficiency. 2Ti 3:5 having a form of g. but 2Ti 3:12 those with g. will be persecuted. 2Pe 2:9 deliver people of g. out Ac 3:12; 1Ti 2:2; 3:16; 4:7; 6:5; Tit 1:1; 2Pe 1:3; 3:11. GODLY FEAR, Heb 5:7; 12:28. GOD OF DESTINY, Isa 65:11 wine for g. GOD OF GOOD LUCK, Isa 65:11. GOD'S, 2Ch 20:15 the battle is G. Lu 20:25 to Caesar, but G. things to God. Ro 13:6 they are G. public servants Job 35:2; Col 3:12; Tit 1:7. GODSHIP, Ro 1:20 eternal power and G., GODS, VALUELESS, Le 19:4; 26:1; Ps 96:5. Hab 2:18 making v. that are speechless? GOG, Eze 38:16 nations may know 0 G. Eze 39:11 I shall give to G. a place Eze 38:2, 3, 14, 18; Re 20:8. GOLD, Pr 16:16 wisdom is better than q. Eze 7:19 abhorrent their g. will become. Zep 1:18 nor their g. able to deliver Hag 2:8 the silver and the g. is mine Mal 3:3 he must clarify them like g. Jas 5:3 Your g. and silver are corroded Ex 12:35; Ps 19:10; Pr 8:10; Re 21:18, 21. GOLGOTHA, Mt 27:33; Joh 19:17. GOLLATH, 18a 17:23 G. the Philistine from 1Sa 17:4; 21:9; 22:10. GOMORRAH, Mt 10:15 more endurable for G. Ge 18:20; 19:24; Isa 1:9; Ro 9:29; Jude 7. GOOD, Ge 3:5 knowing g. and bad. De 10:13 keep the commandments for your a. Ps 25:8 G. and upright is Jehovah. Ps 133:1 How g. for brothers to dwell Ec 2:24 see g. because of his hard work Am 5:15 and love what is q. Mr 10:18 Nobody is g. except God. Lu 6:45 A g. man brings forth g. out of Lu 18:19 Why do you call me g.? Ro 7:19 the g. that I wish I do not do

Ro 8:28 co-operate together for the g. Ro 10:15 who declare g. news of g. things Ro 12:21 keep conquering the evil with g. Ga 6:10 let us work what is g. toward all Ge 1:31; 1Ch 16:34; Joh 5:29; Ro 13:3. G00D-BY, Lu 9:61; Ac 18:18; 2Co 2:13. GOOD DAY, Mt 27:29; Lu 1:28; Joh 19:3. G00D-F0R-NOTHING, Lu 17:10 are g. slaves. Ps 18:4; Pr 6:12; 16:27; 19:28; Mt 25:30. GOOD LUCK, GOD OF, Isa 65:11. GOODNESS, Ps 27:13 the u. of Jehovah Ps 65:11 crowned the year with your g. Ga 5:22 the fruitage of the spirit is q., 2Ti 3:3 fierce, without love of q. Ps 23:6; Isa 63:7; Zec 9:17; 2Th 1:11. GOOD NEWS, Ps 40:9 g. in congregation. Isa 52:7 feet of one bringing g., Isa 61:1 anointed me to tell g. to the meek Mt 9:35 Jesus set out preaching the g. Mt 24:14 this g. of the kingdom will be Mr 13:10 in all the nations the g. has Lu 2:10 look! I am declaring to you g. Ro 1:16 I am not ashamed of the g. 1Co 9:16 I am declaring the g. 1Th 2:4 to be entrusted with the g. 2Ti 1:10 has shed light through the g. Isa 41:27; Lu 1:19; Ac 20:24; Ro 10:15; 2Co 4:3, 4; Ga 1:8; Php 1:12, 16. G00DS, Mt 12:29 seize his movable g., Ge 12:5; Nu 16:32; 2Ch 31:3; Ezr 1:4. GOOD SENSE, Eph 1:8 abound toward us g. GOOD THINGS, Ne 9:25 houses full of g., Ec 5:11 When g. become many, those eating GOOD TIME, Ge 26:8; Ex 32:6.
GOOD WILL, Ps 30:5 Being under his g. Pr 8:35 gets g. from Jehovah Pr 10:32 righteous come to know g. Isa 61:2 proclaim the year of g. of Jehovah Ro 10:1 the g. of my heart and supplication Php 1:15 preaching through g. Ps 89:17; Pr 11:27; 16:15; 19:12. GOSHEN, Ge 45:10; 47:4; Ex 8:22; 9:26. GOSSIPERS, 171 5:13 g. and meddlers in GOT TIRED, Jer 15:6 g. of feeling regret GOUGED, Ga 4:15 g. out your eyes and GOVERNMENT(S), Ro 8:38 nor angels nor g. 1Co 15:24 when he has brought to nothing g. Eph 1:21 far above every g. and Eph 6:12 a fight against the g. in heavenly Col 2:15 Stripping the g. bare, Tit 3:1 be obedient to g. and authorities Ac 25:1; Eph 3:10; Col 1:16; 2:10. GOVERNOR(S), Mt 2:6 the g. of Judah; Jer 51:23; Mal 1:8; Mt 10:18; 1Pe 2:14. GOVERNOR'S PALACE, Mt 27:27; Joh 18:28. GRACE. See UNDESERVED KINDNESS. GRACIOUS, 2Ch 30:9 Jehovah God is g. Ps 86:15 Jehovah, a God g., slow to Ps 112:5 man is good who is g. and lending. Joe 2:13 come back to Jehovah for he is g. Lu 18:13 be g. to me a sinner. Ex 34:6; Ps 103:8; 111:4; 116:5; Pr 26:25. GRACIOUSNESS, Col 3:16 songs with q. Ac 6:8; 7:10; Eph 2:7. GRAFTED, Ro 11:17, 19, 23, 24 Olive g. in GRAIN(S), Ge 41:5 seven ears of g. Joe 2:19 sending you g. and new wine 1Co 15:37 that will develop, but a bare g., RU 2:2: Joe 1:10; Mr 4:28: 100 9:9.

GRANDEES, Da 5:1; 6:17 feast for g.

GRANDEUR, Da 4:22; 7:27 your g. is great
GRAND GOD, Da 2:45 g. made known what
GRANDIOSE, Da 7:8, 11, 20 speak g. things GRANDMOTHER, 2Ti 1:5 your g. Lois

GRANDPARENTS, 1Ti 5:4 compensation to g., | GROWING, Ac 6:7 word of God went on g., GRANTING, Ps 99:8 A God g. pardon you GRAPES, Isa 5:2 hoping produce g., Eze 18:2 Fathers eat unripe g., Jer 8:13; Mt 7:16; Re 14:18. GRAPPLE, Ge 32:24 Jacob began to g. with GRASP, Eph 3:18 be able to g. mentally GRASS, Ps 37:2 like g. they will wither, 2Ki 19:26; Ps 103:15; Isa 40:8; 51:12. GRASSHOPPERS, Nu 13:33; Isa 40:22. GRATEFUL, 1Ti 1:12 I am g. to Christ 2Ti 1:3 I am g. to God, to GRATEFICATION, 1TI 5:6 for sensual g. GRATIFYING, Mal 3:4 be g. to Jehovah, GRATITUDE, Lu 17:9. GRAVE(S), Mt 23:27 whitewashed g., Mt 23:29 you build the g. of the prophets Mt 27:61 Mary sitting before the g. GRAVESTONE, 2K1 23:17 what is the g. over GRAVEYARD, Job 17:1 The g. is for me. Jer 26:23 cast his dead body into the g. 2Ch 34:28; 35:24; Job 21:32. GRAY-HEADEDNESS, Pr 16:31 G. is a crown GREASED, Ps 23:5 oil you have g. my head; GREASY, Isa 34:6 be made g. with fat GREAT AIRS, Ps 55:12 assumed 9. against Da 8:25 he will put on g., and bring many Ps 35:26; 38:16; Jer 48:26; La 1:9; Da 8:4. GREAT CROWD, Mr 12:37 g. was listening Re 7:9 g., which no man was able to number, Re 19:6 voice of a g. and a sound of many GREATER, Joh 14:28 Father is g. than I Heb 7:7 less is blessed by the g. GREAT MULTITUDE, Lu 5:6 enclosed g. of fish. GREATNESS, 1Ch 29:11 Yours, are the g. Eph 1:19 surpassing g. of his power is Es 1:4; Ps 71:21; 145:3, 6. GREAVES, 1Sa 17:6 were g. of copper on GREECE, Da 10:20; 11:2; Zec 9:13. GREEDINESS, Eph 5:3 g. not mentioned GREEDY, 1Co 5:11 quit mixing with a g. 1Ti 3:8 not g. of dishonest gain, GREEK(S), 1Co 1:22 G. look for wisdom; Ga 3:28 There is neither Jew nor G., Joh 19:20; Ro 1:16; 1Co 10:32; 12:13. GREETING, 1Co 16:21 Here is my g., 2Jo 10 homes or say a g. to him. 210 10 nomes or say a 9. to him.
GRIEF, Isa 35:10 g. and sighing must flee
Joh 16:20 your g. will be turned into joy.
Ge 42:38; Ps 31:10; Isa 51:11; Jer 45:3.
GRIEVED, Ro 14:15 brother is being g.,
GRIEVUNG, Eph 4:30 g. God's holy spirit,
GRIEVOUS, Heb 12:11 discipline seems g.;
1Pe 2:19 bears up under g. things GRINDING, Ps 37:12 he is g. his teeth. Ec 12:3 g. women quit working GRITS, Le 2:14, 16 the g. of new grain GROAN(S), Jer 51:52; Eze 26:15; 2Co 5:2. GROANING(S), Ex 2:24 God heard their g. Eze 9:4 the men that are sighing and g. Ro 8:22 all creation keeps g. Ro 8:26 spirit pleads with g. unuttered. GROPE. Job 12:25 They g. in darkness, Ac 17:27 g. for him and really find him, GROPES. De 28:29 who g. about at midday, GROPING, Isa 59:10 g. like blind men, GROUND, Ge 2:7 form man dust from the q. Ge 3:17 cursed is the q. on your account. Ex 3:5 where you are standing is holy g. Jos 3:17 Israel passing over on dry g., GROUPS, Pr 30:27 go divided into g. GROW. 1Co 3:7 God who makes it u. Lu 12:27; Eph 4:15; 1Pe 2:2.

Col 2:19 the body goes on g. GROWL, Jer 51:38 g. like lions GROWN, Mt 13:15 heart has g. thick, GRUDGE, Le 19:18 must not have a g. GRUMBLING, 1Pe 4:9 hospitable without g. GUARANTEE(S), Ac 17:31 a g. to all men 2Co 1:21; Heb 6:16. GUARD, Ps 39:1 I will g. my ways Pr 2:8 g. the way of his loyal Mt 10:17 Be on your g. against men; Php 4:7 will g, your hearts and mental 171 6:20 g, what is laid up in trust with 130 5:21 children, g, yourselves from idols. Pr 14:3; Mt 27:66; 271 1:12; Jude 24. GUARDIAN, Ge 4:9 Am I my brother's g.? Es 2:3, 8, 15 g. of women GUARDIANSHIP, Ne 13:14 g. of God's house GUARDING, Ps 121:5 Jehovah is g. you. Ps 145:20 Jehovah is g. those loving him, Ps 146:9 Jehovah is g. alien residents; Pr 13:3 The one g. his mouth is keeping his Ge 30:31; Ps 34:20; 97:10; 121:3. GUEST, Lu 19:6 received him as g. GUIDE(S), Mt 15:14 Blind g. is what Mt 23:16 Woe to you, blind g., who say, Joh 16:13 will g. you into all the truth, Ps 48:14; Ro 2:19; Re 7:17. GUIDED, Ac 8:31 unless someone g. me? GUILELESS, Ro 16:18; Heb 7:26. GUILT. Ge 26:10 you brought g. upon us Jos 2:17 free from g. respecting this oath 1Ch 21:3 why be a cause of g. to Israel 2Ch 28:10 cases of g. against Jehovah Jer 51:5 land has been full of g. GUILTINESS, Ezr 9:13; Ps 68:21. GUILT OFFERING, Le 5:6; Nu 6:12. GUILTY, Ho 13:1 g. in regard to Baal 1Co 11:27 cup of the Lord unworthily g. Isa 24:6: Eze 22:4: Zec 11:5. GULP DOWN, Ob 16 nations will g. GUM, Ge 2:12; Nu 11:7 bdellium g. H HABITS, 1Co 15:33 Bad associations spoil h. 1Ti 3:2 overseer be moderate in h. 1Ti 3:11 Women should be moderate in h. Tit 2:2 aged men be moderate in h. HADASSAH, Es 2:7 a caretaker of H. HADES. Mt 16:18 gates of H. will not Lu 10:15 Down to H. you will come! Ac 2:31 neither was he forsaken in H.

Re 1:18 have the keys of death and of H. Re 20:14 death and H. were hurled into Mt 11:23; Lu 16:23; Re 6:8; 20:13. HAGAR, Ge 16:1; Ga 4:24. HAIL, Isa 28:17 h. must sweep away the Ex 9:22; Job 38:22; Ps 148:8; Re 8:7. HAIR, Jg 16:22 h. started to grow Lu 21:18 not a h. of your heads will perish. 1Co 11:14 man has long h., it is a dishonor Isa 3:24; Da 3:27; 7:9; 1Pe 3:3; Re 9:8. HALFHEARTED, Ps 119:113 h. ones I hated HALLELUJAH. See PRAISE JAH. HAM, Ge 5:32; 10:6; 10: 4:40; Ps 78:51. HAMAN, Es 7:10 hang H. on the stake Es 3:5; 5:11; 6:11; 7:6, 9; 8:2, 7; 9:10. HAMATH, Nu 13:21; Isa 10:9; Jer 49:23. HAMMER(S), Jer 23:29 my word like a h.

1Ki 6:7; Isa 41:7; Jer 50:23. HAMMERED, Jg 5:26 she h. Sisera, HAMSTRING, Jos 11:6: 28a 8:4. HAND(S), 2Ki 10:15 give me your h.

Ps 8:6 over the works of your h .: Ps 110:1 Sit at my right h. until I Isa 35:3 Strengthen the weak h., you people, Isa 59:1 h. of Jehovah has not become short Da 2:34 stone was cut out not by h., Zec 14:13 against the h. of his companion. Lu 9:62 put his h. to a plow and looks 1Ti 4:14 older men laid their h, upon you. Heb 10:31 fall into the h. of God. 1Pe 5:6 Humble under the mighty h. of Ex 17:12; Ps 21:8; 24:4; 45:4; 49:15; Isa 65:22; Jer 38:4; Da 5:5; Ho 13:14; Zep 3:16: 2Co 5:1: Heb 9:11. HANDSHAKE, Pr 6:1 h. to the stranger, HANDSOME, Ps 45:2 more h. than men HANDSOMENESS, Isa 33:17 king in his h. HANDWRITTEN, Col 2:14 out h. document HANG, Jos 10:26 h. them upon stakes Es 7:10 h. Haman on the stake. HANGED, Jos 8:29 he h. the king of Al Es 8:7: 9:14: La 5:12; Mt 27:5. HANGING, Ac 5:30 h. him upon a stake. Ac 10:39 did away with him h. on a stake. HANNAH, 18a 1:2, 20; 2:1, 21. HAPPEN, Ge 49:1; De 22:6. HAPPENED, 2Pe 2:22 proverb h. to them 28a 20:1; Ro 11:25. HAPPENING, 1Pe 4:12 h. to you for a trial HAPPINESS, Ac 20:35; Ro 4:6; Ga 4:15. HAPPY, Ps 144:15 H. people whose God Jehovah Mt 5:3 h, are those conscious of their Mt 24:46 H. is that slave if his master Joh 13:17 h. you are if you do them 1Ti 1:11 good news of the h. God 1Ti 6:15 the h. and only Potentate 1Pe 3:14 suffer for the sake of you are h. 1Pe 4:14 you are b., because the spirit De 33:29; 1Ki 10:8; Pr 3:13; 16:20; 29:18; Da 12:12; Mal 3:15; Lu 12:37; Jas 1:12. HARAN, Ge 11:26-29, 31, 32; 27:43; Ac 7:2. HARASSING, Nu 25:17 a h. the Midianites, HARD, Pr 29:1 making his neck h. will Da 5:20 his own spirit became h., 2Pe 3:16 some things h. to understand, Ex 1:14: De 1:17; Eze 3:8; Ac 26:14. HARDEN, De 15:7 must not h. your heart Ne 9:16 forefathers proceeded to h. their HARDENED, Heb 3:13 h. by power of sin. HARDENING, Heb 4:7 not h. your hearts. Pr 28:14; Ac 19:9; Heb 3:8, 15.

HARDHEADED, Eze 3:7 Israel are h.

HARDHEARTEDNESS, Mt 19:8; Mr 10:5.

HARD PRESSED, Isa 53:7 He was h., and HARDSHIP, Job 10:17 h. is with me HARD WORK, Ec 2:24 see good because of h. HARLOT(S). See also PROSTITUTE(S). HARLOT(S), Ge 38:15 took her for a h. De 23:18 not bring the hire of a h. into Mt 21:31 h. are going ahead of you 1Co 6:15 make them members of a h.? Jas 2:25 Rahab the h. declared righteous Re 17:5 Babylon, the mother of the h. Re 17:16 will hate the h. and will make her Lu 15:30; Heb 11:31; Re 17:1, 15; 19:2. HARM, Isa 65:25 They will do no h. nor 1Pe 3:13 Who will h. you if you become Ge 43:6; Isa 11:9; Re 7:2; 9:4. HAR-MAGEDON, Re 16:16 place called H. HARMFUL, Isa 10:1 h. regulations 2Th 3:2 delivered from h. men HARMONIOUSLY, Eph 2:21 being h. joined Eph 4:16; Cal 2:2, 19. HARMONY, Ro 8:9 you are in h., not with

2Co 6:15 what h. between Christ and HARNESSING, Ho 10:10 h. to two errors. HARP(S), Ge 4:21 Jubal, founder of the h. Ps 33:2 Give thanks on the h.: Ps 49:4 On a n. I shall open up my riddle. Isa 23:16 Take a h., go around the city, Re 15:2 having h. of God. 1Sa 16:23; Ps 137:2; Isa 5:12; Re 14:2. HARPOONS, Job 41:7 fill its skin with h., HARSH, Da 2:15; 3:22 h. order of the king HARVEST, Ge 8:22 h. will never cease. Joe 3:13 Thrust in a sickle, for h. has Mt 9:37 h. is great, but workers are few. Mt 13:39 The h, is a conclusion of a Re 14:15 h. of the earth is ripe. Ex 23:16: Pr 10:5: Jer 8:20: 51:33. HARVESTING, Joh 4:35 fields white for h. HASTEN, 18a 23:27; Na 2:5. HASTENING, Pr 19:2 h. with his feet Pr 28:20 h. to gain riches will not HASTILY, 1Ti 5:22 Never lay hands h. HASTY, Ec 5:2 Do not be h, before God. Pr 21:5; 29:20. HATE, Ps 97:10 h, what is bad. Pr 6:16 six things that Jehovah does h., Ec 3:8 a time to love and a time to h. Mt 5:43 love your neighbor h. your enemy Mt 6:24 h. the one and love the other, Lu 6:22 Happy are you whenever men h. you, Lu 14:26 h. his father and mother and wife Ro 7:15 what I h, is what I do. Le 19:17: Ps 139:21: Jude 23: Re 17:16. HATED, Pr 1:29 they h. knowledge, Joh 17:14 the world has h. them, Ro 9:13 loved Jacob, but I h. Esau. Heb 1:9 righteousness and h. lawlessness Pr 5:12; Joh 15:18, 25. HATEFUL, Tit 3:3 h., hating one another HATER, De 19:6 no h. of him formerly, Pr 27:6 the kisses of a h. are things HATES, Ps 11:5 violence Jehovah h. Joh 3:20 practices vile things h. light Joh 7:7 world h. me because I bear witness Joh 12:25 he that h. his soul in this world Joh 15:19 on this account the world h. you. 1Jo 3:15 h. his brother is a manslayer, HATING, Ex 18:21 men, h. unjust profit, Pr 8:13 fear of Jehovah means h. of bad Pr 15:10 anyone h. reproof will die Pr 28:16 h. unjust profit will prolong days Lu 6:27 do good to those h. you, 1Jo 4:20 yet h. his brother, he is a Har Ps 21:8; 44:7; 69:4; Pr 13:24; Tit 3:3. HATRED, Ps 139:22 With a complete h. I Mt 24:9 you will be objects of h. by all nations Eph 2:15, 16 he abolished the h., the Law Ps 25:19; Pr 10:12; Eze 23:29; Mt 10:22. HAUGHTILY, 1Sa 2:3 Do not speak h. Zep 3:11 I shall remove your h. ones; HAUGHTINESS, Ps 10:2 In h. the wicked Ps 31:23; Pr 14:3; 29:23; Mr 7:22. HAUGHTY, Pr 16:18 h. spirit before a crash Isa 2:11 h. eyes of man must become low Lu 1:51 scattered those who are h. Jas 4:5 God opposes the h. ones, 2Sa 22:28; Ps 94:2; 101:5; 2Ti 3:2. HAUNT, Mr 5:3 had his h. among the tombs HAVEN, Ps 107:30 leads to h. of delight HAZY, 1Co 13:12 we see in h. outline HEAD(S), Ge 3:15 bruise you in the h. Mic 3:11 h. ones judge for a bribe, Mt 8:20 Son has nowhere to lay down his h. Lu 21:28 lift your h. up, deliverance is near Ac 18:6 your blood be upon your own h.

Ro 12:20 heap fiery coals upon his h. 1Co 11:10 sign of authority upon her h. Col 1:18 he is the h. of the body, Col 2:19 not holding fast to the h., Ps 110:6; Isa 9:15; 35:10; Da 2:38; Ob 15; 1Co 11:3; Eph 1:22; Re 12:1; 13:3. HEADDRESS, 1Co 11:15 hair instead of h. HEADSTONE, Zec 4:7 bring forth the h. HEADSTRONG, 2T1 3:4 betrayers, h., HEAL. See also CURE, CURED. HEAL, De 32:39 I wounded and I will h. Jer 6:14 to h. the breakdown of my people Jer 33:6 I will h. them and reveal Mt 13:15 turn back, and I h. them. 2Ch 7:14; Ps 6:2; 107:20; Ec 3:3; Isa 19: 22; Jer 3:22; 17:14; 30:17. HEALED, Jer 51:9 would have h. Babylon, Mt 8:13 man was h. in that hour Heb 12:13 that what is lame may be h. TPe 2:24 by his stripes you were h. Re 13:3 but its death-stroke got h., Eze 84:4; 47:9; Lu 9:11; Re 13:12. HEALER(S), 2Ch 16:12; Jer 8:22. HEALING, Ex 15:26 Jehovah who is h. you. Pr 12:18 tongue of the wise is a h. Pr 13:17 a faithful envoy is a h. Isa 53:5 there has been a h. for us. Mal 4:2 with h. in its wings; Ps 147:3; Isa 6:10; Jer 30:13; Ac 10:38. HEALS, Isa 30:26 Jehovah h. the severe HEALTH, Pr 4:22 life and h. to all Jer 33:6 here I am bringing h. and heal Ac 15:29 keep from blood, Good h. to you! HEALTHFUL TEACHING, 2Ti 4:3 up with h. Tit 1:9 exhort by h. and reprove those Tit 2:1 speaking what things are for h. HEALTHFUL WORDS, 1Ti 6:3 assent to h. 2Ti 1:13 Keep holding the pattern of h. HEAR, Ps 34:2 meek will h. and rejoice. Isa 65:24 they are yet speaking, I shall h. Mt 10:27 what you h. whispered, preach Mt 13:13 hearing, they h. in vain, neither Joh 5:28 all in the tombs will h. his voice Ro 10:14 how will they h. without someone Jos 2:11; Ps 85:8; Isa 34:1; 43:9. HEARD, Jos 9:9 h. of his fame in Egypt, Ps 19:3 no speech and no words being h. Isa 66:8 Who has h. of a thing like this? Job 42:5: Isa 40:28; 64:4; 160 2:9. HEARER(S), Ro 2:13; Jas 1:22. HEARING, Am 8:11 famine for h. the words Mt 13:13 h., they hear in vain, neither do Re 22:17 anyone h. say, Come! And let Pr 20:12; Mt 13:23; Lu 8:10; Ac 9:7. HEARS, Pr 15:29 prayer of he h. Mt 7:24 everyone that h. these sayings 2Ki 21:12; Joh 5:24; 1Jo 5:14; Re 3:20. HEARSAY, Job 42:5; Ps 18:44. HEART(S), 1Sa 16:7 Jehovah sees the h. 1Ch 28:9 serve him with a complete h. Pr 4:23 safeguard your h., for out of it Pr 14:30 A calm h. is the life of fleshly Pr 21:2 Jehovah is estimating h. Jer 17:9 h. is more treacherous than Jer 17:10 I, Jehovah, am searching the h., Mt 5:8 Happy are the pure in h., since Mt 15:8 their h. are far removed from me. Mt 22:37 love Jehovah with your whole h. Ro 10:10 with the h. one exercises faith Eph 1:18 eyes of your h. enlightened, Heb 3:8 not be hardening your h. as on 2Ki 10:15; Ne 4:6; Ps 14:1; 24:4; Pr 3:5;

2Co 3:3; Jas 4:8; 5:8; IPe 3:15; Re 17:17. HEAT, Ps 19:6 concealed from its h. Isa 49:10; Da 3:19; Mt 20:12; Re 7:16. HEATED, Pr 24:19 not h. up at evildoers. Ps 37:1, 7, 8; Isa 41:11; 45:24. HEATHEN. See NATION(S). HEAT WAVE, Lu 12:55 say will be a h. HEAVE, Jas 5:9 not h. sighs against HEAVEN(S), Jg 5:20 From h. the stars Ps 19:1 The h. are declaring the glory Ps 50:6 h. tell of his righteousness, Isa 65:17 I am creating new h. and a new Isa 66:1 h. are my throne, and the earth Joh 3:13 no man has ascended into h. but he Ac 2:34 David did not ascend to the h., 2Pe 3:5 there were h. in ancient times and 2Pe 3:10 the h. will pass away with a 2Pe 3:13 there are new h. and a new earth Re 12:7 war broke out in h .: Michael Re 19:11 I saw the h. opened, and, a white De 10:14; Ps 2:4; Pr 30:19; Hag 2:6; Mal 3:10; Mt 11:11; 24:35; Lu 17:24. HEAVENLY, 1Co 15:49 bear image of h. Eph 2:6 seated us together in h. places in Heb 3:1 partakers of the h. calling, Heb 8:5 shadow of the h. things; Heb 12:22 Mount Zion h. Jerusalem, Hen 12:32 Mount Zion H. Jersadem, Joh 3:12; Eph 1:20; 271 4:18; Heb 9:28. HEBER, Ge 46:17; Nu 26:45; Jg 4:11. HEBERW(S), Ex 3:18 the God of the H. Re 16:16 called in H. Har-Magedon, Ge 14:13; Jon 1:9; 20 11:22; Php 3:5. HEBRON, 1Ki 2:11 In H. he reigned seven Ge 23:2; Jos 10:36; Jg 1:20; 2Sa 2:1. HEED, Pr 29:19 but is paying no h. HEEL(S), Ge 3:15 bruise him in the h. Ge 49:17; Ps 41:9; Ho 12:3; Joh 13:18. HE-GOATS, Eze 34:17 between the h.
HEIGHT, Ro 8:39 nor h. nor depth nor
HEIR(S), Mt 21:38 This is the h.: come
Ro 8:17 h.: h. of God, but joint h. with Ga 3:29 Abraham's seed, h. to a promise. Eph 1:11 we were also assigned as h. Heb 1:2 Son, appointed h. of all things, Ge 21:10; Ro 4:13; Ga 4:7; Heb 6:17; 11:9. HELL. See GEHENNA, HADES, SHEOL, TAR-TARUS. HELM, Jas 3:4 of the man at the h. wishes HELMET, Eph 6:17 h. of salvation 1Sa 17:5; Isa 59:17; Jer 46:4; 1Th 5:8. HELP, Ps 46:1 A h, that is to be found Da 11:34 will be helped with a little h. Ro 8:26 the spirit also joins in with h. Jos 10:8; Ac 16:9; Heb 4:16; HELPED, Zec 1:15 h. toward calamity HELPER, Ps 10:14 have become his h. Da 11:45 there will be no h. for him. Joh 14:16 he will give you another h. Joh 14:26 the h., the holy spirit will teach Joh 15:26 the h. will bear witness about Joh 16:7 if I do not go away, the h. will 2Kl 14:26; Ps 30:10; 54:4; Heb 13:6. HELPLESS, 2Ki 14:26 neither any h. one HEMMING, Isa 51:13 rage of one h. you HERALD, Da 3:4 the h. was crying out HERALDED, Da 5:29 Daniel they h. HERD, Mt 8:30; Mr 5:11; Lu 8:32. HERDERS, Mt 8:33; Mr 5:14; Lu 8:34. HEREDITARY POSSESSION, 1K1 8:36; 21:3. HERESY. See DESTRUCTIVE SECTS. HERMON, Ps 133:3 like the dew of H. De 3:8; Jos 12:1; 13:5; Ps 89:12; Ca 4:8. HEROD, Mt 2:1 the days of H. the king 15:28: 17:3: Isa 14:13: 35:4; Jer 31:33; HEROD, Mt 2:1 the days of H. the king Eze 28:17; Da 11:27; Mal 4:6; Lu 12:34; Lu 28:12; Ac 4:27; 12:1.

HERGES, Isa 33:7 Their h, cried out in HESITATE, De 7:10 not h, toward one who Ec 5:4 vow, do not h. to pay it, HEWERS, 2Ki 12:12 h. of stone, HEWN, Pr 9:1 wisdom has h. out seven HEZEKIAH, 2Ki 19:1, 15; Isa 36:7; 38:2. HID, Mt 5:14 A city cannot be h. Jos 6:25; Ps 9:15; 1Ti 5:25. HIDDEN, Jos 7:22 h. in his tent money Ps 40:10 I have not h, your loving-kindness Mt 11:25 have h, these things from wise 1Co 2:7 we speak God's wisdom the h. wisdom, Eph 3:9 sacred secret h. in God Col 1:26 secret h. from past systems Col 3:3 your life has been h, with Christ Re 2:17 will give some of the h. manna HIDE, Job 27:11 the Almighty I shall not h. Ps 27:5 he will h. me in his covert Isa 26:20; 30:20; Re 6:16. HIGH, Isa 2:11 Jehovah must be put on h. 1Ti 2:2 those who are in h. station, HIGHLY RESPECTED, Isa 9:15 aged and h. HIGH-MINDEDLY, Ps 56:2 war against me h. HIGH NOON, Isa 59:10 stumbled at h. Zep 2:4 at h. they will drive her out; HIGH PLACES, Le 26:30; Ps 78:58. HIGH PRIEST, Nu 35:25 death of the h. Heb 3:1 consider the apostle and h. Heb 6:20 Jesus, who has become a h. HIGH UP, De 2:36; Ps 139:6. Highway, Isa 11:16 a h. out of Assyria Isa 35:8 a h. there, the Way of Holiness Isa 62:10 bank up the h. Rid it of Pr 16:17; Isa 19:23; 40:3; Jer 31:21. HILL(S), Isa 2:2 lifted up above the h. Isa 55:12 the h. will become cheerful Hab 3:6 the lasting h. bowed down Pr 8:25; Eze 6:3; Ho 10:8; Lu 23:30. HIND(S), Pr 5:19 lovable h. and charming Ge 49:21; Ps 18:33; Hab 3:19. HINDER, Ac 11:17 that I should h. God? 1Th 2:16 h. us from speaking to the nations HINDERED, Ga 5:7 Who h. you from 1Pe 3:7 your prayers not to be h. HINNOM, 2Ch 33:6 Sons in fire in valley of H. Jos 15:8; 2Ki 23:10; 2Ch 28:3; Ne 11:30: Jer 7:31; 19:2; 32:35. HIPS, Jer 1:17 gird up your h., and Ex 12:11; Isa 11:5; 45:1; Jer 13:11. HIRAM, 1K1 5:1, 10; 7:13, 45; 9:11; 10:11. HIRE, De 23:18 the h. of a harlot Isa 23:17 must return to her h. Mt 20:1 to h. workers for his vineyard HIRED, Lu 15:19 as one of your h. men. Ge 30:16; De 23:4; Ne 6:12; Jer 46:21. HIRING, Ne 13:2 h. against them Balaam HISTORY, Ge 2:4: 5:1: 6:9: Mt 1:1. HITTITE(S), Ge 23:10; Jg 1:26; 2Sa 11:3. HOARFROST, Job 38:29 the h. of heaven, Ps 147:16 h. he scatters Ex 16:14. HOARSE, Ps 69:3 My throat has become h. HOBAB, Nu 10:29; Jg 4:11. HOLD, Ac 3:21 whom heaven must h. Joh 7:30; 8:20; Ac 3:7. HOLE, Ps 7:15 he will fall into the h. HOLINESS, Ex 15:11 mighty in h.? Isa 35:8 Way of H. it will be called Isa 65:5 I shall convey h. to you. Ro 6:19 slaves to righteousness h. in vlew. 2Co 7:1 perfecting h. in God's fear 1Th 3:13 unblamable in h. before God Ps 89:35: 93:5: Heb 12:10. HOLINESS BELONGS TO JEHOVAH, Ex 28:36:

39:30: Zec 14:20. HOLLOW, Isa 24:18 up from inside the h. HGLY, Ex 26:33 the H. and the Most H. Le 10:10 a distinction between the h. Ro 7:12 on its part, the law is h., and 1Co 3:17 the temple of God is h., you are. Eph 1:4 that we should be h. and without 2Ti 3:15 you have known the h. writings Re 4:8 H., h., h. is Jehovah God Ex 3:5; Ps 2:6; Isa 52:10; Mt 24:15. HOLY MYRIADS, De 33:2 with him were h., Jude 14 Jehovah came with his h. HOLY ONES, Da 4:17 by the saying of h. Da 7:18 the h. will receive the kingdom, Da 7:25 he will harass continually the h. Da 7:27 the h. of the Supreme One. Ac 26:10 the h. I shut up in prisons, Ro 12:13 Share with h. according to their 1Co 6:2 the h. will judge the world? Eph 3:8 me, a man less than least of all h .. Eph 4:12 training h. for ministerial work, Re 11:18 time to give reward to the h. Re 17:6 woman drunk with the blood of the h. Da 7:21, 22; Mt 27:52; Re 13:7; 18:24. HOLY PLACE, Ps 150:1 Praise God in his h. HOLY SPIRIT, Ps 51:11 your h. do not Mt 1:18 she was found to be pregnant by h. Mt 12:32 whoever speaks against the h. Lu 3:22 h. in bodily shape like a dove Joh 14:26 the helper, the h. which the Ac 2:4 they all became filled with h. Ac 11:16 you will be baptized in h. 1Co 6:19 is the temple of the h. Eph 4:30 do not be grieving God's h. Heb 6:4 who have become partakers of h. 2Pe 1:21 as they were borne along by h. Isa 63:10: Mt 3:11: Mr 13:11: Ac 20:28. HOMAGE, Da 2:46 to Daniel he paid h., HOMELESS, 1Co 4:11 knocked about and h. Isa 58:7; La 1:7; 3:19; 4:15. HONEST, 2Co 8:21 make h. provision Heb 13:18 have an h. conscience HONESTY, Ge 20:5 In the h. of my heart NONEY, Ex 3:8 flowing with milk and h. Ps 19:10 And sweeter than h. Ps 119:103 More so than h. to my mouth. Eze 3:3 came to be in my mouth like h. Jg 14:9; Pr 25:27; Isa 7:15; Re 10:10. HONOR, Ex 20:12 H. your father and 1Sa 2:30 those honoring me I shall h. Pr 3:9 H. Jehovah with your valuable Lu 18:20 M. your father and mother. Ro 12:10 In showing h. to one another Ro 13:7 to him who calls for h., such h. Eph 6:2 H. your father and mother; which 2Ti 2:20 others for a purpose lacking h. Heb 5:4 this h., not of his own accord Es 6:9; 1Ti 1:17; 6:16; Heb 2:9; Re 4:11. HONORABLE, Isa 23:9 treat all the h. Ro 9:21 one vessel for an h. use, another HOOF, Le 11:3 splits the h. and forms HOOKS, Eze 38:4 put h. in your jaws HOPE. Mt 12:21 in his name nations will h. Ac 26:7 Concerning this h. I am Ro 5:5 the h. does not lead to Ro 8:20 subjected it, on the basis of h. Ro 8:24 h, that is seen is not h. Ro 15:4 through our endurance h. Eph 2:12 and you had no h. 1Th 4:13 the rest do who have no h. Heb 6:19 This h. we have as an anchor Heb 10:23 the public declaration of our h. 1Pe 3:15 demands of you a reason for the h. Job 14:7: Ps 146:5: Pr 20:22: Mic 5:7:

Mt 12:21; 1Co 9:10; Eph 4:4; Col 1:27. HOPED, Heb 11:1 expectation of things h. HOPELESS, Isa 57:10; Jer 2:25; 18:12. HOPING. Ps 25:3 none h. will be ashamed. Isa 40:31 those h. in Jehovah regain power. HOREB, De 5:2 a covenant with us in H. Ex 3:1; 17:6; De 9:8; 29:1; Ps 106:19. HORIZON, Pr 8:27 decreed a h. upon HORN(S). Le 25:9 h. of loud tone to Eze 33:6 sword coming and does not blow h. Da 7:8 another h., a small one, Re 17:12 the ten h. mean ten kings HORROR, Eze 4:16; 12:19. HORSE(S), Ps 33:17 h. for salvation Ps 147:10 Not the h. does he take Re 19:11 and, look! a white h. De 17:16; Es 6:8; Isa 31:1; Jer 51:21. HOSPITABLE, 1Pe 4:9 Be h. to one HOSPITABLY, Mt 25:35 you received me h. Jas 2:25 received the messengers h. and HOSPITALITY, Ro 12:13 course of h. HOST, Ro 16:23 Gaius my h. greets you HOSTAGES, 2Ki 14:14 h. to Samaria HOSTILITY, Ps 23:5 showing h. to me. HOSTS, See ARMIES. HOT. 2Pe 3:10 elements being h. will be Re 3:15 you are neither cold nor h. HOUR. Mt 24:36 that day and h. La 22:53 this is your h. and the authority Joh 17:1 the h. has come; glorify your son 1Jo 2:18 Young children, it is the last h. Re 3:10 keep you from the h. of test Re 17:12 receive authority as kings one h. Mt 24:44, 50; 26:45; Re 14:7, 15; 18:10. HOUSE(S), Ps 27:4 I may dwell in the h. of Ps 127:1 Unless Jehovah builds the h. Isa 2:2 the mountain of the h. of Jehovah Isa 6:11 Until h. be without man Isa 65:21 build h. and have occupancy; Hag 2:7 I will fill this h. with glory, Mt 21:13 My h. will be called a h. of prayers Mt 23:38 your h. is abandoned to you. Mr 3:25 if a h. becomes divided against Ac 7:48 Most High does not dwell in h. Ac 20:20 you publicly and from h. to h. Ro 16:5 the congregation that is in their h. 1Pe 2:5 being built up a spiritual h. 28a 7:13: Ps 84:10; Mr 10:30; Heb 3:3, 6. HOUSEHOLD, Mt 10:36 enemies of his own h. Ge 7:1: 47:12: Pr 27:27; 31:15; Eph 2:19. MUSEHOLDER(S), Mt 10:25 h. Beelzebub, Mt 13:27; 20:1; 21:33; 24:48. HOUSETOP(S), Mt 10:27 preach from the h. Mt 24:17; Lu 12:3; 17:31; Ac 10:9. HOWL, Isa 13:6 H., you people, for the Isa 23:1, 6; 65:14; Jer 25:34; Eze 21:12. HOWLING, Jer 25:36 h. of majestic ones Zec 11:3 Listen! The h. of shepherds, Jas 5:1 you rich men, weep, h. over HUBBUB, Isa 32:14 h. of city abandoned; HULDAH, 2Ki 22:14 H. the prophetess HUMAN, 1Co 9:8 things by h. standards Ga 1:11 good news is not something h .; HUMANKIND, Nu 31:28 one soul of h. Nu 16:32: Jos 11:14: Eze 36:10. HUMAN TERMS, Ro 6:19 I am speaking in h. HUMBLE, De 8:2 in order to h. you, to 1Ch 17:10 I shall h. all your enemies. Zec 9:9 He is h., and riding upon an ass, Jas 4:6 gives undeserved kindness to the h. Jas 4:10 H. yourselves in eyes of Jehovah, 1Pe 5:6 H. yourself under the mighty hand 2Ch 7:14; Ps 138:6; Pr 29:23; Mt 18:4. HUMBLED, Php 2:8 he h. himself and

1Ki 21:29: 2Ki 22:19: 2Ch 12:6: Lu 14:11. HIIMBLES, Mt 23:12 whoever h, himself HUMILIATE, Da 4:37 in pride to h. HUMILIATED, Isa 54:4 and do not feel h., Php 3:21 will refashion our h. body to be Ps 35:4; Isa 41:11; 50:7; Jer 22:22. HUMILIATION, Pr 18:13 foolishness and h. Jas 1:10 and the rich one over his h., Isa 45:16; Eze 16:54; 36:32. HUMILITY, Pr 15:33 before glory h. Pr 22:4 result of h. is riches and glory Col 2:18, 23 a mock h. HUNDRED, Jg 7:7 By the three h. men Isa 65:20 although a h. years of age Mt 18:12 a man comes to have a h. sheep Jg 4:13; 1Ki 22:6; Ec 6:3; Re 7:4. HUNDRED AND FORTY-FOUR THOUSAND, Re 7:4; 14:1, 3. HUNDREDFOLD, Mt 13:8 this one a h. Mr 10:30 who will not get a h. now HUNG, De 21:23 something accursed is h. Ge 40:22; 2Sa 18:10; Ps 137:2; Lu 23:39. HUNGER, Ro 8:35 separate us? Will h.? Re 7:16 They will h. no more nor thirst De 28:48; 32:24; Ne 9:15; 2Co 11:27. HUNGERING. Mt 5:6 Happy are those h. HUNGRY, Ps 146:7 giving bread to the h. Isa 65:13 eat but you will go h. Joh 6:35 He will not get h. at all Ps 50:12; 107:9; Isa 29:8; Eze 18:7. HUNT, TO, Ge 25:27; 27:5. HUNTED, Ge 27:33; La 4:18. HUNTER(S), Ge 10:9 h. in opposition Jer 16:16 I shall send for many h., HUNTING, Ge 27:30; Le 17:13; Eze 13:20. HUNTS, Pr 6:26 she h. for a soul. HURRY, Ge 19:22; Jg 9:48. HURRYING, Zep 1:14 day of Jehovah is h. HURT, Lu 10:19 nothing will do you h.

Re 9:10 authority to h. the men five months.

HURTFUL, Pr 6:18 fabricating h. schemes, Pr 12:21 Nothing h. will befall righteous Col 3:5 h. desire, and covetousness, Ps 101:8; 141:4; Pr 21:15; Isa 59:4. HURTFULNESS, Pr 17:4 to the lip of h. Job 34:36; Ps 64:2; Eze 11:2. HUSBAND(S), Ro 7:2 bound by law to h. 1Co 7:2 let each woman have her own h. 1Co 7:14 the unbelieving h. is sanctified 2Co 11:2 I promised you to one h. Eph 5:25 H. continue loving your wives Col 3:19 h., keep loving your wives 1Pe 3:1 wives be in subjection to your h. Re 21:2 as a bride adorned for her h. KE 21:2 as a bride adorned for her h. Ru 1:1; Jer 29:6; 44:19; Eze 16:45; 1Co 7:34; 14:35; Col 3:18; 1Ti 3:2. HUSBANDLY, Isa 54:5 Maker is your h. Jer 31:32 I had h. ownership of them, HUSH MONEY, ISa 12:3; Am 5:12. HYMENAEUS, TPI 1:20 H. handed to Satan 2Ti 2:17 H. and Philetus are of that number. HYPOCRISY, Mt 23:28 you are full of h. Lu 12:1 leaven of the Pharisees is h. Ro 12:9 Let your love be without h. 2Co 6:6 by love free from h .. 1Ti 4:2 h. of men who speak lies, marked 1Ti 1:5; 2Ti 1:5. HYPOCRITE(S), Mt 7:5 H.1 First extract Mt 15:7 h., Isaiah prophesied about you, Mt 23:13 scribes and Pharisees, h.! Mt 24:51 assign him his part with the h. HYPOCRITICAL, Jas 3:17 wisdom is not h. HYSSOP, Ps 51:7 purify me with h., Le 14:6; Nu 19:6; Joh 19:29; Heb 9:19.

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LAGIL STERRING ICE, Eze 1:22 sparkle of awesome 1. IDEA(S), Job 42:2 no 1. unattainable Ps 10:4 L are: There is no God. Ps 21:11; Pr 12:2; 24:8; Jer 23:20. IDLE, 171 1:6 aside into 1, talk IDLE MEN, Jg 9:4; 11:3; 2Ch 13:7. IDOL(S), Ps 106:36 i. to be a snare Jon 2:8 observing I, of untruth Ac 15:20 abstain from things polluted by i. 1Co 8:4 an i. is nothing 2Co 6:16 God's temple have with i.? 1Jo 5:21 children, guard yourselves from i. Ps 115:4; Isa 48:5; Mie 1:7; Ac 7:41. IDOLATER(S), 1Co 5:11 quit mixing with L. 1Co 5:10; 6:9; 10:7; Eph 5:5.
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JAPHETH, Ge 5:32; 9:27; 1Ch 1:5,
JAR(S), Jg 7:16 j, and torches inside J,
Le 9:4 golden J, having the manna and the Jg 7:19, 20; La 4:2. JAVAN, Ge 10:2; Isa 66:19; Eze 27:13. JAVELIN, Jos 8:18, 26; 18a 17:6.

JAWBONE, Jg 15:15 j. of a male ass

JEALOUS, Ex 34:14 Jehovah, whose name is J. Nu 11:29 Are you feeling I. for me? Zec 1:14 J. for Jerusalem 10c 13:4 Love is not J. 20c 11:2 I am J. over you with a godly JEALOUSY, De 32:18. Inciting him to J. Ps 78:58 kept inciting him to J. Pr 6:34 rage of a man is j. Pr 6:34 rage of a man is j.
Pr 14:30 j. is rottenness to the bones.
Ro 10:19 will incite you to j.
10:10:22 are we inciting Jehovah to j.?
Nu 5:14; Ee 9:6; Eze 8:3; 1Co 3:3.
JEBUS, Jg 19:10; 1Ch 11:4.
JEBUS, Jos 18:28 J., Jerusalem,
JEGONIAH, 1Ch 3:16; Es 2:6; Jer 24:1.
JEER(S), ZKI 2:23; Eze 22:5; Hab 1:10
JEERING, Ps 44:13; 79:4; Jer 20:3.
JEHOAHAT, 2KI 10:35: 23:30: 2Ch 21:17. JEERING, Ps 44:13; 79:4; Jer 20:8.
JEHOAHAZ, EKI 10:35; 23:30; 2Ch 21:17.
JEHOASH, 2KI 11:21; 13:10; 14:13, 15.
JEHOIACHIN, 2Ch 36:9; Jer 52:31.
JEHOIACHIN, 2Ch 38:34; 24:6; Da 1:2.
JEHOHACHIM, 2KI 38:34; 24:6; Da 1:2.
JEHOHACHAM, 2KI 38:34; 24:6; Da 1:2.
JEHOHACHAM, 1KI 22:50; ZKI 1:17; 2Ch 17:8.
JEHOSHAPHAT, Joe 3:2 Jow plain of J.; 2Ch 17:3, 10; 20:3, 15; 27; Joe 3:12.
JEHOVAH, Ge 18:14 extraordinary for J.
JEHOVAH, Ge 18:14 extraordinary for J.
JEHOVAH, Ge 18:14 extraordinary for J. Ex 5:2 who is J.? I do not know J. Ex 6:3 my name J. I did not make known Ex 9:29 know that the earth belongs to J. Ex 15:3 J. is a manly person of war. J. is Ex 20.7 not take name of J. in worthless way Ex 34.6 J. J. a God merciful and gracious Le 19.2 holy, because I J. am holy De 4.24 J. your God is a consuming fire 0.636 must love J. with all your heart De 10:17 J. is the God of gods and Lord of

1Sa 2:6 J. is a Killer and a Preserver of 1Sa 16:7 J., he sees what the heart is 1Sa 17:47 nor with spear does J. save 1Sa 17:47 to J. belongs the battle 2Sa 22:32 who is a God besides J. a rock Ne 4:14 J. the great and the fear-inspiring Ps 3:8 Salvation belongs to J. Ps 19:7 The law of J. is perfect
Ps 22:28 the kingship belongs to J.
Ps 33:12 happy nation whose God is J. Ps 34:8 taste and see that J. is good Ps 83:18 name is J. you alone Most High Ps 94:1 J., God of acts of vengeance Ps 113:5 Who is like J. our God Ps 125:2 So J. is all around his people Pr 18:10 name of J. is a strong tower Pr 21:31 battle, but salvation belongs to J. Isa 26:4 Jah J. is the Rock of times Isa 30:18 J. is a God of judgment Isa 33:22 J. is our Judge, Statute-giver, Isa 40:28 J., the Creator does not tire out Isa 59:1 hand of J. not short save Isa 60:19 J. an indefinitely lasting light Isa 61:1 spirit of the Lord J. is upon me, Isa 61:2 year of good will on part of J. Isa 66:1 J.: "The heavens are my throne Jer 10:10 J. is the living God and the King Jer 51:6 time of vengeance belonging to J. JEST, 2Ch 36:16 making L at messengers Ho 12:5 J. of armies, J. is his memorial JESTING, Eph 5:4 obscene J. not becoming Na 1:2 J. is a God exacting devotion, Na 1:3 J. is slow to anger Hab 2:20 J. is in his holy temple. Keep Zep 2:3 seek J. all you meek ones Mal 3:6 I am J.; I have not changed Mt 4:10 J. your God you must worship Mr 12:29 our God is one J. Lu 1:46 My soul magnifies J. Lu 2:26 seen the Christ of J. Ac 2:34 J. said to my Lord: "Sit at Ac 9:31 walked in the fear of J. and kept Ac 21:14 let the will of J. take place Ro 14:8 we live to J., and die to J. Ro 15:11 Praise J., all you nations, 1Co 10:21 of "the table of J." and the 1Co 10:26 to J. belongs the earth 2Co 3:17 Now J. is the Spirit; and Eph 2:21 into a holy temple for J. Col 3:23 work whole-souled as to J., 2Th 2:2 the day of J. is here. 2Ti 2:19 J. knows those who belong Heb 12:6 J. loves he disciplines Heb 13:6 J. is my helper; I will not be Jas 4:15 If J. wills, we shall do this or Jas 5:15 J. will raise him up. 1Pe 1:25 saying of J. endures forever. 2Pe 3:9 J. is not slow respecting his Jude 9 said: "May J. rebuke you." Re 4:8 Holy, holy, holy is J. God Re 19:6 J. our God, the Almighty Le 19:2; Jos 24:15; ISa 14:6; ICh 29:11; Ne 8:10; Ps 81:23; 118:23; Pr 3:5; 8:13; ISa 12:2; 48:10; 55:8; Jer 17:10; 23:24; Ex 6:3; Ps 83:18; Isa 12:2; 26:4. Col 2:2, 19 harmoniously J. together in love JEHOVAH-JIREH, Ge 22:14 name of place J. JOINT HEIRS, Ro 8:17 J. with Christ JEHOVAH-MISSI, Ex 17:15 altar name J., JEHOVAH OF ARMIES, Isa 8:13; 9:7; 47:4. JEHOVAH'S, Ex 32:26 Who is on J. side De 32:9 J. share is his people 2Kl 13:17 J. arrow of salvation Zep 2:3 concealed in day of J. anger Mt 1:20 J. angel appeared to him

Lu 1:38 Look! J. slave girl Lu 2:9 J. glory gleamed around them Joh 12:13 he that comes in J. name 1Th 4:15 we tell you by J. word 1Th 5:2 J. day is coming exactly 1Pe 3:12 For J. eyes are upon the 2Pc 3:10 J. day will come as a thief, JEHOVAH-SHALOM, Jg 6:24 altar called J. JEHU, IKI 19:16; 2Ki 9:18; 10:11, 21, 28. JEPHTHAH, Jg 11:30; Heb 11:32, JEREMIAH, 2Ch 38:21; Jg 11:1; Da 9:2. JERICHO, Heb 11:30 walls of J. fell Jos 2:1; 8:2; 1Ki 16:34. JEROBOAM, 1Ki 11:28; 2Ki 17:21; Am 7:9. JERUSALEM, Jos 10:1 king of J. heard 2Sa 5:5 David ruled in J. 33 years Isa 65:18 creating J. a cause for joy Exe 9:4 pass through the midst of J., and Mt 23:37 J., J., the killer of the prophets Lu 21:24 J. be trampled on by the nations Ga 4:26 J. above is free our mother Heb 12:22 approached a city, heavenly J. Re 21:2 New J., coming down out of heaven Jos 15:8; Ps 122:6; 125:2; Isa 52:1; 62:6; Joe 2:32; Mic 4:2; Zec 8:3; Re 3:12. JESHURUN, De 32:15; 33:5; Isa 44:2. JESSE, 1Sa 16:1; Isa 11:1; Ro 15:12. JESUS, Mt 1:21 call his name J. Mt 27:37 This is J. the King of the Jews Ac 4:13 men they used to be with J. Ac 9:5 I am J., whom you are persecuting Php 2:10 name of J. every knee should bend Re 20:4 executed for the witness bore to J. Mt 3:16; 27:17; Lu 2:43; Joh 1:45; 17:3; Ac 2:36; Ro 6:23; Heb 2:9; 3:1; Re 1:5. JETHRO, Ex 3:1; 4:18; 18:5. JEW(S, S'), 2Ki 18:26 in the J. language Es 8:17 declaring themselves J. Zec 8:23 take hold of the skirt of a J. Ro 2:29 he is a J. that is one on the Ro 3:29 is he the God of the J. only? 1Co 1:23 Christ to J. a cause for falling 1Co 9:20 to the J. I became as a J. Ga 3:28 There is neither J. nor Greek Re 3:9 say they are J. and yet they are not Ne 4:1; Es 3:4; Mt 2:2; 27:11; Col 3:11. JEZEBEL, IKi 16:31; 21:15, 23; 2Ki 9:30. JEZREEL, Jg 6:33; 1K1 18:45; Ho 1:4. JIGGLE, Am 9:9 j. the house of Israel JOAB, 2Sa 2:13; 1Ki 2:31. JOB, Job 2:3 J. a man blameless Eze 14:14 midst Noah, Daniel and J. Jas 5:11 heard of the endurance of J. Job 1:1, 9, 22; 3:1; 38:1; 40:1; 42:10, 12. JOHN 1., Mt 3:1 J. the Baptist came Mt 11:11 not a greater than J. the Baptist Mt 14:10; 21:25; Mr 1:9; Lu 1:13. Eph 3:6 people of the nations should be J. JOINT(S), Eph 4:16; Col 2:19; Heb 4:12. JOKES, Jer 15:17 those playing J. and JOKING, Ge 19:14 seemed like a man J. JONADAB, Jer 35:6, 8, 14, 19. JONAH, Mt 12:39 sign of J. the prophet. Jon 1:1; 2:1; 3:1; Lu 11:30.

JONATHAN, 1Sa 18:1, 3; 19:2; 2Sa 1:17, 22. JOPPA, 2Ch 2:16; Ezr 3:7; Ac 9:42. JORDAN, Nu 35:14: Jos 3:13: Mr 1:9. JOSEPH 1., Heb 11:22 By faith J., made Ge 47:15; Ps 105:17; Ac 7:9. JOSEPH 2., Mt 1:19; Lu 3:23; Joh 6:42. JOSEPH 3., De 31:23; Jos 3:7; Heb 4:8. 10SIAH, 2Ki 21:24: 2Ch 35:26. JOSHAR, 281 21:24; 200 35:25.

JOTHAM, 18 9:5; 2Ct 27:6.

JOURNEY, Ge 33:14 1, at my leisure
JOY, Ne 8:10 1, of Jehovah is your
Heb 12:2 For the 1, that was set before him
Exg 3:12; Lu 2:10; Joh 16:22; 2Co 7:4. 10 Yell, Ps 126:5 reap with j. cn their King-18a 35:1 desert will be j. and blossom 18a 65:18 and be j. forever in what 1ch 16:31; Ps 13:5; 35:9; 113:9; 118:24; Isa 25:9; 49:13; 61:10; Joe 2:23; Zec 9:9.

JOYFULLY, Job 38:7 stars j. cried out
Ps 95:1; Isa 65:14; Heb 10:34. JOYFULNESS, Isa 65:18 a cause for J. Ps 45:15; Joe 1:16. 10YOUS, Heb 12:11 no discipline seems J. 10YOUS, Heb 12:11 no discipline seems J. 10YOUSNESS, Isa 35:2 J. and glad crying JUBILATE, Ps 68:4 Jah. J. before him JUBILEE, Le 25:10: 27:24: No 36:4. JUDAH, Ge 49:10 scepter will not J., Jer 31:31 conclude with J. a new covenant; Mic 5:2 1., from you there will come Ps 60:7; Jer 50:4; Mt 2:6; Heb 8:8. JUDAISM, Ga 1:13 conduct formerly in J. JUDAS, Mt 26:25; Lu 6:16; 22:48. JUDE, Jude 1 J., a slave of Jesus Christ JUDEA, Mt 24:16; Lu 21:21. JUDGE(S), Jg 2:16 Jehovah raise up J. Joh 5:22 the Father j. no one at all, but Joh 12:48 The word will j. him in the last Ac 10:42 to be j. of the living and dead. Ac 13:20 he gave them j. until Samuel the Ac 17:31 a day in which he purposes to j. Ro 2:1 you that J. practice the same Ro 14:4 Who are you to J. the servant.
Ro 14:5 One man j. one day as above another;
1Co 5:13 God j. those outside?
1Co 6:2 the holy ones will j. the world? Col 2:16 let no man j. you in eating 2Ti 4:1 Jesus, is destined to j. the living The 1:17 the Father J. impartially De 16:18; Ps 2:10; 9:8; 82:1; Isa 1:26; 11:4; Mic 3:11; Zep 3:3; Joh 3:17; Jas 2:4. JUDGED, Ps 9:19 nations be j. before Joh 3:18 He has been J. already, because Joh 16:11 ruler of this world has been j. Re 11:18 time for the dead to be j., Ex 18:26; Ps 37:33; 109:7; Ac 25:9. JUDGING. Pr 29:14 king is J. lowly ones Mt 19:28 you i, the twelve tribes Lu 6:37 stop j., and you will by no means Ps 58:11; 109:31; Jer 11:20; Joh 8:50. JUDGMENT(S), Isa 2:4 render J. among the Joe 3:2 I will put myself on J. with Mt 12:41 Men of Nineveh rise up in the J. Mt 23:33 are you to flee the J. of Gehenna? Joh 5:29 vile things to a resurrection of J. Ro 11:33 How unsearchable his J. are and 11:33 and drinks I. against himself 2Th 1:5 a proof of the righteous J. of God, Heb 9:27 men to die after this a j., Heb 10:27 certain fearful expectation of ] Jas 2:13 Mercy exults triumphantly over 1Pe 4:17 J. to start with the house of God. 2Pe 2:3 the J. of ancient times is not 2Pe 3:7 reserved to the day of j. of ungodly

1Jo 4:17 freeness of speech in day of J. Re 19:2 his J. are true and righteous Ex 7:4; 12:12; Ps 89:14; Isa 1:17; 26:9; Ex 7:4; 12:12; Ps 89:14; Isa 1:17; 26:9; 54:17; 19:25:31; 26:24:25; Jude 6.
JUDGEMENT DAY, Mt 10:15 Gomorrah on J.
JUDGENENT SEAT, Ro 14:10 j. of God; Joh 19:13; Ac 18:12; 25:10; 2Co 5:10.
JUDGICIAL ANTAGGNIST, Isa 50:8.
JUDGICIAL CASES, IKI 3:11 to hear J.
JUDGICIAL DEGISION(S), De 4:8 nation has J.
1Ch 16:14 in all the earth are his J.
PS 19:9 The J. of Jehovah are true; Ps 95:0 curse the mask to walk in his L. Ps 25:9 cause the meek to walk in his I. Ps 119:91 According to your J. they have Ps 119:108 teach me your own I. Ps 149:9 execute the L. written. Zep 2:3 you meek have practiced His J. Le 18:5; 1Ki 3:28; Ps 36:6; Eze 11:20. JUDICIAL PUNISHMENT, 2Th 1:9 undergo J. Jude 7 J. of fire.
JUG, 18a 26:11, 16; 1KI 19:6.
JURISDICTION Ac 1:7 Father in his J.
JURISDICTIONAL DISTRICTS, 1KI 20:14; Ezr 2:1; Es 1:1; Ec 2:8; Eze 19:8. JUST CLAIM, 2Sa 19:28 J. for crying out JUSTICE, Ru 1:1 judges administered J. Job 40:8 will you invalidate my 1.? Ps 37:28 Jehovah is a lover of 1. Pr 16:8 abundance of products without J. Pr 21:7 for they have refused to do j. Pr 29:4 By J. a king makes a land keep Isa 28:17 I will make J. the measuring line Isa 32:1 they will rule as princes for J. Isa 61:8 I. Jehovah, am Joving J., hating Mic 6:8 but to exercise J. and to Mal 2:17 Where is the God of J.? Mt 12:20 sends out j. with success Lu 18:7 shall not God cause j. to be done Heb 2:2 retribution in harmony with I. Job 29:14: Isa 1:17; 28:6; Jer 22:3; Mic 3: 1, 9; 7:9; Hab 1:4; Mal 2:17. JUSTIFICATION. Ro 5:18 through one act of J. JUSTIFY. See DECLARED RIGHTEOUS.
JUSTLY, Lu 23:41 J. so, we deserve
JUSTNESS, Job 27:6 my J. I shall not let go

KADESH, Ge 14:7; De 1:46; Ps 29:8, KADESH-BARNEA, Nu 32:8; 34:4; De 1:2; 9:23; Jos 10:41; 15:3, KEDESH, Jos 20:7; Jg 4:9; 1Ch 6:72, KEEP, Ge 17:9 you are to k, my covenant, Ex 20:6; 13s 56:1; 3as 1:27; Jude 21. KEEP AN EYE, Ga 6:1 k, on yourself, KEEPING, De 7:9 God, k, covenant and 1sa 56:2 k, the sabbath in order not to KEEPS, Job 33:18 He k. his soul from Re 16:15 k, his outer garments, that he KEEPS CLEAR, 2Ti 2:21 k. of the latter KEEP SENSES, 1Th 5:6 awake and k. 1Th 5:8 k. and have on the breastplate 2Ti 4:5 k. in all things, suffer 1Pe 1:13 k. completely; set your hope KEEP TESTING, 2Co 13:5 K. whether you KENITE(S), Ge 15:19; Jg 1:16; 5:24. KEPT, Ex 9:16 have k. you in existence, KESIL CONSTELLATION, Isa 13:10. KETURAH, Ge 25:1; 1Ch 1:32. KEY(S). Mt 16:19 the k. of the kingdom Lu 11:52 took away the k. of knowledge: Re 1:18 have the k. of death and of Hades Re 20:1 with the k. of the abyss Jg 3:25; Isa 22:22; Re 3:7; 9:1.

KIDNAPED, Ge 40:15 I was k. from the KIDNAPERS, 1Ti 1:10 k. of men, liars, KIDNAPING, De 24:7 man found k. his KIDNEYS, Ex 29:13; Ps 7:9; Jer 11:20. KIDRON, 28a 15:23: 2Ch 15:16: Joh 18:1. KIDS, Le 16:5 male k. for sin offering KILL, Nu 25:5 Each one k. his men who Eze 9:6 child and women you should k. Mt 10:28 fearful of those who k. the body Mt 24:9 tribulation and will k, you Ge 37:20; Ne 4:11; Am 9:1; Zec 11:5. KILLED, Ps 44:22 been k. all day long Mt 16:21 k. and on third day be raised up Ro 11:3 they have k. your prophets Ac 3:15; 7:52; Re 2:13; 9:18; 13:15. KILLER, 1Sa 2:6 Jehovah is a K, and a KILLING, Lu 12:5 Fear him who after k. KILLS, Joh 16:2 everyone that k, you KIND(S). Ge 1:11 according to their k. Eze 47:10 In their k, their fish will be, 1Co 13:4 love is k. Ge 1:25; 6:20; Le 11:14; De 14:13. KINDLY, Pr 22:9 He that is k. will be KINDNESS. Mic 6:8 justice and love k. Ro 11:22 See God's k. and severity 2Co 10:1 by the k. of Christ Ga 5:22 the fruitage of the spirit is k., Ac 28:2; 2Co 6:6; Col 3:12; Tit 3:4.
KING(5), 1Sa 8:19 k. will come over us
Ps 2:2 k. of earth take their stand Ps 110:5 break k, to pieces on the day of Isa 32:1 A k. will reign for righteousness Jer 10:10 Jehovah is the K. to time Zec 14:9 Jehovah must become k. over earth Mt 21:5 Look! Your K. is coming to you Mt 27:37 Jesus the K. of the Jews Lu 21:12 haled before k, and governors for Joh 1:49 Rabbi you are K. of Israel Joh 18:37 you are saying that I am a k. Joh 19:15 We have no k. but Caesar Re 16:14 go forth to the k. of entire earth Re 19:16 K. of kings and Lord of lords Jg 5:19; 9:8; 2Ch 9:22; Ps 89:27; Isa 41: 21: Da 4:37; Ac 17:7; 1Ti 6:15. KINGDOM (S), Ex 19:6 a k, of priests 2Ki 19:19 all k. of the earth may know that 1Ch 29:11 Yours is the k., O Jehovah Da 2:44 God of heaven will set up a k. Da 7:27 their k. an indefinitely lasting k. Zep 3:8 my decision to collect k. to pour Mt 6:10 Let your k. come. Let your Mt 6:33 seeking first the k. and his Mt 24:14 this good news of the k. will be Mt 25:34 Come, inherit the k. prepared for Lu 12:32 approved of giving you the k. Lu 22:29 make a covenant with you for a k.
Joh 18:36 my k. is no part of this world
1Co 15:24 hands over the k. to his God Col 1:13 transplanted us into the k. of Heb 11:33 who through faith defeated k. Re 1:6 made us a k., priests to his God Re 11:15 k. of the world has become the k. Ezr 1:2; Isa 9:7; 23:17; Jer 25:26; Mt 4: 8; 2Ti 4:1; Jas 2:5; Re 5:10. KINGDOM OF GOD, Mt 21:43 K. taken from Mr 4:11 sacred secret of the k. has been Lu 9:62 looks behind is fitted for the k. Lu 17:20 k. not coming with observableness Ac 14:22 enter k. through tribulations." Lu 6:20; Ro 14:17; 1Co 6:9; 15:50. KINGDOM OF HEAVENS, Mt 3:2 k. near. Mt 10:7 preach saying, The k. has drawn

Mt 23:13 shut up the k. before mankind

KING OF THE NORTH, Da 11:6-8, 15, 40. KING OF THE SOUTH, Da 11:11, 25, 40. KINSMAN, Ru 3:2 is not Boaz our k. KISH, 1Sa 9:1: Es 2:5: Ac 13:21. KISHON, Jg 4:7; 1Ki 18:40; Ps 83:9. KISS, Ps 2:12 K, the son that He may not Lu 22:48 you betray Son of man with a k.? Ro 16:16 Greet one another with a holy k. KISSED, 1Ki 19:18 has not k, him Lu 7:38; 15:20; Ac 20:37. KISSES, Pr 27:6 k. of a hater are KNEE(S), Ro 11:4 not bowed k. to Baal Php 2:10 name of Jesus every k. should bend Isa 45:23: Eze 7:17: Ro 14:11: Heb 12:12. KNOCKED, Ac 12:13 k. Rhoda came to KNOCKING, Mt 7:7: Re 3:20. KNOW, 1Sa 17:46 k. there exists a God Ps 83:18 people may k. that you whose name Jer 31:34 all k. me from least to greatest Eze 2:5 k. that a prophet happened to be in Eze 6:7 k. that I am Jehovah Joh 8:32 k. the truth and truth will set Joh 10:14 I k. my sheep and my sheep k. me Ro 8:28 we k. God makes all works co-operate 2Co 5:16 we k. no man according to flesh. De 4:39; Ps 20:6; Isa 43:10; 1Jo 3:2. KNOWING, Ge 3:5 k. good and bad. Da 11:32 people who are k. their God KNOWLEDGE. See also ACCURATE KNOWLEDGE. KNOWLEDGE, Pr 1:7 fear beginning of k. Pr 15:7 wise ones keep scattering k. about, Ec 9:10 nor k. nor wisdom in Sheol Isa 11:9 earth filled with k. of Jehovah Da 1:4 k., and discernment of what is known, Da 12:4 rove about and k, become abundant Ho 4:6 silenced because there is no k. Lu 11:52 you took away the key of k. Joh 17:3 means life their taking in k. of 1Ti 6:20 contradictions of falsely called k. Ge 2:9: Ps 19:2: Pr 1:29: 8:10: 9:9:10:14: 14:18; Isa 44:25; 53:11; Jer 3:15; Mal 2:7; Ro 11:33; 1Co 8:1; 2Pe 3:18. KNOWLEDGE, ACCURATE, Ro 1:28; 3:20. Eph 4:13 attain openess in faith and a. 1Ti 2:4 all men should come to an a. 2Ti 3:7 never come to an a. of truth. KNOWN. Mt 10:26 secret not become k. 1Co 13:12 even as I am accurately k. KNOW THAT I AM JEHOVAH, Ex 7:5: 14:4: 31:13; Isa 49:23; Eze 6:7; 7:4; 11:12; 12:20; 13:23; 14:3; 15:7; 16:62; 20:44; 22:16; 25:5; 26:6; 28:22; 34:27; 35:9; 37:6; 38:23; 39:7, 28. KORAH, Nu 16:1; 26:9-11; Jude 11. L LABAN, Ge 24:29; 29:5; 31:24, 48; 32:4.

LABBR(S), 1Co 15:58 I. is not in vain in 2Co 11:23 in I. more plentifully, Re 14:13 their I., go right with them. Joh 4:38; 1Co 3:8; 1Th 2:9; 3:5; 2Th 3:8. LABORED, Joh 4:38; 1Co 15:10.

LABORING, 1Co 16:16 co-operating and I.

LABOR PAINS, Isa 66:8 land brought forth with I. Jer 6:24 l. of a woman LACHISH, Jos 10:3; 2Ki 14:19; Jer 34:7. LACKING, Jas 1:5 anyone is I. in wisdom, LACK OF FAITH, Mr 6:6 at their I. Ro 4:20 he did not waver in a I. Ro 11:23 if they do not remain in their I., Heb 3:19 could not enter in because of L. Mt 13:58; Ro 3:3; 11:20; 1Ti 1:13. LAD, 18a 17:56; 20:22. LADDER, Ge 28:12 I, reaching heavens

LADY, 1Ki 11:19; 15:13; Jer 13:18; 29:2. LAID HOLD, Php 3:12 L. on by Christ LAKE, Re 19:20; 21:8 flery L. that burns LAKE OF FIRE, Re 20:14, 15. LAMB(S), Isa 40:11 collect the I. Lu 10:3 sending you as I. in among wolves. Joh 1:29 See, the L. of God that takes Joh 21:15 Feed my I. Isa 1:11; Jer 11:19; Re 5:6; 7:10. LAME, Isa 35:6 L will climb up Mal 1:8, 13; Mt 15:30; Heb 12:13. LAMECH, Ge 4:18; 5:25; 1Ch 1:3; Lu 3:36. LAMENT, Eze 32:18; Mic 2:4. LAMENTATION. Jer 31:15 In Ramah, I. and LAVISHING, Isa 46:6 I. gold from purse Jer 9:10, 20; Eze 27:32; Am 5:16; Mic 2:4. LAW(S), Ex 2:12 want to give you the L. LAMP(S), 28a 22:29 you are my l. Jehovah 1Ki 15:4 God gave him a l. his son Es 9:1 king S. l. came due to be performed, Ps 119:105 Your word is a l. Pr 6:23 the commandment is a 1., and Pr 13:9 L of the wicked ones extinguished. Mt 5:15 light a l., not under the basket, Mt 6:22 The l. of the body is the eye. Mt 25:1 ten virgins took their L. Lu 12:35 Let your I, be burning, Ps 18:28; Pr 21:4; Joh 5:35; Re 4:5. LAMPLIGHT, Re 22:5 no need of 1, nor do LAMPSTAND(S), Ex 25:31 a 1, of gold. 1Ch 28:15; Heb 9:2; Re 1:12, 13, 20; 2:1. LAND(S), Ge 13:15 I, I am going to give Ex 3:8 1. good and spacious, a 1. flowing Isa 66:8 Will a L be brought forth Da 11:41 into the L of the Decoration, Go 1:9; Le 26:34; Ps 88:12; 107:3; Eze 36:35; 39:27; Joe 2:3; Mt 19:29.
LAND DOWN BELOW, Eze 31:14; 32:18. LANDED ESTATES, Ps 49:11 1. by names. LAND OF CESSATION, Isa 38:11 see in L. LAND OF DELIGHT, Mal 3:12 become a L. LAND OF OBLIVION, Ps 88:12 in the L? LAND(S) OF THE LIVING, Ps 116:9 walk in I. Job 28:13; Ps 52:5; 142:5; Isa 38:11; 53:8. LANDOWNERS, Jos 24:11; Jg 9:2; 20:5. LANGUAGE(S), Ge 11:1 one 1. and one set Ge 11:7 Let us go down and confuse their 1. Da 7:14 and 1. should all serve him. Zep 3:9 give to peoples a pure 1., Zec 8:23 ten men out of all the L of Ac 2:6 heard them speaking in his own I. Ps 81:5; Isa 36:11; Jer 5:15; Eze 3:5, 6. LANGUISH, Jer 31:12 no more will they I. LANGUISHED. Ps 88:9 My eye has 1. LANGUISHING. Jer 31:25. soul Twit they 1. LAOUGERA, Col 2:1; 4:16; Re 1:11; 2:14. LAPS, Jg 7:5 one that 1. up some water LAST, las 44:6 Jehovah the first and 1. Mt 19:30 many that are first will be i. 1Co 15:26 I. enemy, death is to be destroyed. 1Co 15:45 I. Adam, a life-giving spirit Re 22:13 I am the first and the I., Mt 20:8, 16; Mr 9:35; 1Jo 2:18; Re 1:17. LAST DAY(S). Joh 6:54 resurrect at 1 .: 2Ti 3:1 L critical times will be here. Jas 5:3 fire is stored up in the 1. 2Pe 3:3 in the I. will come ridiculers Ne 8:18: Joh 11:24: 12:48. LASTING LIFE, Da 12:2 wake up, to I. LATE, Isa 46:13 salvation will not be L. LATER, Hag 2:9 glory of this L. house LAUD. Ps 6:5 In Sheol who will I. you? 1Ki 8:33: Ps 9:1: 44:8: 138:1. LAUGH, Ps 2:4 Sitting in the heavens I .; Ps 37:13 Jehovah himself will I. at him, Pr 1:26 I shall I. at your disaster, Ge 18:15: 21:6: Ps 59:8: Ec 3:4.

I LAUGHABLE, Hab 1:10 something I, to it, LAUGHED, Ac 2:13 different ones I. at LAUGHING. Lu 6:25 Woe, you who are I. LAUGHINGSTOCK, Job 12:4 1. to his fellow LAUGHTER, PS 126:2 mouth filled with I., Jer 20:7 I became an object of I, all day Jas 4:9 Let your I, be turned into mourning, As 4.9 Let your 1, be turned into mounting, Pr 14:13; Ee 2:2; 7:3; 10:19.
LAUMCHES, Pr 12:17 I. forth faithfulness Pr 14:25 deceitful one 1, forth mere lies. Pr 19:5 that 1, forth lies will not escape. LAUMDRYMAM, Isa 7:3; 36:2. LAUNDRYMEN. Mal 3:2 like the lye of 1. Ps 19:7 The I. of Jehovah is perfect, Ps 40:8 your I, is within my inward parts. Pr 6:20 not forsake the I. of your mother. Isa 2:3 out of Zion I, will go forth, Isa 24:5 bypassed the L. changed the Da 6:15 the 1. belonging to the Medes and Lu 16:16 The L. and the Prophets were until Lu 24:44 things written in the L of Moses Joh 10:34 Is it not written in your L. Ro 2:14 do by nature the thing of the L. Ro 4:15 where there is no I., neither Ro 7:2 discharged from the I. of husband Ro 7:12 on its part, the I. is holy, and Ro 7:22 I delight in the I. of God Ro 7:23 against the L of my mind Ro 8:2 free from the L of sin and death Ga 3:24 L, has become our tutor to Christ. Ga 6:2 fulfill the I. of the Christ Heb 10:1 L. has a shadow of the good Jas 2:8 carrying out the kingly I. Ne 9:13; Isa 8:16; Jer 31:33; Da 6:5; Mt 5:17; Ro 6:14; 10:4; 13:8; Ga 3:19. LAW-DEFYING, 2Pe 2:7; 3:17 I. people LaWFUL, Mr 12:14 it I. to pay tribute Lu 14:3 Is it I. on the sabbath to cure Lu 20:22 Is it I. for us to pay Caesar 1Co 6:12 All things are I.: but not all Mr 2:26; Ac 22:25; ICo 10:23; 2Co 12:4. LAWGIVER, Jas 4:12 One is I. and judge, LAWLESS, Lu 22:37 was reckoned with I. 2Th 2:8 the I. one will be revealed, Ac 2:23; 1Ti 1:9; 2Pe 2:8. LAWLESS DEEDS, Ro 4:7; Heb 10:17. LAWLESSNESS, Mt 13:41 collect out I., Mt 24:12 of the increasing of I. the love of 2Co 6:14 partner does righteousness and 1. 2Th 2:7 the mystery of this I. is already Heb 1:9 loved righteousness and hated I. Heo 1:9 loved rightcoursess and hated 1, 130 3:4 practicing 1, and so sin is 1. Mt 7:23; 23:28; Ro 6:19; 2Th 2:3. LAWSUITS, 1Co 6:7 1. with one another LAZARUS, Lu 16:20; Joh 11:1, 2; 12:1, LAZINESS, Pr 19:15 L. causes sleep Pr 31:27 the bread of L. she does not eat Ec 10:18 through I, beamwork sinks in LAZY, Pr 6:6 Go to the ant, you I. one; Pr 15:19 The way of the I. one is like a Pr 20:4 the I. one will not plow; Pr 26:15 The I. one has hidden his hand Pr 10:26; 13:4; 19:24; 21:25; 26:13. LEAD, Ps 31:3 sake of your name I. me. Ps 43:3 light and your truth I. me. Ps 143:10 I. me in the land of uprightness. Heb 13:7, 17 those taking the I. among you Ex 13:21; Pr 23:19; Isa 49:10; 1Co 9:5, LEADER(S), 1Sa 9:16 anoint him I. over 1 1Sa 25:30 commission you as 1, over Israel

2Sa 7:8 took you to become a I. over my | LEGAL RIGHT, Eze 21:27 he who has I. Isa 11:6 a little boy will be I, over them, Isa 55:4 given him as I. and commander Mt 23:10 Neither be called I., for your L. De 32:42; 1Ch 13:1; 2Ch 32:21. LEADING, De 32:12 Jehovah alone kept 1. Isa 3:12 those 1. you to wander, LEADS, Ps 23:3 He 1. me for his name's Pr 11:3 integrity of the upright L them, LEAGUED, 2Ki 12:20; 14:19. LEAH, Ge 29:23; Ru 4:11. LEAKING, Pr 27:15 L roof that drives LEAN, Pr 3:5 not I. upon own understanding Isa 17:4: Eze 34:20. LEANING, Ps 62:3 like a l. wall LEAP, Hab 3:6 He caused nations to I. Lu 6:23 Rejoice and L., for your reward LEARN, De 31:12 order that they may L. Isa 2:4 neither will they I, war any more. Mic 4:3 neither will they I, war any more. 1Co 14:35 If they want to I. let them ask 1Ti 5:13 they I. to be unoccupied, gadding De 4:10; Ps 119:73; 1Co 14:31; 1Ti 2:11. LEARNED, Ro 16:17 teaching which you I., Php 4:9 The things which you I, practice Heb 5:8 L obedience from things suffered, Pr 30:3; Joh 6:45; Php 4:11, 12; 2Ti 3:14. LEARNING, Pr 9:9 he will increase in I. Ac 26:24 Great I. is driving you into 2Ti 3:7 always I. and yet never able to LEAST, Jer 31:34 from the I. one to the Mt 25:40 I. of these my brothers, you did Lu 16:10 person faithful in what is L. Heb 8:11 they will all know me, from the I. Ge 24:55; Mt 5:19; Lu 12:26; 1Co 15:9. LEATHER, 2Ki 1:8 L belt girded about LEAVE, De 31:8 neither desert nor I. you Ps 27:10 father and mother did I. me Ps 37:28 not I. his loyal ones LEAVEN. See also SOUR DOUGH. LEAVEN, Mt 16:6 watch out for the L of Lu 13:21 I., which a woman took and mixed 1Co 5:7, 8 Clear away the old I., Ga 5:9 little I. ferments the whole lump, Mt 13:33; 16:12; Mr 8:15; Lu 12:1.

LEAVENED, Am 4:5 what is I. make

Ex 12:15; 34:25; Le 2:11; De 16:3; Ho 7:4.

LEAVES, Re 22:2; I. were for curing of

LEAVING, Pr 10:17 be that is I. reproof Isa 1:28 those I. Jehovah their finish. Da 11:30 to those I, the holy covenant. Pr 15:10; 28:13; Jer 17:13. LEBANON, De 3:25; Isa 35:2; Eze 17:3. LED, Isa 9:16 those I. on, are confused. Ro 8:14 all I. by spirit are God's sons. Mt 4:1; Lu 22:54; Ga 5:18.
LEECHES, Pr 30:15 l. have two daughters
LEFT, Isa 1:4 They l. Jehovah, turned Isa 54:7 For a moment I I. you but with Isa 62:4 No more will you be a woman I. Eze 9:9 Jehovah has I. the land Mt 19:29 Everyone that has I. father Ro 9:29 Unless Jehovah had I. a seed to us, LEFT ENTIRELY, Ps 37:25 not righteous I., LEFT OVER, Pr 2:21 blameless will be L. LEGAL CASE, Pr 25:8 conduct I. hastily, Isa 34:8 retributions for the I. over Zion. Mic 6:2 Jehovah has a 1. with his people 2Sa 15:4; Ps 43:1; Pr 18:17; Ho 4:1: 12:2. LEGAL CLAIM, Ps 140:12 I, of the afflicted LEGALLY ESTABLISHED, Heb 8:6 covenant I. LEGALLY ESTABLISHING, Php 1:7 I. good LEGAL REQUIREMENTS, Lu 1:6 1. of Jehovah Heb 9:10 They were I. pertaining to flesh

LEGS, Joh 19:31-33 not break his I. LEISURE, Ge 33:14 journey at my L. LEND, Lu 6:35 1, without interest. Ex 22:25: De 28:44. LENDER, Isa 24:2 same for L as for the LENDING, Ps 37:26 All day long he is I .. Pr 22:7 servant to the man doing I. Ps 112:5; Pr 19:17. LENGTHEN, Isa 54:2 L. your tent cords, LEOPARD(S), Jer 13:23 a l. its spots? Ca 4.8; Isa 11:6; Da 7:6; Re 13:2, LEPER(S), Mt 11:5; 26:6; Lu 4:27. LEPROSY, Nu 12:10 Miriam struck with I. Le 13:2; De 24:8; 2Ki 5:3, 27; Lu 5:12. LESS, Heb 7:7 L is blessed by greater. LESSER ONE, Mt 11:11 a L in the kingdom Lu 9:48 conducts himself as a L is great. LETTER(S), 2Ki 19:14 took the L and 2Co 3:1 need 1. of recommendation to you Egg 4:7; 7:11; Jer 29:29; Ac 23:25. LEVELED, Lu 3:5 every hill 1. down LEVELING INSTRUMENT, 2Ki 21:13. Isa 28:17 and righteousness the L. LEVI, Ge 29:34 His name was L. Ex 32:26 all the sons of L. gathering De 10:9 L, has no share and inheritance Mal 3:3 he must cleanse the sons of L .: Ga 35:23; Nu 18:21; Ps 135:20; Re 7:7. LEVIATHAN, 1sa 27:1 L., the serpent, Job 41:1; Ps 74:14; 104:26. LEVITES, Nu 3:12 the L. become mine. Nu 8:19 L. as given ones to Aaron Nu 35:6 to the L.: six cities of refuge, Nu 3:41; 1ch 15:2, 16; 2ch 23:7.

LIABLLITY, 1ki 8:31 bring him under I.

LIABLE, Mt 5:22 fool! be I. to Gehenna Mt 26:66 He is I. to death Ro 3:19 become L to God for punishment LIAR(S), Joh 8:44 Devil is a L and Ro 3.4 God be true, though every man a L. 1Jo 1:10 not sinned, we are making him a L. 1Jo 5:10 person not in God made him a L. Lio 5:10 person not in God made him a 1. Pr 30:6; Ijo 2:4, 2:2; 4:20; Re 21:8. LIBATION, Isa 30:1 pour a 1., but not LIBERAL 2:Co 8:20 1. contribution to LIBERALITY, Ro 12:8 distributes, with 1.; LIBERTY, Le 25:10 proclaim 1. in the land Isa 61:1 proclaim 1. to those captive Jer 34:17 proclaim a I. to the sword Eze 46:17 peccaim a I. to the sword Eze 46:17 become his until the year of I.; LIBYA. Ac 2:10 the parts of I. which LIBYANS, Da 11:43 L. will be at his steps LIE(S), Nu 23:19 God is not to tell I. Pr 6:19 a false witness launches forth L. Pr 14:5 A faithful witness will not I., Isa 28:15 we have made a l. our refuge Da 11:27 at one table a l. they will keep Joh 8:44 he is a liar and father of the L. Ro 1:25 exchanged the truth for the I. 2Th 2:11 they may get to believing the I .. Heb 6:18 it is impossible for God to L., Jg 16:10; Ps 89:35; Hab 2:3; Zep 3:13; 1Ti 4:2; Re 21:27; 22:15.
LIE DOWN, Ex 22:16; De 22:25; 2Sa 11:4. LIES DOWN, De 27:21 cursed who I, with beast LIFE('S), Ge 2:7 breath of L and man Ge 3:22 take fruit of the tree of L. De 28:66 not be sure of your I. 1Sa 25:29 wrapped in the bag of 1. Ps 36:9 with you is source of 1.; Da 12:2 wake up, these to lasting I. and Jon 2:6 out of the pit you bring up my 1. Joh 3:16 not be destroyed but have I.

Joh 5:26 Father has in himself L. Joh 11:25 I am the resurrection and the I. Joh 11:25 though he dies, will come to I. Joh 14:6 I am the way truth and the I. Joh 17:3 This means everlasting I., taking in Ro 6:23 gift God gives is everlasting I. 1Jo 1:2 l. was made manifest, we have seen Re 2:10 I will give you the crown of I. Re 20:15 not found written in the book of L. Re 22:14 authority to go to the trees of L. Re 22:17 anyone that wishes take I. water De 30:15: Ps 27:1: Pr 15:24: 22:4: Mal 2:5: Joh 5:24; Jas 1:12; 1Pe 3:10; Re 7:17. LIFE-GIVING, 1Co 15:45 last Adam a L. LIFELESS, Jer 25:37 abiding places L. LIFE'S DURATION, Job 11:17; Ps 39:5. LIFE'S MOISTURE, Ps 32:4 My I. has been LIFE SPAN, Mt 6:27; Lu 12:25. LIFETIME, Ps 30:5 good will is for a l. Lu 16:25 in full good things in your l., LIFT, isa 14:13 Above stars I shall I. my LIFTED, Isa 2:2 I. up above the hills, LIFTED, Isa 2:2 I. up above the hills, LIGAMENTS, Col 2:19 joined by II. Joh 8:47 He that is from God I. to the John 18:37 on the side of the truth I. to Fig. 119:105 Your word is a l. to my roadway.

ITTLE, PT 15:16 Better is a l. in the fig. 12:10 here a l., there a l. Pr 4:18 bright I. that is getting lighter Isa 42:6 as a I. of the nations, Isa 60:1 Arise, shed forth I., for your I. Mt 5:16 let your I. shine before mankind, Joh 3:19 loved the darkness rather than L., Joh 8:12 I am the I. of the world. 2Co 11:14 himself into an angel of L. 1Ti 6:16 who dwells in unapproachable I., Jas 1:17 the Father of the celestial I., 1Pe 2:9 darkness into his wonderful I. Tre 2:3 darkness mio his wonderful 1. Ge 1:3: Zec 14:6; 1Jo 1:5, 7; Re 22:5. LIGHTED, Re 18:1 I. up from his glory. Ps 77:18; 97:4; Re 21:23 LIGHTER, Pr 4:18 light getting I. and I. LIGHTNING(S), Job 38:35 you send I. Ps 97:4 His I. lighted up the land; Mt 24:27 l. comes out of eastern parts Lu 10:18 Satan fallen like l. from heaven. Re 11:19 occurred I. and voices and hall. Ex 20:18; Job 37:3; Na 2:4; Re 4:5; 8:5. LIKEN, Isa 40:18 to whom can you I. God LIKENESS, Ge 1:26 make man to our I., Ro 6:5 united in the I. of his death, Php 2:7 came to be in the 1. of men. Isa 40:18; Ba 10:16; Ro 8:3. LIMIT, Job 14:13 set a time I. for me Job 34:36 Job tested to the I. LIMPING, 1Ki 18:21 I. upon two opinions Mic 4:7 make her that was I. a remnant, LINE. See also MEASURING LINE. LINE, Pr 11:19 in 1. for life, 2Sa 8:2; Isa 28:10; Jer 31:39. LINEN, Eze 9:2 one man clothed in I., Re 19:8 L stands for the righteous acts Le 16:4; De 22:11; Da 12:6, 7; Re 19:14. LINE OF THOUGHT, 10: 1:10 united in I. LION(S), Pr 28:1 righteous are like a I. Isa 11:7 I. will ent straw like the bull. Isa 35:9 no I. will prove to be there, Heb 11:33 stopped the mouths of 1., Pe 5:8 Devil, walks about like roaring 1., Re 5:5 the L. that is of the tribe of Judah, Jg 14:9; 1Sa 17:36; Ps 91:13; Da 6:27; Joe 1:6; Mic 5:8; Zep 3:3; Re 13:2. LIP(S), Pr 10:21 1. of the righteous Pr 15:7 I, of wise keep scattering knowledge Isa 6:5 Woo a man unclean in I. I am Ho 14:2 offer the bulls of our I. Mal 2:7 L of a priest should keep knowledge.

Mt 15:8 people honors me with their 1., Heb 13:15 sacrifice the fruit of I, which 1Pe 3:10 his I, from speaking deception, Job 2:10; Ps 31:18; 106:33; Isa 30:27. LIQUIFIED, Eze 22:21, 22; 24:11. LIQUOR, INTOXICATING, Le 10:9; Nu 6:3; Jg 13:4: Ps 69:12; Pr 20:1; Isa 28:7. LIST, 1Ti 5:9 a widow be put on the 1. LISTEN, Pr 1:5 A wise person will I. Isa 55:3 L., and your soul will keep alive, Mt 17:5 my Son, the Beloved I. to him. Joh 8:47 you do not I., because you are not Joh 9:31 God does not I. to sinners, Ac 3:23 any soil that does not 1. to that De 4:30; 8:20; 1K1 20:36; Ps 34:11; Jer 11:3; Hag 1:12; Mt 11:15; Ac 4:19. LISTENED, Jg 2:20 not 1. to my voice. Ge 3:17; Ps 81:11; Pr 13:1.

LISTENING, Mr 12:37 crowd was I. to him
Job 34:34; Ps 69:33; Pr 8:34; Mal 3:16. Joh 8:47 He that is from God I. to the Joh 18:37 on the side of the truth I. to my LITTLE, Pr 15:16 Better is a I. in the fear Isa 28:10 here a l., there a l. Isa 60:22 l. one will become a thousand, Da 11:34 will be helped with a l. help; 1Ti 4:8 bodily training is beneficial a I., Heb 2:9 Jesus, a l. lower than angels, Ps 8:5; 37:16; 1Co 5:6; 1Tl 5:23; Jas 3:5. LITILE FLOCK, Lu 12:32 Have no fear, L, LIVE, De 19:4 manslayer dee there to k: Mt 4:4 Man must I., not on bread alone, Joh 6:51 eats of this bread he will I. forever Ro 1:17 righteous will 1, by faith Ro 10:5 righteousness of the Law will 1, by Ge 3:22; Ex 33:20; Job 14:14; Ro 8:13. LIVER, Ex 29:13; Pr 7:23; Eze 21:21. LIVES, Ro 6:10 life he I., he I. with Ro 14:7 none of us 1. to himself only, Re 15:7 God, who I, forever and ever, LIVESTOCK, Ex 9:3 hand is upon your 1. De 3:19 I know you have a great deal of 1. Isa 30:23 Your I. will graze in a spacious LIVING, De 5:26 heard voice of the I. God Job 33:30 enlightened with light of those I. Ps 69:28 of the book of the I. Ec 9:5 I, are conscious that they will die: Jer 2:13 me, the source of I. water, Mt 22:32 He is the God of the 1. Joh 4:10 he would have given you I. water. Ac 10:42 judge of the I. and the dead. Ro 6:11 I, with reference to God by Christ 1Th 4:15 we the I. who survive to the 1Ti 3:15 the congregation of the I. God. Heb 10:31 fall into the hands of the I. God. 1Pe 1:3 gave us a new birth to a L hope 1Pe 2:5 you as I. stones are being built Re 1:18 look! I am I. forever and ever, Le 11;2; Ps 145:16; Isa 38:19; Eze 18:32; Da 6:26; Zec 14:8; Lu 15:12; 1Th 4:17. LOAD(S), De 1:12 How can I carry the I. Mt 11:30 yoke is kindly my 1, is light Mt 23:4 They bind up heavy I, and put Ga 6:5 each one carry his own 1. Ex 23:5; Nu 11:11; Ps 38:4; Isa 10:27. LOADED, 2Ti 3:6 women 1. down with sins, LOAF, Mt 26:26 took a L and broke it 1Co 10:17 one I., partaking of that one I. 1Co 11:26 as often as you eat this I. LOAFING, Ho 7:14 they kept I. about LOANS, Pr 22:26 who go security for I. LOATHE, Le 11:13; De 7:26. LOATHED, Ps 22:24 nor I, the affliction

LOATHESOME, Le 11:10, 11, 43; 20:25. LOAVES, Mt 16:12 leaven of the I., but Lu 9:13 nothing more than five I, and two LOAVES OF PRESENTATION, Mt 12:4. LOCAL COURTS, Mt 10:17; Mr 13:9. LOCKED, Lu 13:25 householder I. the door Lu 11:7; Joh 20:19, 26; Ac 5:23. LOCUST(S), Ex 10:4 I am bringing I. Pr 30:27 the I. have no king, De 28:38; Joe 1:4; 2:25; Mt 3:4; Re 9:3. LODGES, Pr 15:31 I. right in among wise LOFTINESS, Isa 2:11 I. of men must bow LOFTY, Pr 6:17 I. eyes, a false tongue, Pr 18:12 the heart of a man is I., and Isa 57:15 High and L. One, whose name Lu 16:15 what is I. among men is disgusting Ro 12:16 do not be minding I. things, but 2Co 10:5 we are overturning every I. thing 20 10.3 we are overdaming every things 78 13:11; Pr 30:13; Eze 17:22; Ro 11:20. L0616AL, Lu 1:3 write them in 1. order L0616ALLy, Ac 9:22 he proved 1. that L01N COVERINGS, Ge 3:7 make 1. for themselves L01NS, Eph 6:14 1. girded with truth, Ge 35:11; Lu 12:35. LOIS, 2Ti 1:5 your grandmother L. and LOITER, Ro 12:11 Do not 1. at business LONG AGO, Pr 22:28; Isa 44:7; Jer 28:8. LONG FOR, Ps 45:11 L. your prettiness, LONGING, Ro 1:11; 2TI 1:4; IPE 2:2. LONGINGLY, Ps 37:7 And wait I. for him. LONG-SUFFERING, Ro 9:22 God much 1. 1Co 13:4 Love is I. and obliging. Love is 1Th 5:14 support the weak, be I. toward all. 2Tl 4:2 exhort, with all I. and teaching. Ro 2:4; Ga 5:22; Eph 4:2; Col 3:12. LOOK, Ps 27:4 One thing is what I I. for Ps 94:9 One forming the eye, can he not 1.? Isa 51:1 L. to the rock from which hewn Heb 12:2 I. intently at the Agent Jesus. Isa 17:7; Zec 12:10; 1Co 1:22; Re 18:9. LOOKING, Ps 37:25 I. for bread Mt 14:19 i. to heaven, he said a blessing Ps 9:12; Pr 1:28; Isa 26:9; Jas 1:23. L00K0UT(S), Isa 21:6 Go, post a l. that Mic 7:7 for Jehovah I keep on the l. LOOKS, Lu 9:62 hand to a plow and I. LOOSE CONDUCT, Pr 10:23: Ga 5:19. 1Pe 4:3 proceeded in deeds of I., LOOSED, Mt 18:18 will be I. in heaven Re 1:5 L us from our sins by LOPPED, Ro 11:22 you will be I. off. LORD(S), De 10:17 Jehovah is L. of 1 .. Ps 110:1 utterance of Jehovah to my L. is: Mal 3:1 the L., whom you people are Mt 7:22 L., L., did we not prophesy in your Mt 20:25 rulers of the nations L it over Joh 20:18 I have seen the L.! Joh 20:28 My L. and my God! 1Co 7:39 free to be married only in the L. 1Co 8:5 there are many gods and many I., Eph 4:5 one L., one faith, one baptism; 1Ti 6:15 L. of those who rule as I., 1Pe 3:6 as Sarah Abraham, calling him I. Ps 136.3; Mt 11:25; Ac 17:24; 105 11:20; 2TI 2:24; Jas 2:1; 1Pc 2:13; Rc 1:10. LGRDSHP(S), 2Pc 2:10 down on I. Eph 1:21; Col 1:16; Jude 8. LOSE, Mt 10:39; Lu 9:24 L soul LOSS, Isa 47:9 L of children and 1Co 3:15 he will suffer I, but he himself Php 3:7 these I considered I on account LGST, Ps 119:176 like a I sheep. Lu 15:24 my son was I. but has Lu 19:10 seek and to save what was L.

Eze 34:4; Mt 15:24; Joh 18:9. LOT(S), Es 3:7 cast Pur, that is, the L., Da 12:13 you will stand up for your I. at Lu 17:28 as in the days of L.: they were Joh 19:24 upon my apparel cast I. Ac 13:19 distributed the land to them by I. 2Pe 2:7 he delivered righteous L., Ge 11:27; 19:29; Pr 18:18; Ac 1:26. LOUNGE, Ge 49:4: 1Ch 5:1: Job 17:13. LOVABLE, Pr 5:19 a I. hind and charming Php 4:8 whatever things are L, whatever LOVE, Ge 24:67 fell in I. with her Le 19:18 I. your fellow as yourself. 2Sa 1:26 more than the I. from women Mt 22:37 You must I. Jehovah your God Mt 24:12 1. of the greater number will cool Joh 15:13 No one has I. greater than this, Ro 8:39 to separate us from God's L that Ro 13:10 I, is the law's fulfillment. 1Co 13:4 L. is not jealous, does not brag. 1Co 13:13 but the greatest of these is L. 1Co 16:14 Let all affairs take place with I. Col 3:14 l. is a perfect bond of union Tit 2:4 recall women to I. their husbands 1Pe 4:8 I. covers a multitude of sins. 1Jo 4:8 God is 1. 1Jo 4:18 There is no fear in I. 1Jo 5:3 I. of God means observe his Re 12:11 not I. their souls face of death. Ec 3:8; Ca 8:6; Mic 6:8; Joh 13:34; 1Co 13:1-4, 8; Col 2:2; 1Ti 1:5; Re 2:4. LOVED, De 23:5 because your God I. you Ps 78:68 Mount Zion, which he I. Jer 5:31 my people I. it that way: Joh 3:16 God I. the world so much that Ro 8:37 victorious through him that I. us. Ro 9:13 I I. Jacob, but I hated Esau, Heb 1:9 You I. righteousness and hated Joh 11:5; 12:43; 13:23; 2T1 4:8; 1Jo 4:10. LOVELINESS, Es 1:11 show her I. to princes LOVER(S), 2Ch 20:7 Abraham, your 1. Ps 33:5 He is a 1. of righteousness Pr 12:1 l. of discipline is l. of knowledge. Ho 8:9 in Ephraim's case, they hired L. 2Ti 3:4 L of pleasures than L of God Ec 5:10; Jer 20:4; Ho 2:7; Mic 3:2. LOVES, 2Co 9:7 God I. a cheerful giver. LOVING, De 7:8 because of Jehovah's 1, you Ps 119:165 peace to those I. Ps 145:20 guarding all those I, him, Col 3:19 husbands, keep on I. your wives 1Jo 2:15 Do not be I. the world or things LOVING-KINDNESS(ES), Ex 20:6 exercising 1. Ex 34:6 Jehovah abundant in I. and truth, Ps 107:8 thanks to Jehovah for his I. Isa 54:10 my I. will not be removed from Ho 6:6 in I. I have taken delight and not Ac 13:34 give you the I. to David Rs 13:5; 40:10; 92:2; 141:5; Pr 3:3; 11:17; Isa 16:5; La 3:22; Ho 12:6.

LOW, Eze 17:14 kingdom might become L. Eze 21:26 bring I. even the high one Mal 2:9 make you to be despised and I. LOWLINESS, Php 2:3 with 1. of mind Ac 20:19; Eph 4:2; Col 3:12.
LOWLY, Ps 41:1 consideration toward L. Zep 3:12 a people humble and I., Mt 11:29 I am I. in heart, Ro 12:16 be led along with the I. things. Pr 16:19; Eze 29:14; 2Co 10:1.

LOW PLAIN, Joe 3:2 I. of Jehoshaphat;

Joe 3:14 crowds are in the I. of decision, Jos 10:12; Jg 5:15; 2Ch 20:26; Job 39:21. LOYAL, Ps 16:10 not L one to see the pit

Jer 3:12 I am I. is utterance of Jehovah Mic 7:2 1. one has perished from earth De 33:8; 1Sa 2:9; Ps 149:1; Ac 2:27; 13:35; 1Th 2:10; Heb 7:26; Re 15:4. LOYAL ONES, Ps 37:28 not leave his I. Ps 50:5 Gather to me my 1. Ps 97:10 guarding souls of his L. Ps 116:15 Precious is the death of his I. Pr 2:8 guard the way of his 1. Ps 31:23; 145:10; 149:1, 9. LOYALTY, 2Sa 22:26 will act in L. Lu 1:75 sacred service with L. and Eph 4:24 according to God's will and I. LUCIFER. See SHINING ONE. LUGGAGE, 18a 10:22; Eze 12:3, 7. LUKE, Col 4:14; 2Ti 4:11. LUKEWARM, Re 3:16 because you are I. LUMINARIES, Ge 1:14-16; Eze 32:8. LUMINARY, Ps 74:16 prepared the 1. LUMP, Ro 9:21 make from the same I. one 1Co 5:7 that you may be a new I., free from Ga 5:9 A little leaven ferments the whole I. LUNAR MONTH, 1Ki 6:37; 8:2; Ezr 6:15. LURCH, 2Co 4:9 but not left in the 1.; LURE, Jg 2:3 their gods will 1. you LUST. See also COVETOUSNESS, DESIRE(S). LUST, 2Pe 1:4 corruption through L. LUSTER. Ps 89:44 cease from his 1., LUSIEM, FS 89:44 cease ITOM MIS L., LUSTROUS, PT 6:25 take with her L eyes LUXURIATE, No 9:25 to L. in goodness LUXURIBUS, 2Pe 2:13 consider L IVing LUXURY, Pr 19:10 L. is not fitting for LUTIEM CONTROL OF THE PROPERTY OF LYING, Pr 19:22 is better than a I. man Col 3:9 Do not be 1. to one another. 2Th 2:9 of Satan with I. signs and portents Isa 56:10; Eze 13:6. M MACEDONIA, Ac 16:9 Step over into M. Ac 20:1; 1Co 16:5; 2Co 8:1; 1Th 1:7; 4:10.

MACHINATIONS, Eph 6:11 m. of the Devil

MAD, Joh 10:20 He has a demon and is m. 1Co 14:23 unbelievers say you are m.?

100 18:23 uncellevers say you are m.? 2Pe 2:16 hindered the prophet's m. course MADDENED, Ho 9:7 m. on account of your MADE FUN 0F, Mt 27:29; Lu 18:32. MADLY, Jer 46:9; Na 2:4. MADMAN, 2Co 11:23 I reply like a m. MADNESS, Ac 26:24 driving you into m. 2TI 3:9 their m. will be plain Ec 1:17:21:2; 7:25; 9:3; 10:13; Ln 6:11. MAGGOT(5), Job 7:5 flesh clothed with m. Job 25:6 man who is a m. Mr 9:48 where their m. does not die and Ex 16:24; Job 17:14; 24:20; Isa 14:11.

MAGIC, Isa 2:6 practicers of m. like Philistines MAGIC-PRACTICING PRIESTS, Ge 41:8; Ex 7:11; 9:11; Da 1:20; 2:2; 4:7. MAGISTRATE(S), Ezr 7:25; Ac 16:20, 22, 38. MAGNIFICENCE, Ac 19:27 her m. is about 2Pe 1:16 become eyewitnesses of his m. MAGNIFICENT, Ac 2:11 speaking m. things MAGNIFIED, Ps 40:16 May Jehovah be m. Ps 138:2 m. your saying above your name. Php 1:20 Christ will be m. by means of Ps 35:27: 41:9: 70:4; Mal 1:5; Ac 19:17. MAGNIFIES, Lu 1:46 My soul m. Jehovah, MAGNIFY, Ps 34:3 0 m. Jehovah with me, Eze 38:23 I shall m. and sanctify myself Da 11:36 king m. himself above every god Job 36:24; Ps 69:30; Isa 10:15; 42:21.

MAGOG, Eze 38:2 set face against Gog of M. Eze 39:6 I will send fire upon M. and Re 20:8 Gog and M., to gather them together MAHER-SHALAL-HASH-BAZ, Isa 8:1, 3. MAIDEN. Isa 7:14 m. become pregnant, MAIDSERVANT(S), Ge 16:1 Sarai had m. Ge 12:16; Ru 2:13; Ps 123:2; Pr 30:23. MAIMED, Ex 22:10: Mt 18:8. MAINTAINING, Tit 3:8 on m. fine works. MAINTENANCE, Ge 34:29; Nu 31:9; Ps 49:6. MAJESTIC, 1Sa 4:8 hand of this m. God Ps 8:1 Jehovah how m. your name is in Ps 76:4 You are more m. than mountains Isa 33:21 the M. One, Jehovah Isa 42:21 magnify the law and make it m. Mic 2.8 strip off the m. ornament Jg 5:13; Ps 16:3; 136:18. MALESTIC ONES, Jer 25:34-36 m. of flock! MAJESTIC VALUE, Zee 11:13 treasury m. MAJESTY, Da 5:18 gave Nebuchadnezzar m. Heb 1:3 right hand of the m. in lofty Heb 8:1 of the throne of m. in the heavens Jude 25 to God be glory, m. might Da 4:36; Zec 11:3. MAJORITY, 2Co 2:6 rebuke given by m. is MAKE FRUITFUL, Ge 17:6 will m. you MAKER, Job 32:22 my M. would carry me Isa 51:13 you should forget Jehovah your M., Ps 95:6; Pr 14:31; 22:2; Isa 17:7. MAKE SURE, Php 1:10 m. of the more 1Th 5:21 M. of all things; hold fast to MAKING AN ESTIMATE, Pr 21:2 Jehovah m. Pr 24:12 m. of hearts MALADIES, Ps 103:3 healing your m. MALADY, Ex 15:26; 2Ch 21:15. Pr 18:14 man can put up with his m. MALE(S), Ge 1:27 m. and female created Eze 16:17 images of a m. and Ro 1:27 m. with m., left natural use of MALE CHILD, Isa 66:7 deliverance to a m. Re 12:13 woman gave birth to the m. MALEDICTION, De 11:26; Pr 26:2. MALE GOAT, Le 9:3 m. for a sin offering MALE ORGAN, Isa 57:8 The m. you beheld. MALICIOUS, Eph 4:31 Let all m. bitterness MALIGNANT, De 28:35; Job 2:7; Eze 28:24. MALTREAT, Eze 18:7 no man would he m.; Ex 22:21; Jer 22:3; Eze 45:8. MALTREATED, Eze 18:12 poor he has m.; Eze 22:7 Fatherless boy and widow they m. Eze 22:29 afflicted and poor one they m., MALTREATING, Pr 19:26; Isa 49:26. MAMRE, Ge 13:18; 23:17; 35:27; 50:13. MAN. See also ABLE-BODIED MAN, EARTHLING MAN, HUSBAND(S), MANKIND, MIGHTY MAN, MORTAL MAN. MAN, Ge 2:7 God proceeded to form the m. Job 34:15 m. will return to the very dust Jer 10:23 not to m. to direct his step. Jer 17:5 Cursed m. who puts his trust in m. Mt 4:4 M. must live, not on bread alone, Ro 5:12 through one m. sin entered into Ro 7:22 according to the m. I am within 1Co 15:47 The first m. is out of the earth 2Co 4:16 m. inside is being renewed 2Co 5:16 know no m. according to the flesh. Eph 3:16 mighty in the m. you are inside Eph 4:13 all attain to a full-grown m., Ge 6:9; Ex 33:20; Ps 118:6; 144:4; 146:3; Isa 2:22; 51:12; Eph 3:16; Php 2:8. MANASSEH, Ge 41:51; 48:13; 2Ki 21:16-18. MANDATE, 1Ti 1:5 objective m. is love 1Ti 1:18 This m. I commit to you, Timothy,

MANGER, Pr 14:4 are no cattle the m. is | MARROW, Heb 4:12 dividing joints and m. Lu 2:7, 12, 16, MANIFEST, Lu S:17 will not become m., Joh 17:6 I have made your name m. Ro 1:19 what may be known about God is m. 1Co 3:13 each one's work will become m., Col 1:26 sacred secret m. to holy ones, Col 3:4 When Christ is made m., then 1Jo 1:2 life was made m., and we have seen 1Jo 3:2 not been made m, what we shall be. Joh 3:21: Ro 3:21: 1Co 4:5: Ga 5:19: 1Ti 3:16: 1Pe 5:4: 1Jo 3:8: Re 15:4. MANIFESTATION, 2Th 2:8 by the m. of his 1Ti 6:14 until the m. of our Lord Jesus 2Ti 4:1 judge the living by his m. 1Co 12:7; 2Ti 1:10; 4:8; Tit 2:13. MANIFESTED, Joh 21:1 Jesus m. himself Tit 2:11 undeserved kindness has been m. Heb 9:26 has m. himself once for all time MANIFOLD, Job 11:6 things of wisdom are m. MANKIND, Pr 15:11; Ec 3:10. MANNA, Ex 16:31 call its name m. Ex 16:35 sons of Israel ate m. forty years Joh 6:49 ate the m. and yet died. Heb 9:4 having the m. and the rod of Aaron Re 2:17 I will give some of the hidden m., Jos 5:12; Ne 9:20; Ps 78:24. MANNER, Ps 110:4 priest to the m. of Ac 1:11 will come in the same m. as Ga 4:23 girl born in the m. of flesh. Php 1:27 behave in a m. worthy of the good 1Ti 3:12 presiding in a fine m. over 1Pe 3:1 In like m., you wives, be in MANNER OF LIFE, Ac 26:4 m. from youth MANOAH, Jg 13:2, 8, 21 M. and his wife MAN OF GOD, 2Ki 23:16; Ezr 3:2; 1Ti 6:11. MAN OF LAWLESSNESS, 2Th 2:3 the m. gets MANSLAYER, Nu 35:11 refuge for m. who strikes De 19:4 the case of the m. Joh 8:44 That one was a m. when he began. 1Jo 3:15 hates his brother is a m., Nu 35:6, 25; De 4:42; Jos 20:3, 5. MANTLE, Isa 61:3 m, of praise instead MANUFACTURE, De 27:15 statue, the m. MANUFACTURES, Isa 45:16 m. of idol MANURE, Ps 83:10; Jer 25:33; Lu 13:8. MANY, Mt 22:14 m. invited, few chosen. MAP, Jos 18:4 m. it out in accord with MARAUDER, 1Sa 30:8; 1K1 11:24; Ps 18:29. MARCH, Jos 6:3 m. round the city once. MARCHED, Ps 68:7 m. through the desert MARCHING, Hab 3:12 m. through the earth. MARINERS, Eze 27:9, 27, 29; Jon 1:5. MARK, Eze 9:4 put a m, on the foreheads Re 13:17 sell except a person having the m .. Re 20:4 had not received the m. upon their Re 14:9, 11.

MARKET, 1Co 10:25 sold in a meat m.

MARKET PLACE(S), Mt 11:16: Ac 16:19.

Ac 17:17 worshiped God in the m. MARRIAGE(S), Mt 22:2 a king made a m. Lu 20:35 neither marry nor are given in m. Joh 2:1 a m. celebration took place in Cana 2Co 11:2 promised you in m. to one husband Heb 13:4 Let m. be honorable among all, Re 19:9 evening meal of the Lamb's m. Ge 34:9; Jos 23:12; Lu 17:27; 160 7:38. MARRIAGE ALLIANCE, De 7:3; 18a 18:23. MARRIAGE DUE, Ex 21:10 m. are not to be MARRIAGE MONEY, Ge 34:12; 18a 18:25. MARRIED, Lu 14:20 I just m. a wife and Ro 7:2 a m. woman is bound by law to her 1Co 7:33 the m. man is anxious for the 1Co 7:39 free to be m. only in the Lord.

MARRY, Mt 22:30 resurrection neither m. 1T1 4:3 forbidding to m., commanding to 100 7:9, 28, 36; 1T1 5:14.

MARRYING, Mt 24:38 m. and giving in
MARSH MALLOW, Job 6:6 slimy juice of m. MARTHA, Lu 10:41; Joh 11:39; 12:2. MARVEL(S), Ex 15:11 the One doing M. Ps 88:10 for dead will you do a m.? Lu 4:22 they all began to m. at MARVELED, Lu 2:18; Ac 7:31. MARVELOUS, Ps 89:5 laud your m. act Da 11:36 against the God he will speak m. Job 10:16; Ps 77:11; Mt 21:42. MARVELOUSLY, Ps 78:12 he had done m. MARY 1., Lu 1:27 the virgin was M. Mt 1:16; 13:55; Mr 6:3; Lu 2:19, 34. MARY 2., Joh 20:1 M. Magdalene came to Mt 27:56; Mr 16:1; Lu 8:2; 24:10. MARY 3., Mt 27:56 M. mother of James Mr 15:47; 16:1; Lu 24:10; Joh 19:25.

MARY 4., Ro 16:6 M. performed labors

MARY 5., Lu 10:42 M. chose the good

Lu 10:39; Joh 11:1; 12:3.

MARY 6., Ac 12:12 M. the mother of Mark MASSACRE, Jer 50:21, 27, MASSAGE(S), Es 2:3, 9, 12. MASSED, Ac 4:26 rulers m. against Jehovah MASSING, Lu 11:29 crowds were m. MASTER(S), Mt 6:24 can slave for two m .; Mt 10:24 nor a slave above his m, Mt 25:21 Enter into the joy of your m. Ro 6:9 death is m. no more Ro 6:14 sin must not be m. over you, Ro 14:4 To his own m. he stands or falls. Col 4:1 you also have a M. in heaven.
Ps 123:2; Isa 26:13; Mal 1:6; Mt 9:38;
Lu 12:45; Eph 6:9; Col 3:22; Re 14:3. MASTERY, Ge 4:7 get the m. over it. Ac 19:16 got m. of one after the other MATCH, 1Sa 17:9 I am a m. for him MATERIAL POSSESSIONS, Ec 5:19: 6:2. MATTER(S), De 19:15 the m. should stand Pr 18:13 replying to a m. before he hears Ec 12:13 The conclusion of the m., is: Mt 23:23 disregarded the weightier m. of 1Co 6:2 are you unfit to try trivial m.? De 17:8; Pr 11:13; Ec 10:20; Ac 25:20. MATTHEW, Mt 9:9; 10:3; Lu 6:15; Ac 1:13. MATURE, 1Co 2:6 wisdom among m. Php 3:15 as many as are m., be of Heb 5:14 solid food belongs to m. people. MATURITY, Heb 6:1 let us press on to m. MEAL(S), Mt 23:6 prominent place at m. Heb 12:16 Esau, who in exchange for one m. 1Sa 20:24; Ac 2:46. MEANING, Mr 7:14; 8:21; Lu 8:10. MEANS, Heb 2:14 m. to cause death, the MEANS OF LIFE, 1Jo 2:16 display one's m. MEANS OF MAINTENANCE, Ps 49:6: 62:10, MEASURE(S), 2Sa 8:2 m. two lines to death Mt 7:2 m. you are measuring Lu 6:38 fine m., pressed down, overflowing. Lu 12:42 m. of food at the proper time? 2Co 10:2 taking bold m. against some 1Th 2:16 always fill the m. of their sins. Isa 65:7; Zec 2:2; Ro 12:3; Eph 4:16. MEASURING LINE, Ps 19:4. 2Ki 21:13 m. to Samaria Isa 28:10 m. upon m. Isa 28:17 will make justice the m. MEDDLER(S), 1Ti 5:13 m. in other MEDDLING, 2Th 3:11 m. with what does MEDIA, Ezr 6:2; Es 1:3; Da 8:20.

MENTAL ATTITUDE, Ro 15:5 m. that Christ MEDIATOR, 1Ti 2:5 one m. between God Php 3:15 mature be of this m.; Heb 12:24 Jesus the m. of a new covenant, MENTAL CONCERN, Am 4:13 telling m. is, Ga 3:19, 20; Heb 8:6; 9:15. MEDITATE. See also UNDERTONE.
MEDITATE, Ge 24:63 walking to m. in field
Ps 77:12 I shall m. on all your activity, MENTAL DISPOSITION, 1Pe 4:1 same m., MENTAL DISTRESS, Lu 2:48 father in m. MENTAL IMAGES, Da 4:5 m. upon my bed MENTALLY, Eph 3:18 be able to grasp m. Ac 4:25 peoples m. upon empty things? Php 3:15 if you are m. inclined otherwise MEDITATED, Ps 143:5 I have m. on all MEDITATES, Pr 15:28 righteous one m. so MEDITATION, Ps 19:14 m. of my heart MEDIUMISTIC SPIRIT, Le 20:27 m. put to MENTALLY DISEASED, 1T1 6:4 m. over MENTAL PERCEPTIONS, 2Co 3:14 their m. MENTAL POWERS, Php 4:7 guard your m. MENTAL STATE, Ro 1:28 a disapproved m. MEEK, Ps 37:11 m. will possess earth MENTION. Ps 6:5 in death there is no m. Pr 3:34 to the m. ones he will show favor. Isa 26:14 destroy all m. of them. Isa 61:1 tell good news to the m. Zep 2:3 seek Jehovah, all you m. of Php 3:18 there are many, I used to m. them MERCHANDISE, Eze 27:27 articles of m. Joh 2:16 house of my Father a house of m.! Ps 10:17; 22:26; Isa 11:4; 29:19; Am 2:7. MEEKEST, Nu 12:3 Moses was the m. of MERCHANT(S), Re 18:3 m. become rich MEEKNESS, Zep 2:3 seek m. Isa 23:2; Eze 27:21; Mt 13:45; Re 18:11. Jas 3:13 works with a m. that belongs to MERCIES, 1Ch 21:13 many are his m. MEGIDDO, Jg 5:19 waters of M. 2Co 1:3 the Father of tender m. 2Sa 24:14; Isa 54:7; Zec 1:16. Jos 12:21; 2Ki 9:27; 23:29; 2Ch 35:22. MELCHIZEDEK, Heb 5:6 manner of M. Ge 14:18; Ps 110:4; Heb 6:20; 7:1, 15.
MELODIES, Job 35:10 One giving m. in the
Ps 119:54 m. your regulations have become MERCIFUL, De 4:31 Jehovah is a m. God Ne 9:17 you are a God gracious and m., Mt 5:7 Happy are the m., Lu 6:36 becoming m. as your Father MELODY, 28a 22:50 I shall make m. Heb 2:17 a m. and faithful high priest Ps 9:11 Make m. to Jehovah, Ps 47:7 make m. acting with discretion. Ps 18:49: 57:9: 66:2; 135:3; 144:9. MELT, Jos 2:11 hearts began to m. Jas 5:11 Jehovah is very tender and m. 2Ch 30:9; Ps 78:38; 86:15; Heb 8:12. MERCY, Pr 28:13 confessing be shown m. Isa 60:10 shall have m. upon you Ps 97:5 mountains m. like wax 2Pc 3:12 elements intensely hot will m.1 Jos 14:3; Ps 46:6; Isa 13:7; 19:1. MELTING, Ps 58:3 Like a suail m. away Ps 107:26; Na 1:5: Mt 9:13 I want m., and not sacrifice Ro 9:15 I will have m. upon whomever 1Ti 1:13 I was shown m., Jas 2:13 m. exults over judgment. Jas 3:17 full of m. and good fruits MELTS, Ps 68:2 wax m. because of fire, 1Pe 2:10 but now have been shown m. Ps 147:18 He sends his word and m. them. Ex 33:19; Ne 9:19, 27; Hab 3:2. Am 9:5 land m.; and all inhabitants mourn; MERIBAH, Ex 17:7; Nu 20:13; De 32:51. MEMBER(S), Ro 6:13 present your m. to MERIT, 1Pe 2:20 what m. is there in it MERRIMENT, Pr 21:17 He that is loving m. Ro 7:23 sin's law that is in my m. 1Co 6:15 your bodies are m. of Christ? 1Co 12:18 God has set the m. in the body. MERRY, Jg 16:25 their heart was m. 1Co 12:27 you are Christ's body, and m. MESOPOTAMIA, Ge 24:10; De 23:4; Ac 2:9. MESSAGE, 1Jo 1:5; 3:11.
MESSENGER(S), Jos 6:17 she hid the m.
Isa 33:7 m. of peace weep bitterly. Col 3:5: Jas 3:6; 4:1. MEMORANDUM, Ezr 6:2 found a m. MEMORIAL, Ex 12:14 this day as a m. Ps 135:13 O Jehovah, your m. is to Eze 17:15 rebelled sending m. to Egypt, Isa 26:8 For your name and m. the desire Mal 3:1 I am sending my m. Mt 11:10 sending my m. before you, 2Ki 9:18; Pr 13:17; 17:11; Isa 14:32. MESSIAH, Da 9:26 sixty-two weeks M. Ex 3:15; 13:9; Ne 2:20; Ps 30:4; Ho 12:5. MEMORIAL TOMB(S), Mt 23:29 decorate m. Joh 5:28 all those in the m. will hear Mt 27:52, 60; Mr 6:29; Joh 11:17. MEN, Ex 18:21 select capable m., Joh 1:41 We have found the M. Joh 4:25 I know that M. is coming, who METHODS, ICo 4:17 m. in connection with METHOSELAH, Ge 5:21, 25, 27; Lu 3:37. MICAH, Jg 17:1; 2Ch 34:20; Mic 1:1. Pr 29:25 Trembling at m. lays a snare, Eze 34:31 you my sheep are earthling m. Zec 8:23 ten m. will take held of the skirt MICAIAH, 1Ki 22:8; 2Ki 22:12; 2Ch 13:2. Mt 4:19 I will make you fishers of m. MICHAEL, Da 12:1 M. will stand up, Mt 15:9 they teach commands of m. as Re 12:7 M. and his angels battled Da 10:13, 21; Jude 9. Lu 16:15 what is lofty among m. is a Ac 5:29 obey God as ruler rather than m. MIDDAY, De 28:29 gropes about at m. as 1Co 16:13 carry on as m., grow mighty. Ps 37:6; 91:6; Isa 58:10; Jer 15:8. MIDIAN, Jg 6:1 them into the hand of M. Ga 1:10 am I seeking to please m.? Ge 6:4: Ps 115:16; Jer 5:28; Jee 2:7; Zep 3:4; Ac 17:5; Lou 1:25; 271 2:2; 3:2; MENDING, Jer 30:13; 46:11. MEN LIE WITH MEN, ICO 6:9. Ex 2:15; Jg 9:17; Hab 3:7; Ac 7:29. MIDIANITES, Ge 37:36; Nu 25:17; 31:2. MIGHT, Isa 40:29 makes full w. abound. MEN OF FORMER TIMES, Mt 15:2 of the m.? MEN OF OLD TIMES, Heb 11:2 m. had Re 1:6 to him be the m. forever. Amen. MIGHTINESS, Jg 5:31 sun goes forth in m. 1Ch 29:12 your hand there are power and m. MEN PLEASERS, Eph 6:6; Col 3:22. Ps 106:8 So as to make his m. known. MENSTRUAL, Le 15:19 seven days m. impurity Le 15:26 bed of her m. impurity Isa 11:2 spirit of counsel and of ma. Eph 6:10 the m. of his strength 1Ki 15:23; 1Ch 29:30; Jer 51:30. MIGHTY, Ge 6:4 were the m. ones MENSTRUATING, Le 12:2 impurity when she m. MENSTRUATION, Le 18:19 not near woman m. Eze 36:17.

Ge 10:9 He displayed himself a m. Isa 9:6 M. God, Eternal Father. Jer 51:57 m. men drunk will not wake 1Co 16:13 carry on as men, grow m. Jos 6:2; Ps 24:8; Ca 3:7; Jer 9:23. MIGHTY MAN, Ps 19:5; 33:16; Pr 16:32; 21:22; Isa 3:2; 42:13; Jer 14:9; Zep 1:14. MIGRATORY, Le 11:22 eat the m. locust MILD, 1Pe 3:4 the quiet and m. spirit, MILDNESS, 1Co 4:21 with love and m. of 2Co 10:1 m. and kindness of Christ Ga 6:1 restore a man in a spirit of m. 2Ti 2:25 instructing with m. those not Ga 5:23; 1Ti 6:11; Tit 3:2. MILD TEMPER, 1Pc 3:15 defense with a m. MILD-TEMPERED, Mt 5:5 Happy are the m., Mt 11:29 I am m. and lowly in heart, Mt 21:59 your King is coming to you, m., MtLITARY COMMANDER, Ac 21:32.
MILITARY EXPEDITION, Nu 31:14. MILITARY FORCE(S), Zec 4:6 not by m. Eze 37:10; 38:4, 15; Joe 2:11, 25. MILITARY SERVICE, Isa 40:2: Lu 3:14. MILK, Ex 3:8 a land flowing with m. 1Co 3:2 I fed you m. not something to eat, Heb 5:12 you have become as need m. 1Pe 2:2 for the unadulterated m. Le 20:24; Jg 4:19; Isa 7:22; 55:1; 60:16. MILLION, 1Ch 21:5; 22:14; 2Ch 14:9. MILLSTONE, Lu 17:2 if a m. were Jg 9:53; Job 41:24; Re 18:21. MINA(S). Lu 19:16 your m. went to ten m. 1Ki 10:17; Ezr 2:69; Lu 19:13, 24, 25, MIND(S), Ge 19:29 kept Abraham in m. 1Ki 17:18 you bring my error to m. Ne 4:14 keep in your m. Job 23:13 he is in one m. Ps 8:4 man that you keep him in m. Isa 65:17 former not called to m. Eze 23:19 calling to m. days of youth Da 6:14 set his m. in order to rescue Mt 22:37 love with your whole m. Ac 17:11 with eagerness of m. Ro 8:5 set their m. on things of the flesh, Ro 11:34 who know Jehovah's m. Ro 12:2 transformed by making your m. 1Co 2:16 come to know the m. of Jehovah 2Co 4:4 god of this system has blinded m. Php 3:19 they have their m. upon Php 4:2 be of the same m. in the Lord. Col 3:2 Keep your m. fixed things above Heb 8:10 put my laws in their m. 1Pe 1:13 brace up your m. for activity Ac 20:19; Ro 7:25; 14:5; 1Co 1:10. MINDED, Ro 12:16 Be m. the same way MINDFUL, Heb 2:6 man you are m. of him, MINDFUL, Bo 3:6 m. of the flesh means MIND YOUR OWN BUSINESS, 1Th 4:11. MINGLED, Ezr 9:2 m. with peoples of the MINISTER(S), Isa 56:6 foreigners to m. Mt 20:28 Son of man came to m. Mr 10:43 great among you must be your m. Ro 13:4 it is God's m. for your good. Ro 15:8 Christ actually became a m. of Ro 16:1 Phoebe our sister, who is a m. of 2Co 3:6 qualified m. of a new covenant. 2Co 11:15 his m. keep transforming 1Ti 3:10 then let them serve as m., 1Ti 3:13 the men who m. in a fine manner 1Ti 4:6 you will be a fine m. of Christ Heb 1:14 spirits sent forth to m. Ps 103:21; Isa 61:6; Mt 4:11; 25:44; 2Co 3:3; 6:4; Ga 2:17; Col 1:23. MINISTERED, Heb 6:10 m. to holy ones

MINISTERIAL, Eph 4:12 training for m. MINISTERIAL SERVANTS, Php 1:1: 1Ti 3:8. MINISTERING, 18a 2:18 Samuel was m. Da 7:10 thousand thousands kept m. to him, Heb 6:10 have ministered and continue m. 1Pe 1:12 but to you, they were m. Mr 1:13; 1Pe 4:10. MINISTRIES, 1Co 12:5 varieties of m. MINISTRY, Ac 20:24 finish the m.
Ro 11:13 to the nations, I glorify my m., 2Co 4:1 have this m. according to mercy 2Co 5:18 gave us the m. of reconciliation, 2Co 6:3 m. might not be found fault with; 1Ti 1:12 assigning me to a m. 2Ti 4:5 fully accomplish your m. Ac 21:19: Ro 12:7: 2Co 8:4: 9:1: Col 4:17. MIRACLE(S), Ex 4:21 perform m. before Ex 11:9 m. to be increased Ps 71:7 I have become like a m. Isa 8:18 children are as signs and m. De 29:3; Ne 9:10; Ps 105:5; Jer 32:20. MIRE, Ps 69:2 I have sunk in deep m. Jer 38:6 Jeremiah began to sink into the m. Mic 7:10 trampling, like the m. of streets. 2Pe 2:22 sow rolling in the m. 2Fe 2:22 sow folling in the m. Isa 57:20; Zee 9:3; 10:5. MIRIAM, Ex 15:20; Nu 12:1; 20:1; 26:59. MIRGR, 1Co 13:12; Jas 1:23. MISCARRIAGE(S), Job 3:16 m., I should 2Ki 2:19, 21; Ps 58:8. MISCARRYING WOMB, Ho 9:14 Give them a m. MISCHIEF, 18a 23:9; Pr 12:20; 14:22. MISCONSTRUE, De 32:27 adversaries m. it, MISERABLE, Ro 7:24 M. man that I am! MISERIES, Jas 5:1 rich howling over your m. MISERY, Ro 3:16 ruin and m. their ways Jas 4:9 Give way to m. and mourn MISFORTUNE, Job 20:22; Ob 12. MISLEAD, Mt 24:24 false prophets will m ... 1Jo 3:7 Little children, let no one m. you; Re 20:3 might not m. the nations MISLEADING, 1Jo 1:8 we are m. ourselves Re 12:9 Satan, who is m. the earth: MISLEADS, Mt 24:4 Look out nobody m. MISLED, Lu 21:8 Look out you are not m.; 1Co 15:33 Do not be m. Bad associations Ga 6:7 Do not be m. God is not Re 18:23 spiritistic practice nations m. 1Co 6:9; 2Ti 3:13; Re 19:20. MISSILE(S), Ne 4:17 was holding the m. Eph 6:16 quench the wicked one's burning m. 2Ch 23:10; 32:5; Job 20:25; 33:18. MISSION, Jer 48:10 m. of Jehovah neglectfully MIST, Job 36:27 draws up water as m., Jas 4:14 you are a m. for a little while MISTAKE, Le 4:2 a soul sins by m. Nu 15:25 because it was a m. Job 6:24 what m. I have committed Job 19:4 my m. will lodge MISTRESS, 18a 28:7 look for a m. of spirit MIXED COMPANY, Ex 12:38 m. also went Ne 13:3 separate all the m. from Israel.
MIXED CROWD, Nu 11:4 m. selfish
MIXING, 1Co 5:11 quit m. company with MIXTURE, Re 18:6 in a m. put twice MIZPAH, Jos 11:3; Jg 10:17; Ho 5:1. MIZPEH, Jos 11:8; Jg 11:29. MOAB, De 29:1 covenant in the land of M. Ru 1:1, 22; 2Ki 1:1; 2Ch 20:22; Da 11:41. MOB, Ac 17:5; 19:40; 24:12. MOCK, 1Ki 18:27 Elijah began to m. them Pr 1:26 m. when what you dread comes, Ac 17:32 resurrection some began to m., MOCKED, Ga 6:7 God is not one to be m.

Mt 17:3 appeared to them M. and Elijah. MACKER(S). Ps 35:16 apostate m. for a 1Co 10:2 all got baptized into M. by MOCK HUMILITY, Col 2:18 delight in a m. MOCKING(S), 2Ch 36:16 m. at prophets. Heb 11:24 By faith M., when grown up, Ex 3:13; 4:20; 7:1; Ac 3:22; 7:22; Heb Heb 11:36 trial by m. MODEL, 1Pe 2:21 leaving you a m. for 3:2: Jude 9; Re 15:3. MODERATE IN HABITS, 1Ti 3:2 overseer m. MOSQUITO, Jer 46:20 m. come against MOST HIGH, Ps 83:18 Jehovah, the M. 1Ti 3:11 Women should likewise be m., Ps 91:1 in the secret place of the M. Tit 2:2 Let the aged men be m., MODERATELY, Heb 5:2 m. with ignorant Isa 14:14 shall make myself resemble the M. Da 4:17 may know that the M. is Ruler MODEST, Pr 11:2 wisdom is with m. ones Mic 6:8 be m. with your God Ac 7:48 M. does not dwell in houses Ps 82:6; Lu 1:32, 76; 6:35; Ac 16:17. MOTHER, Ge 3:20 Eve, the m. of everyone MODESTY, 1Ti 2:9 women to adorn with m. MOISTURE, LIFE'S, Ps 32:4 My I. changed Ex 20:12 Honor your father and m. MOLDED, Ro 9:20 m. say to him that m. MOLECH, 2Ki 23:10 through fire to M. Ps 51:5 in sin my m. conceived me. Pr 6:20 do not forsake the law of your m. Le 18:21; 20:2; IKi 11:7; Jer 32:35.

MOLEST, Ru 2:15; ISa 25:7, 15.

MOMENT, PS 30:5 anger is for a m.,

Isa 54:7 For a little m. I left you entirely Pr 23:22 do not despise your m. Lu 8:21 My m. and my brothers are these Ga 4:26 Jerusalem above is our m. Ge 2:24; Jg 5:7; Isa 49:1; Lu 12:53; 14:26. MOTHER-IN-LAW, De 27:23; Ru 1:14; 2:11; 1Co 15:52 in a m., in the twinkling Ezr 9:8: Isa 26:20: 27:3. Mt 8:14: 10:35: Mr 1:30.
MOTIONED, Ac 12:17: 19:33: 21:40.
MOTIONLESS, Ex 15:16: Jos 10:12.
MOTIVE, Job 11:12 will get good m. MOMENTARY, 2Co 4:17 tribulation is m. MONEY, Le 25:37 not m. on interest. Ec 7:12 m. is for a protection; but Ho 4:11 wine take away good m. Isa 55:1 come, buy milk without m. Php 1:17 not with a pure m., for they are MOUNTAIN(S), Ex 3:12 serve God on m. Mr 6:8 carry no food pouch, no copper m. 1Ti 6:10 love of m. is a root of all Jg 5:5 M. flowed from the face of God. Heb 13:5 free of the love of m. Ge 44:2; Mt 25:18; Mr 14:11; 1T1 3:3.
MONEY-CHANGERS, Joh 2:15 drove the m. Ps 2:6 Upon Zion my holy m. Ps 46:2 the m. totter into the vast sea; Isa 2:2 established above the top of the m .. MONEY LOVERS, Lu 16:14 Pharisees, were m. Isa 2:3 let us go up to the m. of Jehovah MONSTERS, Ge 1:21 create great sea m. Isa 11:9 not do any harm in all my holy m .; MONTH(S), Ex 12:2 first of the m. Isa 52:7 comely upon the m. are the feet Ga 4:10 scrupulously observing days and m. Re 22:2 yielding their fruits each m. Jer 16:16 hunt them from every m. Da 2:45 out of the m. a stone was cut 2K1 15:13; 1Ch 27:1; Es 3:7; Da 4:29. Da 11:45 the holy m. of Decoration: MONUMENT, 1Sa 15:12; 2Sa 18:18. Mic 1:4 the m. must melt under him, MOOD, Job 11:19 put in a gentle m. Mt 4:8 high m., and showed him all the MOON, Ps 104:19 m. for appointed times; Mt 17:20 say to this m., Transfer from here Mr 13:14 in Judea begin fleeing to the m. Joe 2:10 Sun and m. have become dark, Hab 3:11 Sun m. stood still, in the abode Lu 3:5 every m. and hill leveled down Lu 21:25 signs in sun and m. and stars, Re 6:16 saying to the m .: Fall over us Ac 2:20 darkness and the m. into blood Tea 40.12; 41.15; 65.25; Jer 51.25; Eze 35.8; Am 9.13; Hab 3.6; MOUNTAINOUS REGION OF SEIR, Ge 36.8; 20.10; 20.20; 22.20; Eze 35.7, 15. Re 12:1 the m. was beneath her feet, Jos 10:12; Joe 2:31; Col 2:16; Re 21:23. MORAL BADNESS, 1Pe 2:1 put away all m. 1Pe 2:16 your freedom, not as a blind for m. MORALLY CLEAN, Mic 6:11 m. with wicked MORDECAL, Es 3:2 M. would neither bow 2Ch 20:23 against the inhabitants of the m. Eze 35:3 I am against you, 0 m., MOUNT SEIR, De 2:5 given M. to Esau MOUNT SINAI, Ex 19:20 Jehovah came M. Es 7:10 hang Haman on the stake for M., Ear 2.2; Ne 7.7; Es 2.5; 6.10; 9.3; 10.2. MORIAH, Ge 22.2; 2Ch 3.1. MORNING, Ps 30.5 the m. there is joyful Ps 49.14 have them in subjection in the m., Ex 24:16 Jehovah's glory continued upon M., Ex 31:18; Le 7:38; Ne 9:13; Ac 7:30.
MOUNT ZION, PS 48:2 M. on the sides
Ps 125:1 like M., which cannot totter, Isa 28:19 m. by m. it will pass through, Jg 6:28; 2Ki 19:35; Mr 1:35; Ac 28:23. Isa 29:8 nations are waging war against M. MORNING STAR(S), Job 38:7 m. joyfully Re 2:28 I will give him the m. Re 22:16 root of David, the m. Joe 2:32 in M. there will be escaped ones, Ob 21 saviors will come up onto M. Heb 12:22 M. and a city of the living God. Re 14:1 Lamb standing upon the M., and with 2Ki 19:31; Ps 78:68; Isa 8:18; Mic 4:7.

MOURN, Jer 4:28 the land will m., MORSEL, Joh 13:26, 27, 30.
MORTAL, Ro 6:12 sin rule in your m. bodies 1Co 15:53 this m. must put on immortality. Mt 5:4 Happy are those who m., since they Ne 8:9; Ho 4:3; Lu 6:25; Jas 4:9.
MOURNED, Joe 1:9 ministers of Jehovah m. Ps 144:3; Isa 13:7; Ro 8:11; 2Co 4:11. MORTAL MAN, Job 15:14 What is m. that Job 33:12 God more than m. Ps 9:19 not m. prove superior strength. Job 36:25; Ps 8:4; 9:19; 55:13; 144:3; Isa 13:7; 33:8; Jer 20:10. MORTAR, Pr 27:22 a pestle in a m., MOURNERS', Jer 16:5 house of a m. feast, MOURNING, Isa 60:20 days of your m. Isa 61:2 comfort all the m. ones; Eze 24:17 For the dead ones no m. should Am 1:2 grounds of the shepherds go to m., Ge 11:3; Ex 1:14; Le 14:42. Re 18:11 merchants of the earth are m. over MOSAIC, 1Ch 29:2 m. pebbles in great Re 21:4 neither will m. nor outcry nor MOSES, Ex 2:10 call his name M. Ge 37:35; Es 4:3; Ps 30:11; Eze 7:12. Nu 12:3 the man M. was the meekest

MOUTH(S), Jos 1:8 depart from your m. Isa 6:7 he proceeded to touch my m. Isa 29:13 have come near with their m. Isa 51:16 put my words in your m. Isa 62:2 new name which m. of Jehovah Jer 1:9 caused it to touch my m. Eze 33:31 with their m. lustful desires Ob 12 not maintain a big m. in the day Lu 6:45 out of heart's abundance m. Lu 19:22 of your own m. I judge you Ro 3:19 that every m. may be stopped Ro 10:10 with the m. public declaration 1Pe 2:22 nor deception found in his m. Re 14:5 no falsehood in their m .: Ex 4:12; De 8:3; Ps 37:30; 62:4; Pr 2:6; Ec 5:2; Isa 58:14; 59:21; Re 3:16. MOUTHINGS, Ps 49:13 pleasure in their m. MOVE BACK, De 19:14 not m. boundary marks Isa 59:14 justice forced to m. MOVED, Zec 14:4 the mountain will be m. MOVEMENT, 2Co 4:8 not cramped beyond m.; MOVES ABOUT, Ge 1:21 living soul that m., MOVING, Ge 1:2 active force was m. to 2Th 3:1 word of Jehovah may keep m. speedily MOVING ANIMALS, Ge 1:24; 8:17. MULTIPLIED, 2Co 4:15 kindness was m. MULTIPLY, Ge 28:4 I will m. your seed like Ge 17:2; 26:24; De 8:1; Jer 33:22. MULTIPLYING, Hab 2:6 m. what is not his Ac 6:7 number of disciples kept m. MULTITUDE, Pr 11:14 salvation in the m. of Pr 15:22 in the m. of counselors there is Joh 21:6 because of the m. of the fishes. Jas 5:20 and will cover a m. of sins. 1Pe 4:8 love covers a m. of sins. Lu 2:13; 5:6; Heb 11:12. MURDER(S), Ex 20:13 You must not m. Mt 5:21; 15:19 commits m. is accountable MURDERED, Jas 5:6 m. the righteous one MURDERER(S). See also MANSLAYER. MURDERER(S), Nu 35:31 soul of a m. Isa 1:21; Ac 3:14; 7:52; 1Pe 4:15. MURMUR(ERS), Jude 16 men are m., Ex 16:7; 1Co 10:10. MURMURING(S), Php 2:14 free from m. Nu 14:27; 17:5. MUSIC, Ps 77:6; La 5:14. MUSICIANS, Ezr 7:24 Levites, the m. MUSING, Ps 104:34 Let m. about him be MUSTACHE, Mic 3:7 will cover the m., Le 13:45; 2Sa 19:24; Eze 24:17. MUSTARD GRAIN, Mt 17:20; Lu 13:19. MUSTY SMELL, Isa 3:24; 5:24.
MUTE, Isa 53:7; Eze 3:26; 24:27.
MUTILATE, Php 3:2 those who m. the flesh.
MUTIER, Job 27:4 tongue m. no deceit! MUTTERING, Ps 2:1 groups kept m. an Ps 38:12; Isa 59:3, 13. MUTUAL, 1Co 7:5 except by m. consent MUZZLE, Ps 39:1 m. as guard to my mouth 1Pe 2:15 m. ignorant talk of unreasonable De 25:4; 1Co 9:9; 1Ti 5:18. MYRIADS, Heb 12:22; Jude 14; Re 5:11. MYRRH, Mt 2:11; Joh 19:39. MYSELF, 1Co 4:3 Even I do not examine m. MYSTERY. See also SACRED SECRET(S). MYSTERY, 2Th 2:7 the m. of lawlessness Re 17:5 m., Babylon the Great, the mother Re 17:7 tell you the m. of the woman.

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NAAMAN, 2Ki 5:1: Lu 4:27. NAKED, Ge 3:7 realize they were n. Job 1:21 n. I came out of my mother's

2Co 5:3 we shall not be found n. Heb 4:13 n. and exposed to the eyes of him Jas 2:15 If a brother or sister is n. and Re 3:17 you are poor and blind and n. Re 16:15 that he may not walk n. Re 17:16 will make her devastated and n. Ge 2:25; Job 26:6; Ho 2:3; Mt 25:86. NAME, Ex 6:3 but as my n. Jehovah Ex 9:16 to have my n. declared in all Ex 20:7 must not take up the n. Pr 10:7 n. of wicked ones will rot. Pr 18:10 n. of Jehovah a strong tower. Pr 22:1 A n. is to be chosen rather gold Ec 7:1 A n. is better than good oil, and Isa 12:4 Call upon his n. Isa 62:2 you called by a new n., Eze 36:22 my holy n. you have profaned Mt 6:9 let your n. be sanctified. Mt 12:21 in his n. nations will hope. Mt 24:9 be objects of hatred of my n. Lu 21:12 haled before kings for my n. Joh 14:14 ask in my n., I will do it. Joh 17:26 I have made your n. known Ac 4:12 there is not another n. given Ac 15:14 nations a people for his n. Ro 10:13 calls upon the n. of Jehovah Eph 3:15 to whom every family owes its n., Php 2:9 n. that is above every other n. Ge 2:19; Ex 3:15; 1Jo 2:12.

NAME'S SAKE, Re 2:3 borne my n.

NAOMI, Ru 1:2, 19; 2:1, 2, 20; 4:9, 14, 17. NAPHTALI, Ge 30:8; Ex 1:4; Mt 4:13. NARROW, Mt 7:14 n. is the gate NATHAN, 2Sa 12:7 N. said: "You are the 2Sa 7:3; 12:5, 13; 1Ch 17:1, 2. NATHANAEL, Joh 1:45-49; 21:2. NATION(S), Ex 19:6 priests and a holy n. 2Sa 7:23 what one n. in the earth is like Ps 9:17 Even all the m. forgetting God. Ps 33:12 Happy is the n. whose God Isa 2:2 and to it all n. must stream. Isa 2:4 N. will not lift up sword against Isa 26:2 righteous n. is keeping faithful conduct Isa 66:8 will a n. be born at one time? Jer 25:32 A calamity is going forth from n. Zep 2:1 Gather yourselves together, 0 n. Zep 3:8 my judicial decision is to gather n. Hag 2:7 the desirable things of all the m. Mt 12:21 in his name n. will hope Mt 21:43 from you and be given to a n. Mt 24:7 For n. will rise against n. and Mt 24:14 for a witness to all the n. Mt 25:32 all the n. will be gathered Lu 21:24 appointed times of n. fulfilled. Lu 21:25 and on earth anguish of n. Lu 23:2 This man we found subverting our n. Ac 15:14 God turned his attention to the n. Eph 4:17 no longer walking as the n. walk 1Pe 2:12 Maintain conduct fine among n .. Re 11:18 But the n. became wrathful, Ge 22:18; Ac 10:35; Ro 3:29; Re 7:9. NATIONAL GROUPS, Ps 7:7; Isa 49:1. Isa 55:4 a witness to the m. I have NATURAL, Le 18:23 violation of what m. Ro 1:27 males left the n. use of the female Jas 3:6 wheel of n. life affame Ro 1:31; 11:24; 2Ti 3:3. NATURALLY, Eph 2:3 n. children of wrath NATURE, 2Pe 1:4 sharers in divine m., Ro 1:26; 2:14, 27; 11:24; 1Co 11:14. NAVEL, Pr 3:8 healing to your n. and NAVIGATED, Ac 27:5 we n, through open sea MAZARENE(S), Ac 24:5 sect of the N., Joh 19:19; Ac 2:22.

NAZARETH, Joh 1:46 good come out of N.7 Mt 2:23; 4:13; 21:11. NAZIRITE, Nu 6:2, 18-21; Jg 13:5; 16:17. NEARBY, Jer 23:23 a God n. not far away NEBO, Nu 32:3; Isa 15:2; 46:1; Jer 48:1. NEBUCHADNEZZAR, 2Ch 36:7 utensils N. Jer 27:6 all these lands into hand of N Da 3:1 N. the king made an image of gold, Ezr 5:12; Da 2:1; 3:16, 24, 28; 4:18, 31. NEBUCHADREZZAR, Jer 25:9 N. of Babylon. Jer 43:10; 50:17; Eze 26:7; 30:10. NECESSARY, Ro 12:3 think more than m. Php 1:24 remain in the flesh is more n. on Heb 2:1 it is n. for us to pay attention NECESSITIES, Jas 2:16 you do not give n. NECESSITY, 1Co 7:26 in view of the n. 1Co 9:16 n. is laid upon me. Really, woe Da 3:16; 1Co 7:37; Heb 7:12. NECK, Lu 15:20; 17:2; Ac 20:37. NECKLACE, Pr 1:9 fine n. to your throat. NEED, Mt 6:32 Father knows you n. these 1Co 12:21 "I have no n. of you"; Ro 16:2; Eph 4:28; Heb 5:12; 7:27. NEEDLE'S EYE, Mt 19:24; Mr 10:25. NEEDS, De 15:8 lend him on pledge as n., NEGEB, De 1:7 Shephelah and the N. NEGLECT, Jer 23:39 give you people to n. NEGLECTED, Heb 2:3 n. a salvation NEGLECTFULLY, Jer 48:10 mission n.; NEGLECTING, 171 4:14 not n, the gift NEGLIGENCE, Ezr 4:22 be no n. NEIGHBOR, Pr 27:10 Better is a n. near Lu 10:27 love your n. as yourself Lu 10:36; Ro 13:10; Eph 4:25. NEIGHINGS, Jer 13:27 your adultery, n. NEPHEW, 1Ch 27:32 David's n. was a NEPHILIM, Ge 6:4; Nu 13:33. NET, Ps 9:15 In the n. that they hid, Joh 21:11 so many the n. dld not burst. On 21:11 See 9:12; Isa 51:20; Joh 21:6, 8.

NETHINIM, Ezr 7:24 M., workers of this

Ezr 8:20 N., whom David and princes gave
1ch 9:2; Ezr 2:43; Ne 10:28; 11:21. NETTED, Pr 12:12 desired the n. prey of NEVER-FAILING, Lu 12:33 n. treasure in NEW, Ps 51:10 put within me a n. spirit Ec 1:9 nothing n. under the sun. Isa 42:9 but n. things I am telling out. Isa 65:17 I am creating n. heavens and a n. Isa 66:22 n. heavens and n. earth that I am Mt 26:29 drink it n. with you in the kingdom Joh 13:34 I am giving you a n. commandment, 2Co 5:17 with Christ, he is a n. creation; 2Co 5:17 n. things have come into existence. Col 3:10 clothe with the n. personality 1Pe 1:23 you have been given a n. birth, 2Pe 3:13 n. heavens and a n. earth Re 14:3 they are singing as if a n. song Re 21:5 "Look! I making all things n." Lu 22:20; Ga 6:15; Heb 10:20; Re 3:12. NEWLY CONVERTED, 1Ti 3:6 not a n. man, NEWNESS, Ro 6:4 walk in n. of life. NEWS, Ps 40:9 I have told the good n. Isa 40:9 woman bringing good n. for Zion Isa 61:1 anointed me to tell good n. Mt 24:14 this good n. of the kingdom Isa 52:7; Na 1:15; Ro 10:16; 2Co 11:4. NEWS BEARER, 18a 4:17; 28a 18:26. NICODEMUS, Joh 3:1, 4, 9; 7:50; 19:39. NIGHT, Ge 1:5 darkness he called N. 2Ki 19:35 that n. the angel of Jehovah Ps 19:2 n. shows forth knowledge. Isa 21:11 Watchman, what about the n.? NURSE, Ru 4:16; 28a 4:4. Joh 9:4 n. is coming when no man can work. NURSING, Ex 2:7; Isa 49:23; 1Th 2:7.

Ro 13:12 The n. is well along; the day has 1Th 5:2 coming exactly as a thief in the m. Re 22:5 Also n. will be no more, and Jos 1:8; Lu 18:7; 1Th 5:5; Re 7:15; 12:10. NILE, Isa 19:7; Jer 46:8; Zec 10:11. NIMROD, Ge 10:9 like N. a mighty hunter NINEVEH, Jon 1:2 to N. the great city, Jon 3:5 N. began to put faith in God, Mt 12:41 N. will rise up Ge 10:11: Jon 3:2, 3; 4:11; Zep 2:13. NINEVITES, Lu 11:30 a sign to the N. NIPPER OF FIGS, Am 7:14 but I was a n. NISAN, Ne 2:1; Es 3:7. NOAH, Ge 6:9 This is the history of N. Ge 7:23 wiped off the earth, and only N. Ge 9:1 God went on to bless N. Ge 9:1 Good went on to Diess N.,
In 17:26 as it occurred in the days of N.,
Heb 11:7 By faith N., after being given
Ge 5:29; 9:17; Mt 24:37; TPe 3:20.
NOBLE(S), Job 12:21 contempt upon n.,
Ps 146:3 Do not put your frust in n.
La 19:12 man of n. birth traveled 100 1:26 not many powerful; not many n. Ps 107:40; 118:9; Jer 27:20; 39:6. NOBLE-MINDED, Ac 17:11 more n. than NOISE, Jer 25:31 A n. will come to the 2Pc 3:10 heavens pass away with a hissing n. NOISY, Mic 2:12 n. because of men NONEXISTENT. Isa 41:12, 24, 29. NONSENSE, Ia 24:11 sayings as n. to them NOON, IKI 18:27 at n. Elijah began to mock Am 8:9 sun go down at high n. MOONTIME, Isa 16:3 in the midst of n. NOOSE, 1Co 7:35 cast a n. upon you, NORMAL, 2Co 4:7 power beyond n. may be NORMALLY, Mr 7:35 began speaking n. NORTH, Ps 48:2 Zion on sides of n., Isa 14:13 I sit in remotest parts of n. Isa 41:25 roused up someone from the n., Jer 1:14 Out of the n. calamity will be Da 11:44 will be reports out of the n., Jer 50:9; Am 8:12; Zec 2:6; Lu 13:29. NOSE. Eze 8:17 thrusting shoot to my n. MOSTRILS, Ge 2:7 n. the breath of life. NOTHING, Isa 45:18 not create it for 0., Isa 65:23 They will not toll for 0., 1Co 1:28 bring to n. things that are, 1Co 2:6 rulers of this system come to m. 1Co 8:4 we know an idol is n. in the world
NOTICE, Ex 2:25 Israel and God took n.
Pr 3:8 all your ways take n. of him. Ga 1:11 I put you on m., brothers, that 2Pe 3:5 this fact escapes their m., that NOTORIOUS, Ps 99:8 vengeance against n. Ps 141:4 carry on n. deeds in wickedness NOURISHED, 1Ti 4:6 n. with words of faith NOURISHMENT, 1Ki 19:8 power of n. for NUDITY, Mie 1:11 in shameful n.
NULLIFIED, Joh 10:35 Scripture n.,
NUMB, Ps 38:8 I have grown n. and
Hab 1:4 law grows n. and justice
NUMBED, Ps 143:4; Da 8:27. NUMBER, Re 7:4 n. of those scaled, Re 7:9 crowd no man was able to n., Re 13:118 calculate the n. of the beast, Job 38:37; Ro 9:27; Re 5:11; 13:17; 20:8. NUMBNESS, La 2:18 Give no n. to yourself NUMEROUS, Ex 1:20 people growing more n. De 26:5 he became a nation, mighty and n. Eze 38:15 a n. military force, NUN, Ex 33:11; De 32:44; 1Ch 7:27. NUPTIAL CHAMBER, Ps 19:5; Joe 2:16.

0 OATH, Jos 2:17 free respecting this o. Jos 9:20 over the o. that we have sworn Ps 24:4 nor taken an o. deceitfully, Heb 6:17 God stepped in with an o., Ge 26:28; Nu 30:2; Ac 2:30; Heb 7:20, 28, OBED, Ru 4:17, 21, 22; Lu 3:32. OBED-EDOM, 2Sa 6:10-12: 1Ch 13:13. OBEDIENCE, Ge 49:10 to Shiloh the o. will Ro 5:19 the o. of one person Ro 6:16 c. with righteousness in view? Heb 5:8 learned o. from things he suffered. Ro 16:26; 2Co 7:15; 10:6; 1Pe 1:22. \*\*BEDIENT, 2Co 10:5 thought o. to Christ, Eph 6:1 Children, be o. to your parents Eph 6:5 slaves, be 0. to your masters Php 2:8 became 0. as far as death, Tit 3:1 be o. to governments TR 3:1 De 0. to governments Heb 13:17 Be 0. to those taking the lead Ex 24:7; 28a 22:45; Ps 18:44; Ac 7:39; Ro 1:5; 6:17; 2Co 2:9; 1Pc 1:2, 14; 3:1; 4:17. OBEISANCE, Lu 24:52 they did 0. to him Mt 2:11; Joh 9:38; Ac 10:25; Re 3:9. OBEY, Ex 19:5 strictly o. my voice 1Sa 15:22 to o. is better than sacrifice. Ac 5:29 We must o. God rather than men. Ro 6:16 you are slaves because you o. him, 2Th 1:8 punishment upon those who do not o. Da 7:27; Mt 8:27; Ro 2:8; 1Pe 3:6. OBEYED, Jer 35:14 o. commandment of Heb 11:8 Abraham o. in going out OBEYING, Heb 5:9 salvation to those o. Jer 35:8; Ac 5:32. OBJECT, Pr 14:20 o. of hatred. Isa 8:12, 13 o. of their fear do not fear 1Pe 3:14 o. of their fear do not fear OBJECTIONS, Mt 16:22 raising strong o. OBJECTIVE, 1Ti 1:5 o. of this mandate OBLIGATED, 2Th 1:3 o. to give thanks BLIGATION, Ro 8:12 under 0., not to flesh
De 11:1; Ec 12:13; Ga 5:3; 1Jo 2:6.
OBLIVION, Ps 88:12 in land of 0. OBSCENE, Ro 1:27; Eph 5:4; Col 3:8. OBSCURENESS, Isa 9:1 o. not as former OBSCURING, Job 38:2 Who is o. counsel OBSCURITY, Isa 8:22 o., hard times and Job 10:22; Am 4:13. OBSERVABLENESS, Lu 17:20 kingdom with o., OBSERVE, Pr 6:20 0. the commandment Mt 6:26 0. intently the birds of heaven, Mt 23:3 0., but do not do according to Mt 28:20 teaching them to o. all things Joh 14:15 you will 0. my commandments; OBSERVES, Joh 14:21 He that 0. them, Ro 14:6 He who o. the day o. it to Jehovah. OBSERVING, Ga 4:10 scrupulously 0. days Pr 28:7: Re 22:7. OBSOLETE, Heb 8:13 the former one 0. OBSTRACLE, Le 19:14; Isa 57:14. OBSTRACLE, EX 7:3 Pharaoh's heart 0. Ex 14:17 hearts of Egyptians become o., Ro 9:18 he lets become o.

OCCASION, Heb 3:15 o. of bitter anger.

OCCASION FOR STUMBLING, Ro 14:20 an o. OCCUPANCY, Isa 65:21 build and have o .; OCCUPATION, Ec 1:13 the calamitous o. Ge 46:33; 47:3; Ec 2:23; 3:10; 4:8; 5:3. OCCURRING, Jas 3:10 things o. this way. ODOR, Ge 8:21 to smell a restful o. 2Co 2:15 to God we are a sweet o. Eph 5:2 sacrifice to God a sweet-smelling o. OFFAL, Isa 5:25 dead become like the o.

OFFEND, Eze 32:9 I o. the heart of many

De 4:25; 31:29; 1Ki 16:33. OFFENDER, Jas 2:10 one point o. against OFFENSE, Ac 24:16; Ro 9:33. OFFERED, Heb 9:14 Christ o. himself to Heb 10:12 o. one sacrifice for sins Heb 11:17 Abraham o. up Isaac. Ge 22:13; Ezr 1:6; Ac 8:18; Heb 9:28. OFFERING(S), Ge 4:4 Abel and his o., 1Ch 29:9 made voluntary o. to Jehovah. Isa 53:10 set his soul as a guilt o., Mal 3:3 gift o. in righteousness. 2Ti 4:6 I am poured out like a drink o., Heb 10:14 sacrificial o. has made perfect Nu 15:14; Ezr 2:68; Mal 3:4; Eph 5:2. OFFICE, 1Ch 9:22 ordained in their o. Ac 1:20 'His o, let someone else take.' 2Co 11:12 equal to us in the o, they boast. TTI 3:1 for an o. of overseer

OFFICIAL, Pr 14:28 rain of a high o.

OFFICIAL GARMENT, 2Ki 2:13 o. of Elijah 1Ki 19:19: 2Ki 2:8: Zec 13:4. OFFICIATED, Heb 7:13 o. at the altar OFFSCOURING, 1Co 4:13 we have become o. OFFSPRING, Ps 37:25 o. looking for bread. Ge 9:9; Ps 25:13; Isa 14:20; 59:21; 65:23. OGLING, Isa 3:16 daughters o. with eyes OIL, Ps 23:5 o. you greased my head: Isa 61:3 o. of exultation instead of Mt 25:4 discreet took o. with their lamps. Ex 29:7; 1Sa 16:13; Lu 7:46; Heb 1:9. OLDER MEN, Ex 24:1 seventy of the o. Ac 4:5 gathering together rulers and o. 1Ti 5:17 o. reckoned worthy of double honor, The 5:1 to the o. I give this exhortation, Ru 4:2; Pr 31:23; Mt 16:21; 21:23; Re 4:4. OLIVE, Ro 11:17 wild o., grafted in among Ex 27:20: Ne 8:15. OLIVES, MOUNT OF, Zec 14:4; Lu 22:39. OLIVE TREE(S), Jg 9:8 o. be king over Ps 128:3 sons like o. Re 11:4 two o. and the two lampstands De 28:40; Ps 52:8; Zec 4:11; Ro 11:24. OMEGA, Re 1:8; 21:6; 22:13. OMENS, De 18:10 anyone who looks for o. Ge 30:27; 44:5; 2Ki 21:6. OMER, Ex 16:16, 18, 36. OMRI, 1Ki 16:16, 21-23, 27-29; Mic 6:16. ONE. 1Co 8:4 there is no God but o. ONENESS, Eph 4:13 attain o. in faith ONE REPURCHASING, Isa 47:4 is O. us. ONIONS, Nu 11:5 leeks and o. and garlic! ONLY-BEGOTTEN, Joh 1:14 to an o. son Joh 3:16 gave his o. Son, in order that Joh 3:18; Heb 11:17; 1Jo 4:9. ONLY-BEGOTTEN GOD, Joh 1:18 [Jesus Christ] OOZE, Jer 38:22 down into the very o.; OPENED, Ge 3:5 eyes bound to be o. De 11:6; Ps 22:13; La 3:46. OPERATION(S), 1Co 12:6 varieties of o., OPERATION(3), 100 12:5 varieties of 6, 100 12:11; Col 2:12; 20th 2:9. OPHIR, Isa 13:12 gold of 0. 1Ki 9:23; 10:11; Job 28:16; Ps 45:9. OPHION, Job 11:56; 100 7:25, 40. OPPONENT-AT-LAW, Job 9:15. OPPONENTS, Php 1:28 frightened by o. OPPORTUNE TIME, Eph 5:16; Col 4:5.
OPPORTUNITY, 1Co 7:21 free, seize the o. Php 4:10 but you lacked o. Heb 11:15 they would have had o. to return. OPPOSE, Jas 4:7 o. the Devil, and he flee OPPOSER(S), Lu 21:15 your o. together 1Ti 5:14 inducement to the o. to revile. OPPOSES, Jas 4:6 God o. the haughty OPPOSING, Tit 2:8 man on the o. side

Col 2:14; 2Th 2:4; 1Ti 1:10. OPPRESS, Ex 23:9 must not o. alien Jer 7:6 no widow you will o. and innocent OPPRESSED, Jg 4:3 o. the sons of Israel Isa 52:4: Jer 50:33: Ac 10:38. OPPRESSING, Ex 3:9 the Egyptians are o. OPPRESSION(S), Ps 72:14 From o. redeem Pr 29:13: Isa 14:4: 54:14; 59:13; Jer 6:6. OPPRESSOR(S), Jg 6:9: Ec 4:1: Isa 16:4. ORALLY, Lu 1:4: Ac 18:25: Ga 6:6. ORDAIN (ED). See also APPOINT. ORDAIN (ED), 1Ch 9:22 Samuel the seer o. 1Co 7:17 I o. in congregations. 1Co 9:14 Lord o. for those to live by means ORDER(S). Ps 19:8 o. from Jehovah are 1Co 11:34 remaining matters I will set in o. Col 2:5 rejoicing and beholding your good 0. 1Th 4:2 you know the 0. we gave Tit 1:5 make appointments as I gave you o., Ps 119:93, 110; Da 3:29; Ac 1:4. PR 1933, 10, Da 3,29, ac 1.1.

Php 3:16 let us go on walking o. in this 1T1 3:2 sound in mind, o., a lover of ORDINANCE. See REGULATION(S). ORDINANCES. Heb 9:1 former covenant used o. ORDINARY, Ac 4:13 Peter and John were 0., 1Co 14:24 if any 0. person comes in, he is ORGANISM(S), Pr 5:11 o. come to an end. 18a 21:5; Pr 11:17; 14:30. ORGANIZED, Pr 9:2 It has o. its slaughtering ORIENTAL(S), Eze 25:4 giving you to 0. Ge 29:1; 1Ki 4:30; Job 1:3; Eze 25:10. ORIGIN, Eze 29:14 to the land of their o. ORIGINALITY, Joh 7:17: 14:10: 18:34. ORIGINATE, 1Jo 4:1, 6 whether o, with God ORIGINATES, 1Jo 2:16 o. with the world. ORNAMENT, Mic 2:8 garment strip the o. ORPHANS, Jas 1:27 to look after o. and OSTRACISING, Jg 11:35 one I was o. OSTRACISM, Ge 34:30 brought o. upon me Jos 7:25 you brought o. upon Israel 1Sa 14:29: 1Ki 18:18: Pr 11:17: 15:27. OSTRACIZED, Ps 39:2: Pr 15:6. OTHER SHEEP, Joh 10:16 I have o., OTHNIEL, Jos 15:17; Jg 3:9. OURSELVES, Ro 8:23 we o. groan within o., Ro 15:1 not strong, and not pleasing o. 2Co 1:9 we felt within o. the sentence of 2Co 3:5 Not that we of o, are qualified 2Co 10:12 we do not class o. or compare o. Ezr 4:3; Job 34:4; 2Co 4:5; 7:1; 1Jo 1:8. BUTCRY. Isa 49:13 with a glad o. Isa 51:11 come to Zion with a joyful o., OUTER GARMENT(S), Mt 5:40 let o. go Re 16:15 stays awake and keeps his o., Mt 24:18; Heb 1:12; Jas 5:2; 1Pe 3:3, OUTLINE, 1Co 13:12 we see in hazy o. OUTRAGEOUSLY, Ac 8:3 deal o. with OUTSIDE, 2Co 4:16 the man o. is wasting 1Th 4:12 walking decently regards people o. 1Ti 3:7 testimony from people on the o., Heb 13:11 sin are burned up o. the camp. OUTSPOKENNESS, Mr 8:32 with o. he Ac 4:13 beheld the o. of Peter and John OUTWARD APPEARANCE, Mt 22:16. Ga 2:6 God does not go by a man's o. OUTWITTED, Mt 2:16 Herod had been o.

OUTWITTING, Ge 31:26 resorted to o. me

Jas 5:6 Is he not o. you?

OPPOSITION. Ac 17:7 o. to the decrees

Heb 10:27 jealousy consume those in 0.

OVERPOWER, Mt 16:18 Hades will not o. it Joh 12:35 darkness not 0, you OVERSEER(S), Ge 41:34 Pharaoh appoint o. Ac 20:28 holy spirit appointed you o., 1Ti 3:1 reaching out for an office of o., 1Ti 3:2 The o. should be irreprehensible, 1Pe 2:25 the shepherd and o. of your souls. Ne 11:9; Isa 60:17; Jer 29:26; Tit 1:7. OVERSHADOWING. Heb 9:5 cherubim o. the OVERSIGHT, Ac 1:20 His office of o. let Nu 3:32; Ps 109:8; Eze 44:11.

OVERSTEP, Mt 15:3 o. the commandment of
OVERSTEPPED, 18a 15:24 for I have o. Jos 7:11; Jg 2:20; Ho 6:7; 8:1. OVERSTEPPING, Jos 23:16: 2Ch 24:20. OVERTAKE, 1Th 5:4 day should o. you as De 19:6; Ps 18:37; 69:24. OVERTHROWING, Pr 12:7 o. wicked ones OVERTOOK, Ps 40:12 errors o. me OVERTURNING, 2Co 10:4 o. entrenched OVERWHELMED, Ge 7:20 the waters o. them OWES, Eph 3:15 every family o. its name, OWING, Pr 3:27 back to whom it is o. Ro 13:8 Do not be o. anybody a single thing. OWN, Joh 1:11 his o. people did not take Joh 15:19 world would be fond of its o. Mt 20:15; Joh 8:44; Ac 4:32; 1Co 10:24.

OWNER(S), Es 1:17 wives despise their o.

Isa 54:5 grand Maker is your husbandly o., Mt 21:40 when the o. of the vineyard comes, 2Pe 2:1 disown even the o. that bought them. Jude 4 proving false to our only 0. and Ex 21:3; 2Sa 11:26; 1Ti 6:1; Tit 2:9. OWNERSHIP, De 4:20; Jer 31:32.

PACE. Pr 4:12 your p. not be cramped PACING, Pr 30:29 three that do p. PAID OFF, Isa 40:2 error has been p.
PAIN(S), Pr 10:22 he adds no p. with it.
Pr 15:1 word causing p. makes anger to come Isa 53:4 as for our p., he bore them. Isa 66:7 Before labor B. she gave birth. 1TI 6:10 stabbed all over with many p. Re 12:2 cries out in her p. to give birth. Re 21:4 neither will p. be any more. Ge 3:17; Ps 32:10; 55:4; Re 16:10. PAINS, BIRTH, Ps 51:5 forth with b., Isa 13:8; 23:4; Re 12:2. PAINS, CHILDBIRTH, Ga 4:19 I am again in c. Isa 51:2; 54:1; Ga 4:27. PAINS, LABOR, Jer 6:24; 22:23. PAINT, Jer 4:30 eyes with black p. PALATE, Ps 137:6 tongue stick to my p. Job 34:3; Pr 24:13; Ca 5:16; La 4:4. PALE, Isa 29:22 will his face grow p.; Re 6:8 a p. horse, and one seated upon it PALING, Zep 2:1 nation not p. in shame PALM(S), Re 7:9 p. branches in their PALM TREE(S), Nu 33:9 and seventy p. Joh 12:13 took the branches of p. Jg 1:16; 4:5; Ps 92:12; Joe 1:12. PALPITATED, Ps 38:10 heart p. heavily, PAMPERING, Pr 29:21 p. one's servant PANGS, BIRTH, Ge 3:16; Ps 48:6. PANGS OF DISTRESS, Mt 24:8 of p. 1Th 5:3 sudden destruction as the p. PANIC, De 20:3; 2Sa 4:4; Ps 104:7. PANICKY, Ps 116:11; Isa 28:16. OVER ALL, Ro 9:5 God who is o. be blest OVERGOME, 2Pe 2:20 involved again and o., OVERHASTY, Isa 32:4 heart of those o. PANTING, Isa 56:10 p., lying down,

PAPYRUS, Ex 2:3; Job 8:11; Isa 18:2. PAPYRUS BOATS, Jer 51:32 p. burned PARABLE(S). See ILLUSTRATION(S). PARADISE, Ca 4:13; Re 2:7. Lu 23:43 will be with me in P. 2Co 12:4 he was caught away into p. PARALYZED, Mt 4:24; 9:2; Lu 5:24. PARCHED, Isa 19:5; 34:10. PARCHMENTS, 2T1 4:13 bring the p. PARDON, Ex 32:32 p. their sin,—if not, Ex 23:21; 1Sa 15:25; Ps 25:18; 99:8. PARDONING, Mic 7:18 one p. error and PARENTS. Mt 10:21 children against p. Lu 18:29 p. or children for the sake of Lu 21:16 you will be delivered up by p. 2Co 12:14 not to lay up for their p., Eph 6:1 be obedient to your p. 2TI 3:2 men will be disobedient to p., Mr 13:12; Lu 2:27; Ro 1:30; Col 3:20. PARK(S), Ne 2:8; Ec 2:5. PART(S), Mt 24:51 p. with hypocrites. Lu 15:12 give me the p. of the property Re 20:6 having p. in the first resurrection Ps 5:9; 63:9; Ro 11:25; 1Co 12:23. PARTAKER(S), Heb 3:1 p. of heavenly calling, Eph 3:6; Heb 3:14; 6:4; 12:8. PARTAKING, 1Co 10:17 p. of one loaf. 1Co 10:21 p. of the table of Jehovah and PARTIAL, De 1:17 not be p. in judgment Ac 10:34 God is not p., 1Co 13:10 that which is p. will be done away Jas 3:17 not making p. distinctions, PARTIALITY, Le 19:15 not treat with p., De 10:17 God, who treats none with p. Job 32:21 not show p. to a man; Pr 28:21 The showing of p. is not good, Ro 2:11 there is no p. with God. Ps 82:2; Pr 18:5; Eph 6:9; Col 3:25. PARTIALLY, 1Co 13:9 we prophesy p.; PARTICIPATION, Col 1:12 p. in the inheritance PARTI-COLORED, Zec 6:3, 7 were horses p. PARTICULAR, 1Ti 2:6 at its own p. times. PARTNER(S), Ps 45:7 oil more than p. Ec 4:10 other can raise his p. up. Ps 119:63; Pr 28:24; Lu 5:7; Heb 1:9. PARTNERSHIP, 2Ch 20:37. PASSED, Jer 8:20 The harvest has p., 1Pe 4:3 time p. is sufficient for you PASSION(S), Mt 5:28 have a p. for her Ro 7:5 the sinful p. excited by Law 1Co 7:9 marry than to be inflamed with p. Ga 5:24 impale the flesh with its p. PASSOVER, Ex 12:11 It is Jehovah's p. Le 23:5 is the p. to Jehovah. Joh 2:13 p. of Jews was near, Joh 6:4 the p., was near. Joh 13:1 festival of the p. had come 1Co 5:7 Christ our p. has been sanctified Ex 12:27, 48; Mr 14:1; Lu 2:41; Heb 11:28. PAST, Ps 90:4; Ro 11:33; Heb 11:11. PASTE, Isa 6:10 p. their eyes together, PASTORS. See SHEPHERDS. PASTURAGE, Ps 79:13 flock of your p., Jer 25:36 Jehovah is despoiling their p. Eze 34:14 In a good p. I shall feed them, Joh 10:9 go in and out and find D. Ps 100:3; Jer 23:1; La 1:6; Eze 34:18.
PASTURE(S), Ps 23:2 In grassy 0. he
Ps 65:13; Isa 30:23; 49:9; Jer 9:10; Joe 1: 19; 2:22; Am 1:2; Zep 2:6. PASTURING, Eze 34:31 sheep of my p., PATCH, Mt 9:16; Mr 2:21; Lu 5:36. PATERNAL HOUSE(S). Nu 17:2 rod for each p. Jos 22:14: 1Ch 23:11; 24:4, 31; 26:13.

PATH (S), Ps 16:11 know the p. of life. Pr 4:18 p. of the righteous ones is like Isa 2:3 we will walk in his p. Joe 2:7 neither do they alter their D. Heb 12:13 keep making straight p. for your Ps 25:10; Pr 3:6; Isa 3:12; 26:7; Mie 4:2. PATHWAYS, Jg 5:6 p. had no traffic PATIENCE, Heb 6:12 faith and p. inherit Jas 5:7 Exercise p., brothers 2Pe 3:15 the p. of our Lord as salvation, Pr 25:15; Heb 6:15; Jas 5:10; 1Pe 3:20. PATIENT, 2Sa 13:5 give me bread as a p. Ec 7:8; Mt 18:26, 29; 2Pe 3:9. PATTERN, 2T1 1:13 Keep holding the p. Jas 5:10 take as a p. the prophets, 2Pe 2:6 setting a p. for ungodly persons Ex 25:9, 40; Joh 13:15; Heb 4:11; 8:5. PATTERNED, Ro 8:29 foreordained to be p. PAUL, Ac 26:24 You are going mad, P. Ga 1:1 P., an apostle, neither from men Phm 1 P., a prisoner for the sake Phm 9 P. an aged man, yes, Ac 13:9: 1Co 1:12: Tit 1:1; 2Pe 3:15. PAUNCH, Ps 73:4 their p. is fat. PAVEMENT, 2Ch 7:3; Es 1:6; Joh 19:13. PAY, Ps 61:8 I may p. my vows day after day Pr 20:22 Do not say: I will p. back evil! Ec 5:4 do not hesitate to p. it. Jon 2:9 I have vowed, I will p. Ps 22:25; 50:14; 66:13; 76:11; 116:14. PAY ATTENTION, 1Sa 15:22 p. than fat of 1Ti 4:16 P. to yourself and your teaching. Heb 2:1 p. to the things heard by us, Isa 34:1; Ac 20:28. PAY BACK, Mt 22:21 P., Caesar's things Isa 66:15; Jer 51:24. PAYING, De 23:21 not be slow about p. Ro 13:6 that is why you also p. taxes; PAYING ATTENTION, Mal 3:16 kept p. and PAYMENT, Ho 9:7 days of the due p. must Heb 11:26 toward the p. of the reward PAY OFF, Le 26:34 land p. its sabbaths PEACE, 2Ki 9:22 Is there p., Jehu? Ps 29:11 will bless his people with p. Ps 37:11 delight in the abundance of p. Ps 72:7 abundance of p. until the moon Pr 12:20 counseling p. have rejoicing Ec 3:8 time for war and a time for p. Isa 9:6 Eternal Father, Prince of P. Isa 33:7 messengers of p. will weep bitterly. Isa 60:17 I will appoint p. as overseers Jer 6:14 There is p.1 when there is no p. Mic 3:5 call out P. sanctify war Mt 5:24 make your p. with your brother Mt 10:34 not p., but a sword Lu 2:14 p. among men of good will Joh 14:27 I give you my p. Ro 14:19 pursue things making for p. and Ro 16:20 God who gives p. will crush Eph 6:15 of the good news of p. Php 4:7 the p. of God that excels all Col 1:20 making p. through the blood he 1Th 5:3 P. and security! sudden destruction 1Pe 3:11 let him seek p. and pursue it. Re 6:4 granted to take p. away from earth Nu 25:12; Jos 9:15; Ps 28:3; 35:27; 119: 165; 122:8; Isa 26:3; 52:7; 54:13; Eze 34:25; 37:26; Mie 5:5; Joh 16:33; Jas 3:18. PEACEABLE, Mt 5:9 Happy are the p. Ro 12:18 be p. with all men. Heb 12:11 p. fruit, namely, righteousness. Jas 3:17 chaste, then p., reasonable, PEACEABLY, 2Co 13:11 continue to live p., PEACEFUL, Isa 32:18 a p. abiding place

PERFUMED INCENSE, Ex 25:6; 30:7. PEARL(S), Mt 7:6 throw p. before swine, PERIL, 1Co 15:30 we in p. every hour? Mt 13:45, 46; Re 17:4; 18:12; 21:21. PEBBLE, Re 2:17 upon p. a new name PERINEAL, Ge 38:29 produced a p. rupture for PERISH, Job 11:20 place for flight will p. PEDDLERS, 2Co 2:17 we are not p. of the Ps 2:12 not p. from the way, PEER, Ob 13 not to p. at his calamity Ps 9:6 mention of them will certainly p. 1Pe 1:12 angels are desiring to p. Ps 68:2 wicked ones p. from before God PEKAH, 2Ki 15:25; 2Ch 28:6; Isa 7:1, PELEG, Ge 10:25; 11:16-19. Ps 146:4 In that day his thoughts do p. Isa 29:14 wisdom of their wise men must p., PEN(S), Mic 2:12 like a flock in a p. Isa 60:12 that will not serve you will p. Zep 2:6 wells and stone p. for sheep. Mt 18:14 for one of these little ones to p. 3Jo 13 writing you with ink and p. PENALTY, Pr 22:3; 27:12; 2Th 1:9. Heb 11:31 faith Rahab the harlot did not p. De 30:18; Ps 37:20; Jer 10:11; Ac 8:20. PERISHED, Nu 16:33 into Sheel, and p. PENNY. See DENARIUS PENTECOST, Ac 2:1 while festival of P. 2Sa 1:27 weapons of war p.! Ac 20:16; 1Co 16:8. PEOPLE(S), Ex 19:5 special out of all p. Ps 10:16 nations have p. out of his earth. Ec 9:6; Jer 7:28; Mic 4:9; Jude 11. PERISHING, 1Co 1:18 foolishness to p. De 33:29 p. enjoying salvation 1Sa 12:22 to make you his p. 2Th 2:10 deception for those who are p., Pr 14:28 multitude of p. adornment PERMIT, Lu 4:41; Ac 19:30; 28:4. Pr 29:2 wicked bears rule, the p. sigh. PERMITS. Heb 6:3 we do, if God indeed p. PERPETRATED, Jos 22:31 not p. against PERPETUAL. See INDEFINITELY LASTING, Pr 29:18 no vision the p. go unrestrained Isa 2:3 many p. will go and say: "Come, Isa 62:10 Clear the way of the p. TIME(S) INDEFINITE. Jer 5:31 my own p. have loved it PERPETUALLY, Heb 7:3 remains a priest p. Isa 57:16; Am 1:11: Heb 10:12, 14. PERPETUITY, Le 25:23, 30 sold in p. Jer 31:33 they will become my p. Ho 2:23 not my p. you are my p. Ho 4:9 for p. same as for the priest PERPLEXED, 2Co 4:8 p. no way out; Ac 4:25 p. meditate upon fruitless things? Ga 4:20 because I am p. over you. Ac 15:14 to take a p. for his name. PERPLEXING, 1K1 10:1 with p. questions PERPLEXITY, Lu 9:7; Ac 2:12; 10:17. PERSECUTE, Mt 5:11 reproach you and p. Ro 9:25 Those not my p. I will call my p., Tit 2:14 a p. peculiarly his own, zealous Heb 8:10 they will be a p. to me. Mt 10:23 When they p. you in one city, Heb 9:19 sprinkled the book and all the p. Mt 23:34 and p. from city to city; Heb 11:25 to be ill-treated with the p. of God Lu 21:12 p. you, delivering you up to 1Pe 2:9 a p. for special possession, Joh 15:20 p. me they will p. you also; Re 7:9 all nations and tribes and p. Ac 7:52 prophet did your forefathers not p.? Re 17:15 waters mean p. and crowds and Ro 12:14 Keep blessing those who p.; Re 18:4 Get out of her, my p., if you Ex 24:7; 28a 7:23; Es 8:17; Isa 6:5; 32:18; 56:7; Zep 3:9; Zec 8:22; Ac 3:23; PERSECUTED, Mt 5:12 p. the prophets Joh 15:20 If they have p. me, they will John 15:20 Heney heing p., we bear up 200 4:9 we are p., but not left in lurch 2TI 3:12 live with godly devotion be p. De 30:7, Ps 119:86, 161; Mt 5:10. PERSECUTING, Job 19:22 Why keep p. me Ro 15:11; 2Co 6:16; Heb 2:17; 10:30.
PEOR, Nu 23:28; 25:18; 31:16; Jos 22:17. PERCEIVE, Ac 10:34 I p. that God is not PERCEIVED, Ac 4:13 p. they were unlettered Ro 1:20 qualities p. by the things made Jer 20:11 ones p. me will stumble PERCEIVING, Eph 5:17 p. what the will-PERCEPTIBLE, 2Co 2:14 odor p. in every PERCEPTIONS, 2Co 3:14 their p. dulled Mt 5:44 and to pray for those p. you; Ga 1:13 I kept on p. the congregation PERSECUTION(S), Isa 14:6 a p. without PERDITION. See DESTRUCTION. Mt 13:21 p. has arisen on account of the PERFECT, De 32:4 The Rock, p. is his Ro 8:35 or p. or hunger or nakedness Ps 19:7 The law of Jehovah is p., 2Co 12:10 p. and difficulties, for Christ. Eze 28:12 wisdom and p. in beauty. In Eden Mr 10:30; Ac 13:50; 2Th 1:4; 2Ti 3:11. PERSECUTOR(S), 1Ti 1:13 I was a p. and Mt 5:48 You must be p. as your Father is p. Ro 12:2 prove the p. will of God Ps 119:157; 142:6; Jer 15:15; 17:18. PERSEVERE, 18a 23:22 p. some more and Ro 12:12 P. in prayer. PERSEVERING, Col 4:2 Be p. in prayer, Heb 2:10 Chief Agent p. through sufferings. Heb 7:19 the Law made nothing p., Heb 10:14 who are sanctified p. perpetually. Heb 11:40 might not be made p. apart from PERSIA, Ezr 1:8; 6:14; Es 1:14; Da 8:20. 1Jo 4:18 but p. love throws fear outside, PERSISTENT, Ru 1:18 she was p. about 2Sa 22:31; Ps 18:32; 2Co 12:9; Php 3:12; PERSISTS, 1Ti 5:5 p. in prayers night and PERSON(S) Ex 33:14 My own p. will go along Heb 5:9; 9:11; Jas 1:17. PERFECTED, Joh 17:23 that they may be p. Ac 3:19 from the p. of Jehovah Heb 7:28 appoints a Son, who is p. forever. 1Co 9:19 I am free from all p., I have PERFECTER, Heb 12:2 P. faith, Jesus Heb 9:24 before the p. of God PERFECTING, 2Co 7:1 p. holiness in fear. PERFECTION, Ps 50:2 p. of prettiness, 1Pe 3:4 secret p. of the heart 2Pe 3:11 what sort of p. ought you to be Ps 119:96; La 2:15; Lu 8:14; Heb 7:11. PERFORM, 2Ch 34:31 p. words of covenant Ps 95:2; Re 4:4; 5:5; 7:11; 11:16. PERSONAL, Php 2:4 an eye in p. interest PERSONALITIES, Jude 16 admiring p. for sake PERSONALITY, Ro 6:6 our old p. was Mt 23:3 they say but do not p. 2Th 1:11 p. completely all he pleases of PERFORMANCE(S), De 3:24 does mighty p. Eph 4:22 put away the old p. which conforms Job 37:12; Ps 106:2. Eph 4:24 put on the new p. PERFUME, Eze 8:11 the p. of the cloud Col 3:9 Strip off the old p. with its PERFUMED, Mt 26:7; Lu 7:46; Joh 11:2

PERSONALLY, Jer 25:31 p. in judgment PERSUADED, Lu 16:31 neither be p. if Ac 26:26 p. that not one thing is hidden Ro 14:14 I know and am p. in the Lord Jesus PERSUADING, 2Co 5:11 we keep p. men, PERSUASION, Ga 5:8 sort of p. is not Ac 18:13 p. in worshiping God PERSUASIVE, 1Co 2:4 p. words PERSUASIVENESS, Pr 7:21 misled him by p. Pr 16:23 to his lips it adds p. PERTAINING, Heb 2:17 things p. to God, PERTURBED, Eze 27:35 faces become p. PERVERSE, Pr 8:13 the p. mouth I hated. Pr 2:12:23:33 p. things PERVERSENESS, De 32:20 generation of p. Pr 6:14 P. in his heart Pr 10:31. PERVERSITY, Isa 29:16 The p. of you men! PERVERT, De 16:19 must not p. judgment. Ga 1.7 p. the good news about the Christ. Ex 23:2, 6; 18a 8:3; Job 34:12; Pr 31:5. PERVERTED, Job 33:27 p. what is upright PESTILENCE(S), Eze 38:22 judgment with p. Lu 21:11 and in one place after another p. De 28:21; Ps 78:50; Jer 14:12; Am 4:10. PESTLE, Pr 27:22 a p. in a mortar, PETER, Mt 16:16 P. said: "You are Christ, Joh 21:15 to Simon P. do you love me Ac 10:26 P. lifted him up, saying: "Rise; Mt 26:75; Joh 18:10; Ac 8:20; 10:13. PETITION(S), Php 4:6 p. be made known Heb 5:7 p. to the one able to save 1Sa 1:27; Es 5:6; 9:12; Da 6:7, 13. PHARAOH, Ge 41:55 began to cry to P. Ex 5:2 But P. said: "Who is Jehovah. Ex 9:13 take a position in front of P., Ro 9:17 to P.: "For this very cause I Ex 6:29; 14:18, 28; Isa 19:11; Ac 7:10. PHARISEE(S), Mt 5:20 scribes and P., Mt 28:26 Blind P., cleanse first the Lu 18:11 P. stood and began to pray Joh 12:42 because of P. they would not Ac 5:34 a P. named Gamallel, a Law Mt 12:14; 23:15, 23, 27, 29; La 5:21. PHENOMENON, Ex 3:3 this great p., Job 38:36 understanding to the sky p.? PHILADELPHIA, Re 1:11; 3:7. PHILETUS, 2Ti 2:17 Hymenaeus and P. are PHILIP 1., Mt 10:37 John 1:43; 6:5; 12:21. PHILIP 2., Ac 6:5; 8:5, 26; 21:8. PHILIP 1.0 Jg 3:3 lords of the P., Jg 16:30 Let my soul die with the P. 1Sa 4:10, 11 P. fought and the ark of God 1Sa 17:36 this uncircumcised P. must become 1Sa 31:8 P. found Saul and his sons fallen Isa 2:6 practicers of magic like the P., LSB 2.0 practicers or magic like the F., Eze 25:15 P. have acted with vengeance Jg 14:4: 1Sa 17:37, 43: Zep 2:5; Zec 9:6. PHILOSOPHY, Col 2:8 prey through p. of PHINEHAS, Nu 25:7 P. caught sight of ft. Nu 31:6: Jos 22:30; Jg 20:28; Ps 106:30. PHYSICAL, 1Co 2:14 a p. man does not 1Co 15:44 It is sown a p. body, it is PHYSICAL GROWTH, Lu 2:52 p. and favor PHYSICIAN(S), Ge 50:2 the p. embalmed Job 13:4 you are p. of no value. Lu 4:23 P., cure yourself; Lu 5:31 those healthy do not need a p., Col 4:14 Luke the beloved p. PICKED ONES, Da 11:15 people of his p .; PIECES, Ps 2:9 dash them to p. Jer 51:20 I shall dash nations to p., Mt 26:15 to him thirty silver p.

Ps 74:14; Isa 30:14; Da 12:7; Mic 3:3. PIERCED, Jg 5:26 she p. his head Isa 53:5 he was p. for our transgression; Joh 19:37 look upon the one whom they p. Re 1:7 will see him, and those who p. him; Ps 69:26; Jer 51:52; La 4:9; Zec 12:10. PILATE, Mt 27:2 handed him over to P. Mt 27:22 P. said: "What shall I do with Mr 15:15 P. released Barabbas to them, Lu 23:12 Herod and P. now became friends Joh 19:6 P. said: "I do not find any fault Lu 13:1; Joh 18:37; 19:12, 22; 1Ti 6:13. PILES, De 28:27; 18a 5:6; 6:4. PILGRIMS. See TEMPORARY RESIDENTS. PILLAR(S). See also SACRED PILLARS. PILLAR(S), Ge 19:26 became a p. of salt. Ge 28:18 Jacob set it up as a p. Ex 13:22 p. of cloud p. of fire in the Jg 16:25 stand him between the p. 1Ti 3:15 a p. and support of the truth, Re 3:12 a p. in the temple of my God, Ge 28:22; Ex 33:9; Ps 99:7; Ga 2:9. PILLORY, Jer 29:26 put him into the p. PINCHING, Pr 16:30 P. his lips together, PINED AWAY, Ps 119:81 my soul has p.; Ps 84:2; 119:123; La 4:9, PIT, Job 33:24 going down into the p.! Isa 14:15 to the remotest parts of the p. Da 6:7 thrown to the lions' p. Mt 15:14 blind, both will fall into a p. Ps 40:2; Isa 38:18; Eze 26:20. PITIED, 1Co 15:19 all men most to be p. PITY, Isa 49:13 he shows p. upon his Mt 15:32 I feel p. for the crowd, Mt 20:34 Moved with p., Jesus touched their Ge 43:14; IKi 8:50; Ps 40:11; Mr 6:34. PLACE(S), IKi 8:49 established p. of Ps 37:10 give attention to his p. Pr 15:3 eyes of Jehovah are in every D. Ec 3:20 All are going to one p., to dust Mt 24:15 thing standing in a holy p., Joh 14:2 going to prepare a p. for you. De 12:11; Ps 91:1; Eze 39:11; Re 12:6, 8. PLACED, Ro 13:1 authorities p. in their PLACE OF DESTRUCTION, Pr 27:20 the p. PLAGUE(S), Ex 11:1 p. more upon Pharaoh Jer 50:13 whistle on account of all her p. Re 15:1 seven angels with seven p. Re 18:4 not receive part of her p. Re 22:18 God will add to him the p. Ex 12:13; Jer 19:8; Re 9:20; 11:6; 21:9. PLAIN, Isa 40:4 a valley p. PLAINLY, Hab 2:2 Write the vision p. PLAN(S), Pr 15:22 frustrating of p. Ex 26:30; 1Ki 6:38; Pr 19:21.
PLANNING AHEAD, Ro 13:14 do not be p.
PLANT, Ps 69:21 Food a poisonous p., Isa 51:16 to p. the heavens and earth Isa 65:22 will not p. and someone else Jer 1:10 to tear down, to build and to p. Mt 15:13 Every p. that my heavenly Father Job 14:9; Jer 18:9; 31:28; Am 9:14. PLANTATION, Isa 5:7 men are the p. of PLANTED, Ge 2:8 God p. a garden in Eden, Ps 1:3 like a tree p. by streams of water, PS 1.3 like a tree p. by streams of water, Jor 2.21 I had p. you as a choice red vier, 100 3:6 I p., Apollos watered, but God Isa 40:24, Jor 17:8. Mt 21:33; Lu 17:6. PLANTING, Ps 94:9 p. the ear, hear? PLASTER, Da 5:5 the p. of the wall of PLASTERED, Le 14:42, 48; Eze 13:14. PLASTERING, Eze 13:10 p. with whitewash, PLATFORM, 2Ch 6:13; Zep 1:9.

PLATTER, Mt 14:8; Mr 6:25. PLAY, Job 40:20; 41:5; Ps 104:26, PLAYING, 1Sa 16:17 doing well at p. PLEAD, Pr 22:23 Jehovah p. their cause Isa 1:17 p. the cause of the widow. Heb 7:25 he is always alive to p. for them. PLEADING, Jer 30:13 one p. your cause. Ro 8:27 it is p. in accord with God for PLEADS, Ro 8:34 Christ Jesus p. for us. Ro 11:2 as he p. with God against Israel? PLEASANT, Ps 16:6 fallen in p. places. Ps 133:1 how p. it is for brothers to dwell Pr 2:10 knowledge becomes p. to your soul. 2Sa 1:26; Ps 147:1; Pr 15:26; 22:18. PLEASANTNESS, Ps 16:11 p. at your hand PLEASANT ONE, 2Sa 23:1 the p. of melodies PLEASE, Ro 8:8 with flesh cannot p. God Ro 15:3 Christ did not p. himself; Ga 1:10 am I seeking to p. men? 1Th 4:1 you ought to walk and p. God, Heb 11:6 without faith impossible to p. him PLEASED, Mic 6:7 Will Jehovah be p. 1Co 12:18 set each one of them, as he p. 1Co 15:38; Col 1:27; Heb 13:16.
PLEASES, 2Th 1:11 perform all he p. of
PLEASING, Joh 8:29 things p. to him. Ro 15:1 are strong not be p. ourselves, Ga 1:10 If I were yet p. men, I would 1Th 2:4 p. not men, but God, Ps 69:31; 1Co 10:33; 1Th 2:15; 1Jo 3:22. PLEASURABLE, Ps 19:14 sayings become p. Pr 13:19 Desire when realized is p. to the PLEASURE(S), 1Ch 29:3 p. in the house Ps 149:4 God is taking p. in his people. Lu 8:14 by anxieties and p. of this life, 2Co 12:10 I take p. in weaknesses, Php 2:13 for the sake of his good p., is 2Ti 3:4 lovers of p. rather than God, Heb 10:38 my soul has no p. in him. Jas 5:5 and have gone in for sensual p. 1Ch 29:17; Ps 147:11; Pr 14:35; Mal 1:8; Eph 1:5; 2Th 2:12; Tit 3:3.

PLENTY, 1Co 15:58 p. to do in the work

2Co 9:8 you may have p. for every good work PLOTTING, Ps 37:12 wicked one is p. against PLOW(S), Pr 20:4 lazy one will not p. Lu 9:62 hand to the p. and looks behind 1Co 9:10 man who p. ought to p. in hope PLOWED, Pr 13:23 P. ground of persons PLOWMAN, Am 9:13 the p. will overtake PLOWSHARES, Isa 2:4 beat swords into p. Joe 3:10 beat your p. into swords PLUMMET, Am 7:7, 8; Zec 4:10. PLUMPED, Jg 7:12 were p. in the low plain De 20:14: 2Ch 20:25; Isa 10:6; 42:22, PLUNDERERS, Joh 10:8 thieves and p.; PLUNDERING, Da 11:33 will stumble by p. Ge 34:27: Heb 10:34. PLUNGE, 2Ki 5:14 p. into the Jordan 1Ti 6:9 desires which p. men into ruin. PODIUM, Ne 8:4 upon a wooden p., POISINGS, Job 37:16 know the p. of clouds POISON, Jas 3:8 tongue is full of p. POKING FUN, Ge 21:9 son of Hagar p. POLICE, Da 3:2, 3 the p. magistrates POLLUTED, Ps 106:38 land came to be p. Isa 24:5 land p. under its inhabitants, Jer 23:11 prophet and priest have become p. Mal 1:7 presenting upon my altar p. bread, Mal 1:12 table of Jehovah is something p. Jer 3:1: Mic 4:11. POLLUTES, Nu 35:33 it is blood that p. POLLUTING. Jer 3:9 she kept p. the land

PONDER, De 32:29; 1Ti 4:15. PONDERED, Ps 48:9 p., 0 God, over your POOR, Ps 69:33 is listening to the p., Jer 2:34 blood marks of the p. ones. Lu 4:18 to declare good news to the p., Joh 12:8 you have the p. always with you, 2Co 6:10 as p. but making many rich, 2Co 8:9 he became n. for your sakes. Jas 2:5 God chose the ones who are p. Ex 23:6; 18a 2:8; Job 24:4; Ps 9:18; 72:4; 107:41; 132:15; Isa 14:30; 25:4; Jer 5:28; Am 8:4; Mt 11:5; Mr 12:43. POPLAR, Ps 137:2 p. trees we hung harps. POPULAR, Jer 8:6 going back to p. course POPULATION, Pr 14:28 lack of p. is the POPULOUS, Ps 110:6 head over a p. land. PORTENT(S), Zec 3:8 men serving as p.; Ac 2:22 Jesus shown by p. and signs Heb 2:4 bore witness with signs and p. De 13:1, 2; Eze 12:11; 24:24, 27; Joe 2:30. PORTION, Isa 53:12 deal him a p. among 1Co 7:17 Jehovah has given each one a p., 2Co 6:15 what p. does a faithful person Ps 11:6: Ec 9:6: Zec 2:12. PORTRAYED, Ga 3:1 openly p. impaled? POSITION(S), Ob 4; Jude 6; Re 4:2. Ro 13:1 placed in their p.
POSITIVE, Ac 1:3 by p. proofs he showed
POSSESS, Ps 37:11 meek ones will p. the POSSESSED, Ac 7:45 Joshua into land p. POSSESSING, 2Co 6:10 yet p. all things. POSSESSION, Ge 17:8 a p. to time indefinite Ge 22:17 seed take p. of the gate of enemies Ps 2:8 ends of earth as your own p. Isa 57:13 will take p. of my holy mountain. Ac 7:5 did not give him any p. in it, Eph 1:14 by a ransom God's own p., 1Th 4:4 each get p. of his own vessel 2Th 3:2 faith is not a p. of all people. 1Pe 2:9 a people for special p. Nu 13:30; De 1:21; 2Ch 20:11; Ps 44:3; 69:35; Eze 36:12. POSSIBLE, Mt 19:26 God all things are p. Mt 24:24 mislead, if p., the chosen ones. Mt 26:39 if p., let this cup pass away Heb 10:4 not p. for the blood of bulls Ac 2:24; Ro 12:18; 1Co 11:20. POSTERITY, Job 18:19; Da 11:4. POSTPONED, Pr 13:12 Expectation p. is POSTPONEMENT, Eze 12:25, 28 be no p. POTASH, Job 9:30 cleansed hands in p., POTENT, Ps 135:10 He killed p. kings, POTENTATE, 1TI 6:15 happy and only P. POTTER('S, S), Ps 2:9 p. vessel will dash Isa 29:16 p. be like clay? Isa 64:8 We are clay, you are our P., Jer 18:6 clay in the hand of the p. Mt 27:7 bought the p. field to bury Ro 9:21 Does not the p. have authority Isa 30:14; 41:25; Jer 18:4; La 4:2. POUND, Ex 30:36 p. powder before POUR, Le 17:13 p. its blood out and Zep 3:8 to p. out my denunciation, Ac 2:17 I shall p. my spirit out Ps 62:8; Eze 21:31; Joe 2:28; Re 16:1.
POURED, Ps 22:14 I have been p. out.
Isa 53:12 he p. out his soul to death Zep 1:17 blood p. out like dust, Ps 45:2; 77:17; Mic 1:4; Na 1:6; Ac 2:33. POVERTY, Pr 13:18 comes to p. and dishonor Pr 30:8 neither p. nor riches. 2Co 8:9 you become rich through his p. Re 2:9 I know your tribulation and p. Ge 45:11; Pr 6:11; 20:13; 24:34; 30:9.

POWDER, 2Ch 34:4; Na 1:3; Mal 4:3. POWER(S), Ex 9:16 for showing you my p. Isa 40:29 He is giving to the tired one p., Zec 4:6 Not by p., but by my spirit, Mt 24:29 p. of the heavens will be Ac 1:8 you will receive p. when the spirit Ro 8:38 nor things to come nor p. Ro 9:22 will to make his p. known, 1Co 4:20 kingdom lies not in speech but p. 1Co 15:43 sown in weakness, raised in p. 2Co 4:7 p. beyond what is normal may be 2Co 12:9 p. of Christ remain over me. Col 1:29 at work in me with p. 2Ti 1:7 not a spirit of cowardice, but of p. 2Ti 3:5 form devotion but false to its p.: Heb 5:14 their perceptive p. trained to 1Pe 3:22 authorities and p. made subject Re 11:17 taken your great p. and begun Jg 16:17; 18a 2:9; 2K1 19:3; Job 37:23; Isa 40:31; 63:1; Lu 1:35; Ro 1:16, 20; 2Ti 2:1; Heb 6:5; 1Pe 1:5; Re 12:10. POWERFUL, Joe 2:7 Like p. men they run. 1Co 1:26 not many p., not many noble; 2Co 10:4 not fleshly, but p. by God 2Co 12:10 when I am weak, then I am p. 2Th 1:7 Jesus from heaven with his p. angles Isa 1:24; Mr 9:39; Ro 4:20; Heb 11:34.

POWERFUL WORKS, 1Co 12:10, 28, 29; Ga 3:5. PRACTICAL, Lu 16:8 wiser in a p. way PRACTICAL WISDOM, Job 11:6; 12:16. Pr 2:7 the upright will treasure up p.; Pr 3:21 Safeguard p. and thinking ability, Pr 8:14 I have counsel and p. Pr 18:1 against all p. he will break forth. Mic 6:9 the person of p. will fear your Lu 1:17 turn hearts to p. of righteous ones, PRACTICE(S), Ro 2:1 p. the same things.
Ro 7:19 bad I do not wish is what I p.
Ro 8:13 put the p. of the body to death 1Jo 3:6 in union with him does not p. sin; Ro 2:2; 7:15; 1Ti 5:20; Heb 10:26. PRACTICED, Ro 9:11 p. anything good or 2Co 5:10 award according to things he p. PRACTICERS OF MAGIC, Isa 2:6; Jer 27:9. Mic 5:12 no p. will you continue to have. PRACTICERS OF WHAT IS HURTFUL, Ps 14:4; 59:2; 92:7; 94:4; 125:5; Pr 10:29. PRACTICING, 1Jo 1:6 not p. the truth. Ps 141:4; Mic 2:1; Ro 1:32. PRACTICING WHAT IS HURTFUL, Job 34:22 PRAETORIAN GUARD, Php 1:13 all the p. PRAISE(S), Pr 27:2 May a stranger p. you; Isa 38:18 death itself cannot p. you. Isa 42:8 neither my p. to graven images. Isa 60:18 Salvation and your gates P. Mt 21:16 out of sucklings you furnished p.? Heb 2:12 I will have his p. from God. Heb 2:12 I will p. you with song. Heb 13:15 offer to God a sacrifice of p., Ps 65:1; 71:8; 79:13; 109:30; 111:10; Isa 62:7; Hab 3:3; Zep 3:19; Ro 2:29. PRAISED, Ps 119:164 Seven times I p. PRAISE JAH, Ps 115:117 dead do not p. Ps 150:6 Everything breathing p. Re 19:1 P., you people! Ps 102:18; 147:1; Re 19:3, 4, 6. PRAISEWORTHY, Php 4:8 whatever p. thing PRAISING, Lu 2:13; Ac 2:47; 3:8. PRAY, 1Ki 8:48 p. in the direction of 2Ch 6:32 foreigner p. toward this house, 2Ch 7:14 humble and p. and seek my face Jer 7:16 do not p. in behalf of Mt 5:44 p. for those persecuting you; Mt 6:9 You must p., then, this way:

Mt 26:41 p., that you may not enter Mr 11:24 things you p, for you will have 1Th 5:17 P. incessantly. Jas 5:16 p. for one another, Mt 6:5; Ac 10:9; Ro 8:26; 1Co 14:15. PRAYER(S), 1Ki 8:28 turn toward the p. 1Ki 8:49 you must hear their p. and request Pr 15:8 p. of the upright is a pleasure Pr 15:29 n. of the righteous he hears. Mt 21:13 My house will be a house of p., Mr 12:40 for a pretext making long p.; Ac 10:4 Your p. have ascended before God. Ro 12:12 Persevere in p. Php 4:6 by p. with thanksgiving let your Col 4:2 persevering in p., remaining awake 1Pe 4:7 be vigilant with a view to p. Ps 102:17; Pr 28:9; Isa 1:15; 56:7; Eph 6:18; 1Ti 2:1; 1Pe 3:7; Re 8:4. PRAYING, Mt 24:20 Keep p. that your PREACH, Mt 10:7 As you go, p., saying, Mt 10:27 p. from the housetops. Lu 4:19 to p. Jehovah's acceptable year. Ac 10:42 he ordered us to p. to people Ro 10:14 hear without someone to p.? Ro 10:15 How will they p. unless sent forth? 1Co 1:23 we n. Christ impaled to the Jews 2Ti 4:2 P. the word, be at it urgently PREACHED, Mt 24:14 kingdom will be p. 1Co 1:21 foolishness of what is p. 1Co 2:4 I p. not with persuasive words Lu 11:32; Ro 15:19; 1Co 9:27; 1Pe 3:19. PREACHER, 1Ti 2:7 I was appointed a p. 2Ti 1:11 I was appointed a p. and apostle 2Pe 2:5 Noah, a p. of righteousness, PREACHING, Mt 4:17 Jesus commenced p. Lu 8:1 from village to village p. 1Co 15:14 our p. is certainly in vain, Mt 3:1; 4:23; 9:35; Ac 28:31; Ga 2:2, PRECEDE, 1Th 4:15 p. those asleep in PRECIOUS, Ps 116:15 P. in the cyes of Ps 139:17 p. your thoughts Pr 3:15 It is more p. than corals, Isa 43:4 you have been p. in my eyes, 1Pe 1:19 with p. blood, even Christ's. 1Pe 2:4 rejected by men, p. with God, ISa 26:21; IPe 2:6; 2Pe 1:4; Re 17:4. PRECIPICE, Mt 8:32; Mr 5:13; Lu 8:33. PRECIPITATING, 18a 5:6 keep from p. any rain PRECIPITOUS, Isa 7:19 the p. torrent PREDESTINATE. See FOREORDAINED. PREDICTION(S), Ac 16:16: 1Ti 1:18: 4:14. PREFECT(S), Da 2:48; 3:2; 6:7.
PREFERABLE, Pr 21:3 judgment is more p.
PREFERENCE, Ex 23:3 not p. in controversy PREGNANT, Isa 7:14 become p., and she Ge 4:1; Ec 11:5; Lu 1:24. PREJUDGMENT, 171 5:21 things without p., PREMATURELY, Ec 6:3; 1Co 15:8. PREDCCUPYING, Ec 5:20 God is p. him PREPARATION, Jer 46:14 making p. also Eze 38:7; Mt 27:62; Joh 19:14, 31, 42. PREPARED, Ps 8:3 moon and stars you p., Mt 25:34 inherit the kingdom p. for you Lu 1:17 get ready for Jehovah a p. people. Ro 9:23 which he p. beforehand for glory, 1Co 2:9 God p. for those who love him. 2Ti 2:21 p. for every good work. Heb 10:5 you p. a body for me. Es 7:10; Pr 21:31; Mt 20:23; 25:41. PRESCRIBED, Job 23:12, 14 treasured p. for Jer 5:24 p. weeks of PRESCRIPTION, Ezr 6:18 p. of the book

PRESENCE, Mt 24:3 the sign of your p. Mt 24:37 the p. of the Son of man 1Co 15:23 belong to Christ during his p. 2Co 10:10 his p. in person is weak Php 2:12 obeyed, not during my p. only, 2Pe 1:16 power and p. of our Lord Jesus 2Pe 3:4 Where is this promised p. of his? 1Jo 2:28 shamed away from him at his p. Mt 24:27; 1Th 4:15; Jas 5:7, 8; 2Pe 3:12.
PRESENT, Ro 6:13 p. yourselves to God
Ro 12:1 p. your bodies a sacrifice 2Co 11:2 p. you as a chaste virgin Ga 1:4 the p. wicked system of things 2Ti 2:15 p. yourself approved to God, Ro 7:18: 8:18: 1Co 5:3; Eph 5:27. PRESENTATION, Mt 12:4; Lu 6:4. PRESERVATION, Ge 45:5 the p. of life PRESERVE, Ps 79:11 p. those appointed Ps 80:18 May you p. us alive, that we may Lu 17:33 whoever loses it will p. it alive. Job 36:6; Ps 119:25, 107; Jer 49:11. PRESERVED. Ps 119:50 your sayings p. me PRESERVES, Ec 7:12 wisdom p. its owners. PRESIDE(S), 171 3:5 p. over household, Ro 12:8; 1Tl 5:17. PRESIDING, 1Th 5:12 regard for those p. PRESIDING OFFICER(S), Mr 5:22; Lu 8:49 13:14; Ac 13:15; 18:8.

PRESSED, 2Co 4:8 We are p. in every way,
PRESSING, Tit 3:14 meet their p. needs
PRESSURE, Ps 55:3 p. of the wicked one. Job 32:18; Ps 66:11; 2Co 1:8; Php 1:23. PRESSURED, Jg 16:16 because she p. him Jg 14:17; Joh 32:18.
PRESUMED, Nu 14:44 they p. to go up
PRESUMES, De 18:20 prophet who p. to PRESUMPTUOUS, Ps 19:13 from p. acts Ps 119:78 Let p. ones be Isa 13:11 pride of the p. ones to cease, Ps 86:14: 119:21; Pr 21:24; Mal 3:15; 4:1. PRESUMPTUOUSNESS, Pr 13:10 By p. one Jer 50:31 against you 0 P. your day must De 17:12; Pr 11:2; Jer 49:16; Eze 7:10. PRETENDING, Pr 13:7 one p. to be rich PRETENSE, Ga 2:13 putting on this p., Php 1:18 whether in p. or in truth, PRETEXT, Da 6:4 find in Daniel no p.
Lu 20:47 for a p. make long prayers.
2Co 11:12 wanting p. for being found equal
PRETTINESS, Ps 50:2 Zion perfection of p. PF 6:25 not desire her p.
PRETTY, Ec 3:11 everything he has made p.
Es 2:7; Job 42:15; Ps 48:2.
PREVAIL, Jg 16:5 with what we can p. Jer 1:19 they will not p. against you, Jer 20:11 the ones persecuting will not p. Re 12:8 did not p. neither was a place PREVAILED, Ps 129:2 not p. over me. PREVAILENCE, 100 7:2 p. of fornication PREVAILENCE, 100 7:2 p. of fornication PREVAILENCE, 100 7:2 p. of fornication PREY, Ps 124:6 As a p. to their teeth. Col 2:8 carry you off as his p. through Isa 31:4; Eze 22:27; Na 2:13. PRICE, Isa 55:1 come, buy without p. Mic 3:11 her priests instruct for a p. 1Co 6:20 you were bought with a p. Da 11:39; Mt 27:9; Ac 5:3; 1Co 7:23. PRICKLE, Eze 28:24 no more a malignant p. PRIDE, Pr 16:18 P. is before a crash, 2Th 1:4 we take p. in you among the 1Ti 3:6 he might get puffed up with p. Jas 4:16 All such taking of p. is wicked. Ps 59:12; Pr 8:13; Jer 13:9; 48:29.

| PRIEST(S), Ge 14:18 Melchizedek p. of Ex 40:15 must act as p. to me Ps 110:4 You are a p. to time indefinite Isa 28:7 P. and prophet-have gone astray Mic 3:11 her p. instruct just for a price Zec 3:1 Joshua the high p. standing before Heb 3:1 apostle and high p .- Jesus. Re 20:6 p. of God and rule the thousand 18a 2:35: Joh 19:15: Heb 5:5: 9:25. PRIESTHOOD, Ex 40:15 a p. to time Heb 7:24 his p. without any successors. 1Pe 2:5 p., to offer spiritual sacrifices 1Pe 2:9 a royal p., a holy nation, Nu 25:13; Jos 18:7; Ne 13:29; Heb 7:11. PRIMARY, Heb 6:1 p. doctrine about the PRIME, Pr 4:7 Wisdom is the p. thing. PRIME OF LIFE, Ec 11:10 p. are vanity. PRINCE(S). See also CAPTAIN, CHIEF(S), CHIEF AGENT, RULER(S). PRINCE(S), Ps 45:16 appoint as p. in all the Isa 9:6 Eternal Father, P. of Peace. Isa 32:1 they will rule as p, for justice Da 10:13 p. of the royal realm of Persia Da 12:1 Michael will stand up, the great p. Jos 5:14; Joh 34:19; Da 8:11, 25; Zep 1:8. PRINCELY RULE, Isa 9:6 p. will be upon PRINCESSES, 1Ki 11:3; Es 1:18; Isa 49:23. PRINCIPAL, Nu 5:7 its p. adding a fifth PRINCIPAL MEN. Ac 13:50; 25:2. PRINCIPAL WOMEN, Ac 17:4 p. did so. PRINCIPLE(S). See ELEMENTARY THINGS, RULE. PRINT, Joh 20:25 p. of the nails and PRISCILLA, Ac 18:2, 18, 26. PRISON, 1Pe 3:19 to the spirits in p. Re 2:10 throwing some of you into p. Re 20:7 Satan let loose out of his p., Mt 5:25; 25:36; Lu 22:33; Ac 5:19. PRISONER(S), Isa 42:7 bring out the p., Isa 49:9 say to the p., 'Come out!' Eph 3:1 I Paul, the p. of Christ 2Ti 1:8 ashamed Lord, neither of me a p. Job 3:18; Ps 69:33; 79:11; 102:20; Isa 14:17; Zee 9:12; Mt 27:15; Ac 16:25. PRIVATE, Mt 6:6; Php 2:25, 30; 2Pe 1:20. PRIVATE, MI 6:15; Php 2:20, 80; 2Fe 1:20.

PRIVATELY, Ga 2:2 preaching among B.,

PRIVATE PARTS, Ex 20:26; Exe 16:36.

PRIVATE PROPERTY, De 9:26 ruin your p.

PRIVATES, De 25:11 hold of him by his p.,

PRIVATES, De 15:11 hold of him by his p.,

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PRIVATES, DE 15:11 hold of him by his PRIZE, 1Co 9:24 one receives the p.? Php 3:14 toward the goal for the p. Col 2:18 Let no man deprive you of the p. PROCEDURE (S), Le 5:10 burnt offering p. Nu 9:3 according to its regular p. prepare PROCEEDS, Ac 2:45 distributing the p. PROCESSION(S), Col 2:15 in triumphal p. Ps 68:24; 2Co 2:14. PROCLAIM, Le 25:10 p. liberty in the Isa 61:1 to p. liberty to those Joe 3:9 p. this among the nations Pr 20:6; Isa 61:2; Jer 19:2; 34:8, 15; Jon 3:5; Mr 5:20. PROCLAIMED, 2Ki 10:20 they p. it. PROCLAIMING, Jer 34:17 p. liberty each Lu 8:39 p. throughout the whole city what 1Co 9:14 those p. good news live by means 1Co 11:26 you keep p. the death of the PROCLAMATION, Jon 3:2 proclaim to her the p. PROCONSUL(S), Ac 13:7; 18:12; 19:38. PRODUCE, Pr 3:9 Honor Jehovah with p. I Isa 27:6 fill the productive land with p.

PRODUCED, 2Co 5:5 he that p. us for PRODUCT, Mt 26:29 this B. of the vine PRODUCTION, De 28:33 your p. people will eat. PRODUCTIVE LAND, Ps 9:8 judge the p. Isa 26:9 inhabitants of the p. will Ps 24:1; 89:11; 96:10; Isa 13:11; 24:4. PROFANE, Le 21:12 not p. the sanctuary Ps 89:34 shall not p. my covenant, Eze 28:16 I shall put you as p. out of Eze 36:20 people will p. my holy name EZE 05:20 people will p. the sanctuary.

Le 19:12; Jer 34:16; Eze 7:21; 171 1:9.

PROFANED. PS 55:20; Isa 47:6; Eze 39:7.

PROFESSIONAL FORETELLERS, Le 20:6. PROFICIENCY, Ec 2:21; 4:4. PROFIT(S), Isa 23:18 p. and her hire Heb 12:10 discipline us for our n. Jas 4:13 engage in business and make n ... PROFITS Elagas III under P., PROFITS Elagas III under P., PROFITS III Under P. Nor PROFOUND, Ps 69:2 come into p. waters PROCEMY, De 7:13; Job 18:19; Ac 17:28. PROGRESS, Php 3:16 extent we made p., Joh 8:37; Ga 1:14; 2TI 3:9. PBOLONG, PT 28:16; Ec 8:13; Isa 53:10. PROMINENT, Mt 23:6; Lu 14:7, 8; Ro 3:7. PROMISE(S), Ro 4:13 p. that he should Ro 9:4 the sacred service and the p.; 2Co 7:1 since we have these p. let us Ga 3:29 heirs with reference to a p. Heb 6:12 faith and patience inherit the p. Heb 8:6 established upon better p. Heb 11:39 not get the fulfillment of the p. 2Pe 3:13 awaiting according to his p., Ac 2:39; Ro 4:14; Ga 3:16; Heb 11:13. PROMISED, De 26:18 he has p. you, Tit 1:2 God p. before times lasting Heb 10:23 for he is faithful that n. Jas 1:12 crown of life, which Jehovah p. Jas 2:5 which he p. to those who love 1Ki 8:56; Ac 2:33; 7:5; Ro 1:2; 4:21. PROMOTE, Ps 140:8 do not p. his plotting PROMULGATED, Da 2:5, 8; 1Ti 1:9. PRONOUNCE, Job 32:3 proceeded to p. God Ps 72:17; 94:21. PRONOUNCEMENT(S), Ac 7:38; Ro 3:2; 11:4. PROOF(S), 2Co 2:9 write to ascertain the p. 1Th 2:4 God, who makes p. of our hearts. 2Th 1:5 a p. of the righteous judgment Ac 1:3; Php 2:22, PROPER, Jas 3:10 not n. this way PROPERTY, Ex 19:5 you will become my n. De 14:2 become his people, a special p. Lu 15:13 son squandered his p. PROPHECY, Mt 13:14 p. of Isaiah is 2Pe 1:20 no p. of Scripture springs from 2Pe 1:21 For p. was at no time brought by 2Ch 9:29; 15:8; Ne 6:12; Ro 12:6; Re 1:3. PROPHESIES, Jer 28:9 prophet p. peace. 1Co 14:3 he that p. upbuilds men by his PROPHESY, Jer 5:31 The prophets p. in Jer 26:12 was Jehovah that sent me to p. Joe 2:28 sons and your daughters will n. Ac 2:17 your sons and daughters will p. 1Co 13:9 and we p. partially; but 1Co 14:1 but preferably that you may p. Eze 39:1; Zec 13:3; Re 10:11: 11:3. PROPHESYING, Jer 14:14 p. in my name 1Co 14:39 keep seeking the p., Re 19:10 Jesus is what inspires p. 1Ki 22:12; Jer 23:16; 27:10; 1Co 13:2. PROPHET(S), Ge 20:7 for he is a p. De 18:18 a p. I shall raise up for them 1Sa 9:9 p. of today called a seer 1Ki 18:22 I have been left as a p.

2Ki 10:19 call all the p. of Baal, Isa 9:15 the p. giving false instruction Jer 7:25 sending all my servants the n .. Eze 33:33 knew that a p. proved to be Da 9:24 imprint a seal upon vision and n ... Am 3:7 revealed to his servants the p. Zec 13:5 will say, 'I am no p. Mt 5:12 they persecuted the p. prior Mt 7:15 watch for false p. Mt 13:57 A p. is not unhonored except Mr 13:22 and false p. will arise Ac 3:21 spoke through his holy p. Ac 3:22 God will raise up a p. like me. Jas 5:10 take as a pattern the p., Re 11:18 to give reward to the p. Re 16:13 out of the mouth of the false p. Ex 7:1; Nu 11:29; 1Ch 16:22; Isa 29:10; Jer 6:13; 14:14; 23:28; Mic 3:11; Mal 4:5; Mt 11:9; Joh 7:40; Re 18:24; 19:20. PROPHETESS, 2Ki 22:14 Huldah the p. Lu 2:36 Anna a p., eighty-four years old), Ex 15:20; Isa 8:3; Re 2:20. PROPITIATION, Ro 3:25 offering for p. PROPITIATORY, 1Jo 2:2 is a p. sacrifice Heb 2:17: 1Jo 4:10. PROPITIATORY COVER, 1Ch 28:11. Heb 9:5 cherubs overshadowing the p. PROPORTION, Nu 7:7: 1Pe 4:10. PROPORTIONED, Ro 12:6 to the faith p. to us PROPOUND, Jg 14:12; Eze 17:2. PROSPER, Ac 15:29 you will p.
PROSPERITY, De 28:11 overflow with p.
1Ki 10:7 You have surpassed in wisdom and p. De 30:9; Ps 68:6; Ac 19:25. PROSPEROUSLY, 1Th 3:11 way p. to you, PROSTITUTE(S), Jos 6:25 Rahab the p. 1Ki 22:38 pool of Samaria the p. bathed Isa 1:21 faithful town has become a p.f Ho 4:14 with the female temple p. Joe 3:3 give child for p., Am 7:17 your wife will become a p. Pr 7:10; Mic 1:7. PROSTITUTION(S), Isa 23:17 commit p. Jer 3:1 committed p. with many companions; Eze 23:3 In their youth they committed u. Jer 3:9: Eze 16:29: 23:8: Na 3:4. PROSTRATE, Ex 34:14 not p. to another god Isa 46:6. PROSTRATES. Isa 44:15 p. himself to it. PROTECT, Ps 20:1: 59:1: 69:29. PROTECTION. Pr 18:10 righteous given p. Ec 7:12 wisdom is for a p. PROTECTIVE, Pr 18:11 like a p. wall in PROUD, Pr 16:5 Everyone p. in heart is Zec 11:3 p. thickets have been despoiled, PROVE, Ro 12:2 you may p. to yourselves 1Co 3:13 fire will p. what sort of work Ga 6:4 let him p. what his own work PROVERB. Pr 1:6 to understand a p. and PROVERBIAL SAYING, Hab 2:6 lift up a p. De 28:37; Ps 44:14; 78:2; Isa 14:4; Eze 17:2; 18:2; Mic 2:4. PROVERBIAL UTTERANCE, Ps 49:4 To a p. I PROVE TO BE, Ex 3:14 I shall p. what I PROVIDE, Ro 12:17 P. fine things in 1Ti 5:8 if anyone does not p. for those PROVIDER. Ps 40:17 my assistance and P. of 2Sa 22:2; Ps 18:2; 144:2. PROVISION, 2Co 8:21 make honest p., PROVOCATION, Ps 106:32 p. at the waters PROVOKED, 1Co 13:5 does not become p. Heb 3:16 yet p. to bitter anger? PROVOKED STATE, Eph 4:26 sun set in a p., PRUDENT, Ne 9:20 spirit make them B.

PRUNING SHEARS, Isa 2:4 spears into p. Joe 3:10 and your p. into lances. Mic 4:3 spears into p. They will not lift PSALMS, Lu 20:42: Eph 5:19: Jas 5:13. PUBLIC, Col 2:15 exhibited in open p. PUBLICAN(S). See TAX COLLECTOR(S). PUBLIC DECLARATION, Ro 10:10 makes p. Heb 13:15 fruit of lins which make p. PUBLIC INSTRUCTOR(\$), Mt 13:52; 23:34. PUBLICIZED, Php 1:18 Christ is being p., PUBLICIZING, Php 1:16; Col 1:28. PUBLICLY, Joh 7:13; 18:20; Ac 20:20. PUBLIC READING, Ac 13:15; 1Ti 4:13. PUBLIC SERVANT(S), Ro 13:6 God's p. Ro 15:16 p. of Christ to the nations. Heb 8:2 u. of the holy place and tent, PUBLIC SERVICE, Heb 8:6 excellent p., Heb 10:11 from day to day to render p. and PUBLISH, Jer 5:20; 31:7; Am 4:5. PUBLISHED, Es 3:14; 8:13; Ac 15:36. PUBLISHING, Isa 52:7; Jer 4:15. PUFFED UP, ICO 4:6; 5:2; I3:4. PUFFS UP, ICO 8:1 Knowledge P, but love PUKE, Jer 25:27 get drunk and P, and PULVERIZE, 28a 22:43 I shall p. them; Mic 4:13 you will certainly p. many peoples PULVERIZED, 2Ch 15:16 idol and p. it and PUNISH, Ac 4:21 ground on which to p. PUNISHED, Ac 22:5 to Jerusalem to be p. PUNISHING, Ac 26:11 p. them many times PUNISHMENT, Ex 34:7 exemption from p., Jer 25:29 should you go free of p.? Zec 14:19 p. for the sin of Egypt 2Co 10:6 inflict p. for every disobedience 1Th 4:6 Jehovah is one who exacts p. Heb 10:29 how much more severe a p., Ex 32:34: Nu 16:29; Pr 16:5; 19:5; Jude 7. PUPIL, Lu 6:40 A p. is not above his De 32:10; Ps 17:8; Pr 7:2; La 2:18. PURCHASE, Ga 3:13; 4:5 by p. released us PURCHASED, Ge 49:32 field p. and cave Ac 20:28 p. with the blood PURE, Ps 12:6 sayings of Jehovah are p. Pr 16:2 the ways of a man are p. in his own Zep 3:9 give to peoples a p. language, Mt 5:8 Happy are the p. in heart, since Ps 19:9: 1Jo 3:3. PURIFICATION, Joh 2:6; 3:25; Heb 1:3. 2Ch 30:19 without p. for what is holy PURIFIED, 1Pe 1:22 you p. your souls PURIFY, Ex 29:36; Nu 19:12; Eze 45:18: Jas 4:8. PURITY, 2Co 6:6 by p., knowledge, PURPLE, Pr 31:22; Da 5:16; Ac 16:14. PURPORT, Ac 2:12 thing p. to be PURPOSE, Pr 16:4 Jehovah made for his p., Ro 8:28 the ones called according to his p. Eph 3:11 according to the eternal p. PURPOSELY, Ge 48:14 He p. laid his hands PURPOSES, Ac 17:31 God p. to judge PURSE(S), Lu 10:4; 12:33; 22:35, 36. PURSUE, Ro 14:19 let us p. the things 1Co 14:1 P. love, yet keep zealously seeking 1Pe 3:11 let him seek peace and p. it. Ps 71:11; 83:15; Jer 29:18; Na 1:8. PURSUING, Jg 4:22 was Barak p. Sisera. Pr 15:9 the one p. righteousness he loves Ro 9:30 nations, not p. righteousness, Php 3:12 I am p. to lay held on that for

PRUDENTLY, 18a 18:14 David was acting p. 18a 18:5, 30; 1Ki 2:3; 2Ki 18:7. PRUNE, Le 25:3, 4 should p. your vineyard PUSH, De 33:17; 1Ki 22:11; Ps 44:5. PUSHES, 2Jo 9 Everyone that p. ahead PUT, Pr 30:8 the lying word p. far away PUT OUT. Mr 9:48 fire is not p. 1Th 5:19 Do not p. the fire of the spirit. PUTREFYING, Jer 49:7 wisdom gone to p. PUTTING UP WITH, Mal 3:2 p. the day of Eph 4:2 p. one another in love, PUZZED, 1Pe 4:4 they are p. and go on 1Pe 4:12 do not be p. at the burning PUZZLING, Pr 1:6 proverb and p. saying,

QUAILS, Nu 11:31 driving q. from QUAKING, 2Sa 22:46 foreigners come q. out Da 6:26 people q. before the God of QUALIFICATIONS, Ga 6:1 you who have q-QUALIFIED, 2Co 2:16 who is adequately q. 2Co 3:5 our being adequately q. issues QUALIFIED TO TEACH, IT 3:2 overseer q. 2Ti 2:2 men who will be q. others. 2Ti 2:24 gentle toward all, q., QUALITIES, Am 1:11 ruined his merciful q. Ro 1:20 invisible q. seen QUALITY, Ro 2:4 kindly q. of God is trying to Col 2:9 fullness of the divine q. dwells Jas 1:3 this tested q. of your faith The 1:7 tested q, of your faith QUANDARY, Ac 5:24 fell into a q, over QUARANTINED, Nu 12:14, 15 q, outside QUARREL, Pr 3:30 Do not q. with a man Pr 17:14 so before the q. Isa 41:11 men in q. with you will perish Ge 13:7; Pr 26:17, 21. QUARRELING, Ps 31:20 hide from q. tongues UNAMELING, FS 31:20 nuce from q. Tongu Isa 58:4 for q. you would fast Ex 17:7; De 1:12; Job 33:19; Pr 15:18. QUARTERMASTER, 1er 51:59 Seralah the q. QUEEN, Mt 12:42 q. of the south will be Re 18:7 I sit a q., and I am no widow, 1KI 10:1; Es 2:17; Jer 7:18; Da 5:10. QUEENLY, Ps 45:9 q. consort has taken QUENCH, Eph 6:16 q. the wicked one's QUESTION(S), 1Ti 1:4 but furnish q. 1Ki 10:1; Mt 22:46; Ac 23:29. QUESTIONINGS, Ro 14:1 on inward q. 1Ti 6:4 mentally diseased over q. and debates 2Ti 2:23 turn down foolish and ignorant q., Tit 3:9 shun foolish q. and genealogies QUIET, Ec 3:7 a time to keep q. and a 1Ti 2:2 go on leading a calm and q. life 1Pe 3:4 the q. and mild spirit, which is of Ps 35:20; Jer 47:7. QUIETLY, 1Th 4:11 aim to live q. and to QUIETNESS, Job 34:29 causes q., ISS 32:17 q. and security to time indefinite. 1Ch 22:9; Pr 17:1; Ec 9:17; 2Th 3:12. QUIETS, Pr 15:18 q. down quarreling. QUIT. 1Co 5:9 q. mixing company with QUIVER, ISA 6:4 thresholds began to q.

RABBAH. De 3:11 in R. of the sons 2Sa 11:1; Jer 49:2; Eze 25:5. RABBI, Mt 23:8 do not be called R. Joh 1:38; 3:2. RABSHAKEH, 2Ki 18:17; Isa 36:2, 12; 37:4. RACE, Ec 9:11 swift do not have the r., 1Co 9:24 runners in a r. all run,

QUIVERING, Ho 3:5; Mie 7:17.

Heb 12:1 let us run the r. set before us, 1Pe 2:9 you are a chosen r., a royal RACHEL, Ge 29:28 gave R. as wife,

Mt 2:18 R, weeping for her children, Ge 29:18; 30:22; Ru 4:11; Jer 31:15. RADIANT, Ps 34:5; Isa 60:5; Jer 31:12. RAFTER, Lu 6:42 extract the r. from RAGE, Ps 76:10 the very r. of man will Pr 15:1 answer, when mild, turns away r., Jer 6:11 with the r. of Jehovah I have Ps 79:6: Pr 6:34: 19:19: 22:24: 27:4 RAGING, Eze 5:15 rage and r. reproofs, Job 19:29; Eze 25:17; Mic 7:9. RAHAB, Heb 11:31 By faith R. did not Jas 2:25 was not R. declared righteous Jos 2:3; 6:17, 23, 25. RAIN, Ge 2:5 not made it r. upon Ge 7:4 in seven days I am making it r. Joe 2:23 autumn r. and spring r., Mt 5:45 r. upon righteous and unrighteous, Jas 5:7 farmer gets the early r. and late r. De 11:14: 32:2: Job 38:28: Ps 11:6: 72:6: Isa 55:10; Zec 14:17; Jas 5:17; Re 11:6. RAINBOW, Ge 9:13 My r. in the cloud, Re 4:3; 10:1. BAISED, Mt 28:7 disciples he was r. up Lu 20:37 dead are r. up even Moses 1Co 15:44 it is r. up a spiritual body. 2Co 4:14 he who r. Jesus up will raise us Col 3:1 If you were r. up with Christ. 1Co 15:17, 42; Eph 1:20; 2:6; Col 2:12 RAM(S), Ge 22:13 r. caught by its horns 1Sa 15:22 to pay attention than r.; Eze 34:17 judging between r. and he-goats. Mic 6:7 be pleased with thousands of r., Le 5:15; 8:22; 9:18; Isa 1:11; Da 8:20. RAMAH, Jer 31:15 In R. a voice is heard. Jos 18:25; Jg 4:5; 18a 16:13; Mt 2:18. RAMOTH-GILEAD, 1Ki 4:13; 22:3; 2Ki 8:28. RAMPART, Ps 48:13 Set upon its r., RANK, 1Co 15:23 each in his r.: Christ RANSOM, Job 33:24 I have found a r.1 Ps 49:7 Not one can give to God a r. Pr 21:18 wicked is a r. for righteous one, Mt 20:28 Son came to give his soul a r. 1Ti 2:6 gave himself a r. for all-Ex 30:12; Job 36:18; Pr 6:35; Isa 43:3. RAPACIOUS, Isa 35:9 r. sort of wild beasts RAPACITY, Hab 2:17 r. upon beasts terrifles RAPE, Jg 19:24 and you r. them RAPED, Jg 20:5 concubine that they r. Zec 14:2 women will be r. RAPING, Es 7:8 a r. of the queen, RARE, 1Sa 3:1 word had become r. RASHNESS, Job 35:15 note of extreme r. RAVAGED, Ac 9:21 man that r. those in RAZOR, Jg 13:5; 16:17; 18a 1:11. READ, Isa 29:11 R. this out loud, please, Isa 34:16 in the book and r. out loud: 2Co 3:2 known and r. by all mankind. Ex 24:7; De 17:19; Lu 4:16; Ac 13:27. READER, Mt 24:15 r. use discernment,) READINESS, 2Co 8:11, 12: 9:2. READING, Ne 8:8 continued r. aloud Hab 2:2 r. aloud do so fluently. 1Ti 4:13 applying yourself to public r., READS, Re 1:3 Happy is he who r. aloud READY, Ps 37:23 man have been made r. 1Ti 6:18 be liberal, r. to share, Heb 11:16 he has made a city r. for them. REAL, Joh 7:28 he that sent me is r. 1Ti 6:19 get a firm hold on the r. life, REALITIES, Heb 11:1 demonstration of r. not REALITY, Col 2:17 the r. belongs to Christ Heb 9:24 holy place which is a copy of r. REALIZE, Ge 3:7 r. they were naked. REALIZED, Pr 13:19 Desire when r. is

REAP. Ec 11:4 looking at clouds not r. Ho 8:7 stormwind is what they will r. Mic 6:15 sow seed, but you will not r. 2Co 9:6 sows sparingly will r. sparingly. Ga 6:7 whatever a man is sowing he will r .: Ga 6:9 we shall r. if not tire out. Re 14:15 Put your sickle in and r., Mt 6:26; Lu 12:24; Joh 4:38; ICo 9:11. REAPER(S), Ps 129:7 r. has not filled Mt 13:39 r. are angels. Joh 4:36 the r. is receiving wages BEASON, 1Pe 3:15 demands a r. for the hope Ec 7:25; Ac 18:14. REASONABLE, 1Ti 3:3 not a smiter, r., Tit 3:2 to be r., exhibiting all mildness Jas 3:17 r., ready to obey, full of mercy REASONABLENESS, Php 4:5 r. known to men. REASONINGS, 2Co 10:5 overturning r. Mt 15:19: Lu 2:35: Ro 1:21; 1Co 3:20. REASSURINGLY, Ge 50:21; Ru 2:13. REBEKAH, Ge 24:51; 27:15; 49:31. REBEL. Nu 14:9 Jehovah do not r. 1Sa 12:14; 2Ch 13:6; Ps 78:40, 56: 105:28; Eze 20:8. REBELLED, Isa 63:10; Eze 20:13; Da 9:5. REBELLING, Ne 2:19; Ps 78:17; Zep 3:1. REBELLION, Ezr 4:19; Pr 17:11; Eze 2:7. REBELLIOUS, Ezr 4:12 r. and bad city Ps 78:8: Isa 1:20: Eze 2:3. REBELLIOUSLY, Ps 107:11 behaved r. De 9:23; Jos 1:18; Ps 106:7; Isa 3:8. REBELLIOUSNESS, 1Sa 15:23 r. the same Nu 17:10; De 31:27; Job 23:2; Eze 44:6. REBELS, Nu 20:10; Job 24:13. REBUILD, Isa 61:4 r. devastated places Ezr 5:17; Ne 2:17. REBUILDING, Ezr 6:8 r. that house of God; REBUILT, Eze 36:10 devastated places r. REBUKE, Job 19:3 ten times you r. me: Pr 13:1 ridiculer has not listened to r. Zec 3:2 Jehovah r. you, 0 Satan, 2Co 2:6 This r. given by the majority is Ps 104:7: Ec 7:5: Isa 17:13: 54:9: 66:15. REBUTTAL, Ac 4:14 nothing to say in r. RECALL, Tit 2:4 r. young women to their RECANTATION, Ac 26:11 force to make r.: RECEIVE, Ro 8:15 r. a spirit of slavery Jas 4:3 You ask yet you do not r., Mr 10:15; Ga 4:5; Jas 1:12. RECEIVED, Mt 10:8 You r. free, give free. 1Th 2:13; Heb 10:26; 1Je 2:27. RECEIVES, Mr 9:37 Whoever r. one of such RECEPTACLE(S), Mt 25:4 oil in their r. 1Sa 9:7; 17:40. RECEPTION, Lu 5:29 Levi spread a r. feast RECHAB, 2Kl 10:15; 1Ch 2:55; Jer 35:6. RECHABITES, Jer 35:2, 3, 5, 18, RECKON, Ro 6:11 r. yourselves dead RECKONED, Lu 22:37 he was r. with lawless 1Ti 5:17 older men be r. worthy of honor RECKONING, 2Co 5:19 not r. trespasses. RECLAIMED, Ps 106:10: 107:2. RECLINE, Mt 8:11 r. with Abraham RECLINING, 1Co 8:10 r. at a meal in an Mt 26:20; Lu 22:27. RECOGNIZE, Mt 7:20 fruits you will r. 1Co 16:18 Therefore r. men of that sort. Isa 61:9; 63:16; Ho 2:8; 11:3; 2Co 1:13. RECOGNIZED, Ro 11:2 people whom he r. 2Co 6:9 unknown and yet being r., RECOLLECT, 2Ti 1:5 I r. the faith which RECOMMEND, Ro 16:1; 2Co 3:1. RECOMMENDS, Ro 5:8 God r. his own love RECOMPENSE(S). See also PAYMENT.

REPAYING, REPAYMENT, RETRIBUTION. Zep 3:12 take r. in the name of Jehovah. RECOMPENSE(S), Isa 59:18 he will r. due Jer 51:56 Jehovah is a God of r. Mt 16:27 r. each according to his behavior. Ro 1:27 r. which was due for their error. 2Co 6:13 as a r. in return-I speak as Heb 10:30 Vengeance is mine: I will r .: RECONCILE, Eph 2:16 r. both peoples Col 1:20 through him to r. again all RECONCILED. Ro 5:10 we became r. to God RECONCILIATION, Ro 5:11 now received r. Ro 11:15: 2Co 5:18, 19. RECORDER('S), Eze 9:2 man with r. inkhorn Ac 19:35 city r. quieted the erowd RECORDS, Ezr 4:15 find in the book of r. RECOUNT, Jg 5:11 they began to r. the Ps 40:5; 48:13; Jer 51:10. RE-CREATION, Mt 19:28 In the r., when RECTITUDE, 1Ch 29:17 in r. vou take RECUPERATION, Isa 58:8 speedily would r. Jer 8:22; 30:17; 33:6. RED, Pr 23:31 wine r, color, Isa 63:2 Why your clothing is r., Ge 25:25; Nu 19:2; Na 2:3; Zec 1:8. REDEEM. See also RELEASE BY RANSOM, RELEASED BY PURCHASE. REDEEM, Ex 13:15 my sons I r. 2Sa 7:23 God went to r. a people Ps 49:7 not one can r. even a brother, Ho 13:14 From Sheel I shall r. them; Ps 44:26: 49:15; 69:18; 72:14; Jer 15:21. REDEEMED, Isa 1:27 Zion will be r., Isa 35:10 ones r. by Jehovah will return Le 27:29; De 9:26; Ps 31:5; 71:23; 78:42. REDEEMER. See also ONE REPURCHASING. REPURCHASER. REDEEMER, Job 19:25: Ps 19:14: Pr 23:11 REDEEMING. Ps 34:42 r. the soul of his REDEMPTION. See also DELIVERANCE, RE-LEASE BY RANSOM. REDEMPTION, Ex 21:30; No 3:49; Ps 49:8; 111:9: 130:7. RED SEA. Heb 11:29 passed through the R. Ex 10:19; 15:4; Ne 9:9; Ac 7:36. REDUCED, 1Co 7:29 the time left is r. REDUCTION, Ex 5:8 not make any r. for them REED, Eze 40:3, 5: 42:16: Mt 11:7: 27:29. REEL. Ps 107:27 They r. and move REELED, Isa 28:7 r. as to decision.
REELING, Ps 60:3 wine sending us r.
RE-ESTABLISHED, Da 4:36 r. my kingdem REFASHION, Php 3:21 r. our body to be REFERENCE, Ro 6:10 lives with r. to God. Ro 11:28 but with r. to God's choosing REFINE, Zec 13:9 r. them as silver, REFINED, 2Sa 22:31 saying is a r. one. Da 12:10 whiten themselves and will be r. Ps 12:6; 17:3; 66:10; Pr 30:5; Isa 48:10. REFINER, Mal 3:3 a r. and cleanser of REFINING, Pr 17:3 The r. pot is for Da 11:35 in order to do a r. work REFLECT, 2Co 3:18 faces r. like mirrors REFLECTION. Heb 1:3 r. of his glory and REFORMS, Ac 24:2 r. are taking place in REFRAIN, Eze 3:27 the one refraining r., REFRESH, Mt 11:28 Come and I will r. REFRESHED, 1Co 16:18 have r. my spirit Phm 7 holy ones r. through you, brother. REFRESHES, Ps 23:3 My soul he r. He REFRESHING, Ac 3:19 seasons of r. come REFRESHMENT, Mt 11:29. REFUGE. Nu 35:6 six cities of r., Ps 18:2 I shall take r. in him, Isa 28:17 sweep away the r. of a lie.

Jos 20:2; 21:13; Ps 57:1; Pr 14:26. REFUSE, Ps 141:5 not want to r. Isa 1:20 if you r. and are rebellious, 1Co 4:13 become as the r. of the world. Php 3:8 consider them as a lot of r ... REGAIN, Isa 40:31 Jehovah will r. power. REGARD, Job 37:24 not r. any wise in Ro 14:7 None lives with r. to himself only, REGARDED. Pr 17:28 silent will be r. wise 2Th 1:10 to be r. in that day with wonder REGENERATION. See RE-CREATION. REGION, De 3:4; Jos 19:29; Mt 4:16. REGIONS, Eph 4:9 into the lower r., REGISTERED, Lu 2:1 for all to be r. Nu 1:44; 3:22; 26:7. REGRET(S), Ge 6:6 Jehovah felt r. that 1Sa 15:29 He will not feel r. Ps 110:4 Jehovah will feel no r. Jer 26:13 Jehovah will feel r. for the Nu 23:19; Jg 2:18; Ps 106:45; Jer 18:10; Jon 3:10; Zec 8:14; Ro 11:29; Heb 7:21. REGULATION (S), De 4:1 listen to the r. De 4:40 you must keep his r. and his Jg 11:39 came to be a r. in Israel Ps 119:12 0 Jehovah. Teach me your r. Isa 10:1 those enacting harmful r. Isa 24:5 they have changed the r., Ex 18:20; Le 10:11; Ne 9:13; Ps 50:16; 119:5, 8, 48, 71, 80; Jer 31:36; Mal 3:7. REHABILITATE, Isa 49:8 to r. the land, REHEARSE, Lu 21:14 not to r. beforehand REHOBOAM, 1Ki 12:1: 14:21, 29. REIGN. See also RULE AS KING(S). REIGN, 18a 8:9 the king that will r. over 1Sa 15:11 I regret I caused Saul to r. Isa 32:1 A king will r. for righteousness 1Sa 8:11: Job 34:30: Jer 23:5. REINFORCE, Na 2:1 r. power very much Am 2:14. REINFORCING, Pr 24:5 a man is r. power. REINHABITED, Eze 38:12 places r. REINVIGORATED, Ps 68:9 you r. it. REJECT. Job 5:17 discipline do not r. REJECTED, 1Sa 8:7 they have r. 1Sa 15:23 Since you have r. the word Jer 8:9 They have r. the word of Jehovah Mt 21:42 The stone the builders r. 1Ti 4:4 nothing is to be r. if it is 1Pe 2:4 living stone, r. by men. 1Sa 10:19; Jer 7:29; Mr 8:31; Heb 12:17. REJUICE. Ps 97:1 has become king! r. Ps 104:15 wine that makes the heart r. Pr 27:11 Be wise my son, make my heart r. Pr 29:2 righteous become many, people r. Mt 5:12 R. and leap for joy, Ro 12:15 R. with people who r.; weep with Php 4:4 Always r. in the Lord. Isa 65:13; Lu 13:17; Joh 16:20; Php 4:10. REJOICED, 1Ch 29:9 David r. Joh 8:56 Abraham your father r. greatly REJOICING, 1Ki 8:66 r. and feeling Es 8:17 were r. and exultation for the Jews Ps 97:11 r. for ones upright in heart Ps 100:2 Serve Jehovah with r. Ac 5:41 their way from the Sanhedrin r. Col 1:24 now r. in my sufferings Es 8:16; Ec 8:15; 2Co 6:10; 1Pc 1:8. RELATE, Ge 40:8; 2Ki 8:4; 1Ch 16:24. RELATED, Ac 15:14 Symeon has r. how God Ge 41:12; Ex 24:3. RELATING, Ps 78:4 R. them to the RELATIONSHIP, Col 2:12; Phm 16. RELATIVE(S), Lu 14:12; Ac 10:24.

RELAX, Jos 10:6 Do not let your hand r. RELAXATION, Ac 24:23 some r. of custody RELAXING, Ex 5:8 because they are r. Ex 5:17 he said: "You are r., you are r.! RELEASE, Lu 4:18 preach a r. to the captives 1Co 7:27 bound to a wife? Stop seeking a r. De 15:1, 2; Mt 27:21; Ac 3:13. RELEASE BY RANSOM, Ro 3:24; 8:23. 1Co 1:30 wisdom also righteousness and r. Eph 1:7 we have the r. through the blood Col 1:14 we have our r., the forgiveness Heb 9:15 r. from transgressions under the Heb 11:35 not accept r., that they might RELEASED BY PURCHASE, Ga 3:13 Christ by Ga 4:5 he might r. those under law, RELEASING, Lu 6:37 Keep on r., and you Php 1:23 what I do desire is the r. and 2Ti 4:6 due time for my r. is imminent. RELEASING BY RANSOM, Eph 1:14; 4:30. RELIABLE. Da 2:45 the dream is r., and Da 7:16 r. information on all RELIED, 2Co 1:18 God can be r. upon RELIEF, Job 14:14 until my r. comes, 2Th 1:7 r. along with us at the revelation 18a 16:23; Es 4:14; Job 32:20. RELIEVE, Isa 1:24 I shall r. myself of RELIGION(S). See also WORSHIP. RELIGION(S), 2Ki 17:26 the r. of the God 2K1 17:34 doing according to their former r. RELUCTANTLY, 1Sa 15:32 Agag went r. REMAIN, Jos 23:7 these that r. with you, Joh 8:31 If you r. in my word, you are my Joh 15:4; Ac 15:17; 1Co 7:20; 13:13; 2Jo 9. REMAINDER, Ps 76:10 r. of raging you REMAINING, Isa 28:5 beauty to ones r. Jer 38:4 weakening the hands of the men r. Jer 8:3; 39:9; Eze 9:8; 39:14; Mal 2:15. REMAINING ONES, Mic 5:7 r. like dew Zep 3:13 r. of Israel, will do no Re 12:17 war with the r. of her seed. Mic 2:12; Zep 2:9; Zec 8:11, 12; 14:2. REMAINS, Joh 3:36 wrath of God r. upon Joh 6:27 food that r. for life everlasting 1Co 3:14 If anyone's work r., he will 1Jo 2:17 he that does the will of God r. REMEMBER, Ge 9:15 shall r. my covenant Job 14:13 set a time limit and r. me! Ps 25:7 sins of my youth do not r. Ec 12:1 R., your Creator in the days of Jer 31:34 their sin I shall r. no more, Lu 17:32 R. the wife of Lot. Heb 13:7 R. those who are taking the lead Ps 137:6; Isa 43:25; Lu 23:42; 2Pe 3:2. REMEMBERED, Ps 83:4 name be r. no more. Ac 10:31 your gifts of mercy have been r. REMEMBERING, Ex 20:8 R. the sabbath day Heb 10:32 keep on r. the former days in REMEMBRANCE, Ps 109:15 cut off the r. Pr 10:7 r. of the righteous for a blessing Ec 9:5 the r. of them has been forgotten. Mal 3:16 book of r. began to be written Lu 22:19 Keep doing this in r. of me. Ac 10:4 Your prayers ascended as a r. Ec 1:11; 1Co 11:25; 3Jo 10. REMIND, Isa 43:26 R. me put on judgment 2Pe 1:12 r. you of these things, REMINDER(S), 2Ki 17:15 rejecting his r. Ps 19:7 The r. of Jehovah is trustworthy, Ps 119:46 I will also speak about your r. Ps 119:129 Your r. are wonderful. 2Pe 3:1 I am arousing by way of a r... Ps 93:5; 119:14, 31, 99, 119; Jer 44:23. REMINDING, 2Pe 1:13 rouse you up by r. REMISSION. See FORGIVENESS.

REMNANT, 2Ki 19:31 a r. will go forth Jer 23:3 collect the r. out of all lands Mic 4:7 make her that was limping a r., Ro 9:27 it is the r. that will be saved. Ro 11:5 a r. has turned up according to Isa 10:21, 22; 11:11, 16; Jer 15:9; Eze 6:8. REMORSE, Mt 27:3 Judas, felt r. REMOTEST, Isa 14:13 I sit in r. parts of north. REMOVAL, Heb 12:27 once signifies the r. REMOVE, Eze 21:26 R. the turban, and 1Co 5:13 R. the wicked man from among REMOVED, Isa 29:13 r. their heart far Isa 54:10 mountains may be r., but my RENDER, De 32:41 r. retribution to Ro 13:7 R. to all their dues, to him Ps 56:12; Mt 21:41; 1Pe 4:5; Re 18:6. RENEGADE, Isa 57:17; Jer 3:12, 14. RENEGADING, Pr 1:32 r. of ones will kill RENEWED. 2Co 4:16 man inside being r. RENEWING, Ps 103:5 youth keeps r. itself BENOUNCE, 2Ti 2:19 r. unrighteousness. REMOVATE, 2Ch 24:4 r. the house of REPAID, Ro 11:35 it must be r. to him? REPAY, Ps 116:12 What shall I r. to Ro 12:19 Vengeance is mine: I will r., says 2Th 1:6 on God's part to r. tribulation to 2Ti 4:14 Jehovah will r. him according to REPAYING, Pr 17:13 r. bad for good, Isa 66:6 Jehovah r. what is deserved REPAYMENT, Isa 35:4 God with a r. Lu 14:12 it would become a r. to you, REPENT, Mt 3:2 R., for the kingdom has Ac 3:19 R., and turn around so as to get Re 16:9 they did not r. so as to give glory Lu 13:3; 16:30; 17:4; Re 2:5, 21; 3:19. REPENTANCE, Mt 3:8 fruit that befits r.; Lu 15:7 ninety-nine who have no need of r. Ro 2:4 God is trying to lead you to r.? 2Co 7:10 sadness godly way makes for r. 2TI 2:25 perhaps God may give them r. Mt 3:11; Lu 24:47; Ac 11:18; 2Pe 3:9. REPENTED, Mt 12:41 they r. at what Jonah Mt 11:21; 2Co 12:21. REPENTS, Lu 15:7 over one sinner that r. REPLYING, Pr 18:13 r. to matter before REPORT(S), Ex 23:1 not an untrue r. Pr 25:25 a good r. from a distant land. Da 11:44 r. that will disturb him, out of Mt 24:6 hear of wars and r. of wars; 2Co 6:8 through bad r. and good r.; Nu 14:36; Job 28:22; Pr 15:30; Eze 7:26. REPORTER, Jer 51:31 one r. to meet r. REPORTING, 1Th 1:9 they keep r. about 1Jo 1:2 we are bearing witness and r. to REPOSE, Isa 51:4; Jer 31:2; 47:6; 50:34. REPOSSESSING, Isa 49:8 r. of desolated REPRESENTATION. Heb 1:3 exact r. of his REPRESENTATIVE, Ex 18:19 r. for people Lu 8:49 a r. of the presiding officer Joh 7:29 I am a r. from that One REPRESENTATIVELY, Ezr 10:14 act r. for REPRIMAND, Lu 18:15; 2Ti 4:2. REPROACH(ES), Ps 55:12 enemy r. me; Isa 25:8 r. of his people he will take away Isa 51:7 afraid of the r. of mortal men. Mt 5:11 Happy are you when people r. you Heb 10:33 exposed as in a theater to r. and Heb 11:26 r. of the Christ as riches 1Sa 17:26; Ps 22:6; 69:7; Isa 4:1; Lu 6:22. REPROACHED, Ps 74:18 The enemy has r., 1Pe 4:14 r. for Christ, you are happy, Ps 79:12; 89:51; Pr 14:31; Zep 2:10. REPROACHING, Ps 74:10 adversary keep r.? Ps 44:16; 119:42; Ro 15:3.

REPRODUCTIVE, 1Pe 1:23: 1Jo 3:9. REPROOF(S), Pr 1:23 Turn back at my r. Pr 6:23 r. of discipline are the way of Pr 10:17 he that is leaving r. Pr 13:18 one keeping a r. is glorified, Pr 29:15 The rod and r. give wisdom; Pr 1:25: 3:11: 15:5, 10, 31, 32, REPROVE, Pr 9:8 Do not r. a ridiculer, 1Ti 5:20 R. before all onlockers persons 2Ti 4:2 r. with all long-suffering Re 3:19 All I have affection I r. 28a 7:14; Job 13:10; Ps 50:21; Pr 30:6. REPROVED, Ps 105:14 he r. kings, Pr 29:1 A man r. will be Lu 3:19 Herod, being r. by him concerning Joh 3:20 that his works may not be r. Eph 5:13 things r. are manifest by light. REPROVER, Job 40:2 r. of God answer it. REPROVING, 2Ti 3:16 beneficial for r., Tit 1:13 keep on r. them with severity. REPUDIATE, Tit 2:12 r. ungodliness and BEPULSIVE. Isa 66:24 carcasses r. to all REPURCHASED, Isa 35:9 r. ones must walk Isa 51:10 a way for the r. ones to go Isa 63:4 year of my r. ones has come. Isa 43:1: 44:23; 48:20; 52:3, 9; 62:12. REPURCHASER, Ru 4:6 r. said: "I am Isa 44:24 Jehovah, your R. and Former Isa 59:20 to Zion the R. will come, Isa 63:16 Our R. of long ago is your name. Jer 50:34 Their R. is strong. Isa 41:14: 44:6: 48:17: 49:26: 54:5: 60:16. REPUTABLE, Mr 15:43; Ac 13:50; 17:12. REPUTE, 1Co 4:10 you are in good r., REQUEST(S), Ps 20:5 Jehovah fulfill your r. Joh 17:9 I make r. concerning them; Joh 17:20 I make r., not concerning these REQUIRE, De 18:19; 23:21; Eze 20:40. REQUIRED, Lu 11:50 blood of prophets r. REQUIREMENT, Ro 8:4 righteous r. of Law RESCUE, Da 3:17 our God is able to r. us. Ro 7:24 Who will r. me from the body 2Co 1:10 he will r. us further. RESCUED, Ac 23:27 I suddenly r. him, RESEARCH, 1Ti 1:4 furnish questions for r. RESEMBLANCE, Ro 5:14 Adam bears a r. RESEMBLE, Isa 14:14; 46:5. RESENTFUL, Ps 103:9; Jer 3:12; Na 1:2. RESERVED, Col 1:5 hope is r. for you Heb 9:27 as it is r. for men to die once 1Pe 1:4 It is r. in the heavens for you. RESIDE(S), Ex 12:48 resident r. Jg 17:8 r. for a time wherever he might Isa 52:4 to Egypt my people went to r. Ge 12:10; 26:3; 47:4; Isa 23:7; Jer 42:17. RESIDED, Heb 11:9 he r. as an alien in RESIDENT, Isa 33:24 no r. will say: "I am RESIDENT(S), ALIEN, Mal 3:5 turning a., Eph 2:19 you are no longer strangers and a .. Ex 22:21; De 10:19; Ps 146:9; Jer 7:6; RESIDENTS. See ALIEN RESIDENT(S). RESIDING, Le 25:45 sons r. as aliens Nu 9:14; Eze 47:22. RESIST, Lu 21:15 opposers not able to r. Eph 6:13 armor be able to r. in the Zec 3:1; Mt 5:39. RESISTANCE, Nu 22:32 come out to offer r. Ps 13:2 How long set r. in my soul RESISTED, 2Ti 3:8 and Jambres r. Moses, Ga 2:11; 2Ti 4:15; Heb 12:4. RESISTER, 18a 29:4 become r. in battle. 1Ki 5:4 There is no r. and nothing bad 2Sa 19:22; 1Ki 11:14, 23, 25; Ps 109:6.

RESISTING, Ac 7:51 r. the holy spirit; Ps 38:20; 71:13; 109:4, 20, 29. RESOLVED, 2Ch 25:16 r. to ruin 2Co 9:7 just as he has r. in his heart, RESORT, Isa 19:3 r. to valueless gods RESOUNDING, 2Ch 29:28; Ps 92:3. RESOURCES, Isa 60:11 r. of the nations, Isa 61:6 r. of nations you people will eat. Jer 15:13; 17:3; Eze 26:12; Mr 5:26. RESPECT. Eph 5:33 wife r. husband. Heb 12:9 we used to give them r. 1Pe 3:2 chaste conduct together with deep r. 1Pe 3:15 with a mild temper and deep r. Mr 12:6; Lu 18:2; 2Pe 2:11. RESPECTIVE, 1Co 12:28 God set r. ones Eph 4:16 functioning of each r. member RESPONSE, Ec 10:19 money meets a r. RESPONSIBILITY, 1Ch 9:33 their r. to be RESPONSIBLE, Heb 5:9 r. for everlasting REST, Ex 23:12 seventh day you may r. Job 3:17 those weary in power are at r. Isa 14:7 whole earth has come to r., Heb 4:3 we do enter into the r., Ex 31:15; Da 12:13; Heb 3:11; Re 14:11. RESTING, Ps 125:3 will not keep r. RESTING PLACE(S), Ps 23:2 r. he conducts Ps 132:14 This is my r. forever; Isa 11:10 his r. must become glorious. 1Ki 8:56; Ps 95:11; Isa 28:12; 66:1. RESTITUTION. See RESTORATION. RESTORATION, Ac 3:21 times of r. of all RESTORE, Da 9:25 r. rebuild Jerusalem Mt 17:11 Elijah will r. all things. Job 33:26; Ps 51:12; Jer 27:22; Ga 6:1. RESTORING, Ac 1:6 are you r. the kingdom RESTRAIN, 1Pe 3:10 let him r. his tongue Ps 40:9; Isa 48:9. RESTRAINT, Ps 107:39. Isa 53:8 Because of r. he was taken away; 2Th 2:7 acting as a r. gets out of the way 1.Jo 4:18 because fear exercises a r. RESTRICTION, 2Ki 4:13 with all this r. RESULT, Ro 5:18 the r. to men of all RESUME, Job 17:10 you men may r. RESURRECT, Joh 6:39, 40, 44, 54.
RESURRECTED, Ac 2:24 r. him by loosing
RESURRECTION, Mt 22:30 r. neither marry
Joh 5:29 r. of life r. of judgment
Joh 11:25 I am the r. and the life. Ac 24:15 r. of righteous and unrighteous. Ro 6:5 united in the likeness of his r.; 1Co 15:42 So also is the r. of the dead. Php 3:11 attain to the earlier r. from 2Ti 2:18 saying the r. already occurred, Heb 11:35 Women received their dead by r.; Re 20:6 anyone having part in the first r.; 1Co 15:12, 13, 21; Php 3:10; Heb 6:2. RETIREMENT, Lu 5:16 r. in deserts and BETRACTION, Job 42:6 I make a r. and I RETREATED, Ps 78:9 Ephraim, r. the day RETREATS, Ob 3 residing in r. of the crag RETRIBUTION(S), De 32:41 render r. to Ps 94:2 bring r. upon the haughty ones Isa 34:8 a day of vengcance, a year of r. Ro 11:9 a trap and a stumbling block and a r.; 2Th 2:10 perishing as a r. because Heb 2:2 received r. in harmony with justice, RETURN, Ge 3:19 r. to the ground, 1Ki 8:48 they r. to you with all their Job 33:25 r. to the days of youthful vigor. Isa 55:11 word will not r. without results, Mal 3:7 R. to me, and I will r. to you, Mr 13:16 man in the field not r. to things Ro 12:17 R. evil for evil to no one.

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Nu 10:36; Isa 10:21; Lu 19:12; Ac 15:16. RIDDLE, Jg 14:12; Ps 78:2.
RETURNING, Pr 26:11 like a dog r. to vomit. RIDICULE, Lu 14:29 onlookers start to r. Ec 3:20 dust, and they are r. to the dust. Ec 1:6; Eze 35:7; Mic 2:8. RETURNS, Ec 12:7 spirit r. to God who REUBEN, Ge 29:32; 49:3; Jg 5:15; Re 7:5. REUEL, Nu 10:29 Hobab the son of R. REVEAL, Isa 49:9 R. yourselves! 1Sa 2:27; Jer 33:6; Da 2:47; Php 3:15. REVEALED, Isa 40:5 glory will be r., Mt 11:25 hidden from wise r. to babes. Lu 17:30 day when the Son of man r. Joh 12:38 has the arm of Jehovah been r.? Eph 3:5 now r. to apostles and prophets 2Th 2:8 the lawless one will be r., Da 2:30; Ro 1:18; 1Co 2:10; 3:13. REVEALER, Da 2:28 God who is a R. of Da 2:47 God and B. of secrets, REVELATION, 2Sa 7:27 made a r. to your Ro 16:25 r. of the sacred secret 1Co 1:7 r. of our Lord Jesus Christ. 1Pe 4:13 during the r. of his glory. Eph 1:17; 2Th 1:7; 1Pe 1:7, 13; Re 1:1. REVELRIES, 1Pe 4:3 wine, r., drinking Ro 13:13; Ga 5:21. REVELRY, Am 6:7 the r. must depart REVENGE, 28a 4:8; Ps 44:16; Jer 20:10. REVENUE, Isa 23:3 harvest of Nile, r.; REVERENCE, Job 4:6; 22:4: 2Th 2:4. REVEREND. See FEAR-INSPIRING. REVERENT, Lu 2:25; Ac 2:5; 8:2; 22:12. REVERSE, Jer 21:4 I am turning in r. weapons REVILED, 1Co 4:12; 1Pe 2:28. REVILER(S), 1Co 5:11 quit mixing with r. 1Co 6:10 nor r. inherit God's kingdom, REVIVE, 2Ki 1:2 whether I shall r. from Isa 57:15 r. the spirit of the lowly Heb 6:6 to r. them again to repentance, REVIVED, Php 4:10 you r. your thinking Ge 45:27; Jg 15:19.
REVOLT, De 19:16 bring a charge of r.
Isa 1:5 in that you add more r. Isa 31:6 Israel have gone deep in their r. Jer 28:16 r. against Jehovah. De 13:5; Isa 59:13; Jer 29:32. REWARD, Ge 15:1 Your r. will be great. Ru 2:12 May Jehovah r, the way you act Ps 35:12 They r, me with bad for good. Ps 127:3 The frultage of the belly is a r. Mt 5:12 your r. is great in the heavens; Col 3:24 from Jehovah you will receive r. Mt 6:1, 2; 10:41; 1Co 3:8; Heb 10:35. REWARDER, Heb 11:6 he becomes the r. REWARDINGLY, Ps 13:6 dealt r. with me. RICH (ES), Ps 52:7 that trusts in his r. Pr 10:22 The blessing of Jehovah makes r. Pr 11:28 The one trusting in r.-will fall: Pr 13:7 one pretending to be r. Jer 9:23 Let not the r. man brag Mt 6:24 slaves to God and to R. Lu 16:9 Make friends by means of r., Lu 18:25 sewing needle than for a r. man Ro 9:23 make known the r. of his glery Ro 11:33 the depth of God's r. 2Co 6:10 as poor but making many r., 2Co 8:9 though he was r. he became poor 1Ti 6:9 determined to be r. fall into 1Ti 6:18 be r. in fine works. Heb 11:26 he esteemed the repreach as r. Jas 2:5 r. in faith and heirs of the Jas 5:1 Come, you r. men, weep,

RIDICULER(S), Ps 1:1 in the seat of r. Pr 3:34 with r. he will deride. Pr 14:6 The r. has sought to find wisdom, Pr 19:25 The r. you should strike Pr 20:1 Wine is a r., 2Pe 3:3 will come r. with their ridicule. Pr 1:22; 9:7; 13:1; 15:12; 19:29. RIGHT, Ge 18:25 to do what is r.? Ex 21:9 the due r. of daughters. De 18:3 due r. of the priests from people, Jg 17:6 what was r. he was accustomed Jer 26:14 Do what is r. in your eyes. Eze 21:27 until he comes who has the r., Da 8:14 holy place brought into r. Jas 4:17 knows how to do what is r. De 21:17; 1Ch 24:19; Pr 12:15; Ga 2:9. RIGHT(S) AS FIRST-BORN, Ge 43:33. 1Ch 5:2 but the r. was Joseph's RIGHTEOUS, De 32:4 The Rock, r. and 2Sa 23:3 when the one ruling is r. Ps 34:19 calamities of the r. one Ps 37:25 not seen r. left entirely Pr 15:28 heart of the r. one meditates Pr 29:2 r. become many, people rejoice; Isa 26:2 r. nation may enter. Isa 26:7 smooth the course of a r. one. Am 5:12 showing hostility toward someone r., Mal 3:18 between a r. one and a wicked Mt 13:43 the r. one will shine Ac 24:15 resurrection of both the r. and Ro 3:10 There is not a r. man, Ro 3:26 might be r. even when declaring r. 1Co 15:34 r. way and do not practice sin. 2Th 1:6 is r. on God's part Heb 10:38 r. will live by faith. 1Pe 3:12 Jehovah's eyes are upon the r. Ge 7:1; Ps 1:5; Isa 29:21; 53:11; Mt 5:45; Ro 2:13; 2Ti 4:8; Heb 12:23, RIGHTEOUS ACTS, Eze 3:20 r. remembered, RIGHTEOUSLY, Pr 31:9 judge r. and plead 1Pe 2:23 committing to the one who judges r. RIGHTEOUSNESS, Ps 45:7 You have loved r. Pr 21:3 To carry on r. is more to Jehovah Isa 26:9 r. the inhabitants will learn Isa 32:1 A king will reign for r. Isa 45:8 skies trickle with r. Isa 60:17 r. as your task assigners Isa 61:3 called big trees of r. Isa 61:10 with the sleeveless coat of r. Jer 11:20 Jehovah is judging with f .: Zep 2:3 Seek r., seek meekness, Joh 16:8 give evidence concerning r. Ac 10:35 man that works r. is acceptable Ac 17:31 judge the earth in r. Ro 1:17 in it God's r. is being revealed Ro 10:3 no knowing the r. of God but 2Ti 3:16 Scripture for disciplining in r., 1Pe 3:14 suffer for sake of r., 2Pe 3:13 in these r. is to dwell. Re 19:11 carries on war in r. Ge 15:6: Isa 9:7: 11:4: Da 12:3; Mt 5:6. RIGHTEOUSNESS' SAKE, Mt 5:10 for r. RIGHTEOUS STANDING, Isa 53:11 a r. to RIGHT HAND, Ps 21:8 Your own r. Ps 45:4 your r. will instruct you Ps 110:1 Slt at my r. Mt 20:23 at my r. and at my left Mt 25:33 put the sheep on his r. Ac 7:55 Jesus standing at God's r. Jas 5:2 Your r. have rotted,

Re 3:17 Because you say: "I am r.

1Ki 3:11; Lu 16:11, 19; Eph 3:8; Re 18:17. RIGHTS, 1Th 4:6 encroach upon r. of

RIGHTS AS A CITIZEN, Ac 22:28. RINGWORMS, Le 21:20 scabby or having r. RIP. Joe 2:13 r. apart your hearts. 28a 3:31: 1Ki 11:11-13: Ee 3:7. RIPPED, Isa 64:1 if you r. the heavens RISE(S), Isa 26:19 dead ones will r. up. Isa 28:21 For Jehovah will r. up Na 1:9 Distress will not r. up 1Th 4:16 dead with Christ will r. first. 2Pe 1:19 until daystar f., in your hearts, Nu 24:17; De 28:7; Ps 92:11; Mt 10:21. RISING, Zep 3:8 the day of my r. up to Re 16:12 kings from the r. of the sun. RISKED, Ro 16:4 who r. their own necks RIVALRY, Ec 4:4 means r. of one toward Php 1:15 are preaching Christ through r., Nu 25:13: 2Ki 10:16. RIVER(S), Isa 66:12 peace like a r. Re 16:12 poured his bowl upon the r. Re 22:1 showed me a r. of water of life, Ge 2:10; Ps 46:4; 107:33; Eze 29:3. ROAD(S), Mt 3:3 make his r. straight. Mt 7:14 cramped the r. leading into life, Mt 22:9 go to the r. leading out of the city Mt 10:5; 13:4; 20:17; Mr 11:8; Ac 8:26. ROADWAY(S), Ps 119:105 a light to my r. Pr 1:15; Isa 59:8; Jer 18:15. ROAMED, Jer 2:31 We have r. ROAR, Jer 25:30 on high Jehovah will r. Jer 51:38: Joe 3:16: Am 1:2. ROARING, Lu 21:25 the r. of the sea 1Pe 5:8 Devil, like a r. lion Ps 22:13; Eze 22:25; Zep 3:3. ROB, Mal 3:8 Will man r. God? Le 19:13; Jg 9:25; Pr 22:23; Ro 2:22. ROBBED, 2Co 11:8 congregations I r. by De 28:29; Jer 21:12. ROBBERS, Mt 21:13 making it a cave of r. Mr 15:27 they impaled two r. with him, Jer 7:11; Lu 10:30; Ac 19:37. ROBBERY, Isa 61:8 hating r. along with Le 6:2; Ps 62:10; 69:4; Isa 3:14; Eze 18:7. ROBE(S), Lu 15:22 Quick! bring out a r. La 20:46 who desire to walk around in r. Re 7:14 washed their r. and made them white Isa 3:22; Mr 16:5; Re 6:11; 7:9, 13. ROCK. Ex 17:6 you must strike on the r. De 32:4 The R., perfect is his activity, 2Sa 22:3 My God is my r. I shall take Isa 8:14 r. over which to stumble to both Isa 14:16 the man making kingdoms r., Hag 2:7 I will r. all the nations, De 32:18: 1Sa 2:2: Ps 62:2; Joe 8:16. ROCK-MASS, Mt 16:18 you are Peter, on this r. Lu 8:6 Some other landed upon the r., Ro 9:33 a stone of stumbling and a r. of 1Co 10:4 used to drink from the spiritual r. 1Pe 2:8 stone of stumbling and a r. of ROCKY PLACE(S), Mt 13:5, 20; Mr 4:5, 16. ROD. Ps 110:2 The r. of your strength Pr 13:24 holding back his r. is hating his Isa 11:4 strike the earth with the r. of 1Co 4:21 Shall I come to you with a r., Heb 9:4 having manna and the r. of Aaron Re 12:5 shepherd all nations with an iron r. Ps 23:4: Pr 29:15: Mic 5:1; Re 2:27. ROLL, Heb 10:7 in the r. of the book it Pr 16:3; Jer 36:2, 27, 32; Eze 2:9; 3:1. ROLLED, Jos 5:9 r. away the reproach of Isa 34:4 heavens must be r, up, like a book Re 6:14 departed as a scroll that is r, up, ROLLING, 2Pe 2:22 to r. in the mire ROMAN(S). Ac 16:37 men who are R., Joh 11:48; Ac 23:27; 25:16; 28:17.

ROOF, Pr 27:15: Mr 2:4: Lu 7:6. ROOMY, 2Sa 22:20 bring me into a r. ROOT, Job 14:8 its r. grows old in the earth Isa 11:10 r. of Jesse that will be standing Ro 11:16 if the r. is holy, the branches 1Ti 6:10 love of money is a r. of all sorts Heb 12:15 that no poisonous r. may spring Pr 12:12; Mt 3:10; 13:21; Ro 11:18. ROOTED, Eph 3:17 r. and established on Col 2:7 r. and being built up in him and ROOT-FOUNDATION, Pr 12:3 as for the r. of ROPE(S), Joh 2:15 whip of r., he drove Jos 2:15; Ps 18:4; 129:4; Jer 38:13. ROT, Pr 10:7 name of wicked will r. Isa 34:4; Zec 14:12. ROTTED, Jas 5:2 riches have r., and ROTTEN, Isa 40:20 a tree not r. Mt 7:18 neither can a r. tree Mt 12:33 make the tree r. and its fruit r.; Eph 4:29 Let a r. saying not proceed out of ROTTENNESS, Pr 12:4 as r. in his bones Pr 14:30 jealousy is r. to the bones. ROTTING, Zec 14:12 a r. away of flesh ROUSED. Isa 41:25 r. up from the north, Isa 41:2; 45:13; Jer 25:32. ROUT, De 7:23; 1Sa 14:20. ROUTINE, Php 3:16 in this same r. ROVE, Da 12:4 Many will r. about, and ROVING, 2Ch 16:9 his eyes are r. about Jer 5:1; Am 8:12; Zec 4:10. 80YAL, Da 10:13; Lu 7:25; Pe 2:9. 80YAL REALM, Jos 13:12, 21, 27, 80, 31. 80YAL RULE, 18a 15:28; Jer 26:1; Ho 1:4. ROYALTY, 2Ch 36:20 the r. of Persia RUBBLE, Am 6:11 great house into r. RUBB, Ex 28:17; S9:10; Exe 28:13; RUDDER, Ias 3:4 boats steered by a r. RUGGED, Pr 13:15 the way is r. Isa 40:4 r. ground become a plain Ruin(S), Isa 6:11 cities crash in r. Eze 21:27 A r., r., r. 1 shall make it. Da 2:44 kingdom will never be brought to r. Am 9:11 its r. I shall raise up, as in the Ac 15:16 I shall rebuild its r. and erect RUINATION, 2Ch 22:4; Eze 9:6. RUINED, Ge 6:11 earth came to be r. RUINGUS. Isa 54:16 created the r. man RUINOUSLY, De 9:12 your people acted r. RULE, Jg 8:23 shall not r. over you, 2Ch 8:14 according to the r. of David Pr 29:2 wicked bears r., the people sigh. Isa 32:1 they r. as princes for justice Ro 6:12 not let sin r. in your bodies 1Co 4:6 you may learn the r. Ga 6:16 walk orderly by this r. of conduct, Isa 3:4; Da 11:39. RULE AS KING(S), Ex 15:18 Jehovah r. Eze 20:33 I will r. over you people. Ro 6:12 do not let sin r. in your 1Co 4:8 also might r. with you 1Co 15:25 he must r. until God 2Ti 2:12 if we go on enduring, we shall r. Re 11:15 he will r. forever 1Sa 24:20; 1Ki 1:5; Mic 4:7; Re 19:6. RULED, Ro 5:14 death r. as king from Re 20:4 they came to life and r. as RULER(S), Da 4:17 Most High is R. in Mt 9:34 It is by the r. of the demons Mt 20:25 r. of the nations lord it over Joh 7:48 Not one of the r. put faith in Joh 12:42 many r. put faith in him, but Eph 2:2 r. of the authority of the air, Isa 28:14; Ac 3:17; 4:26; 17:6; 1Co 2:8. RULER OF THIS (THE) WORLD, Joh 12:31.

Joh 14:30 the r. is coming. And he has no Joh 16:11 because the r. has been judged.
RULERSHIP(S), Da 7:27 the r. will serve Da 4:3, 34; 7:6.
RULES AS KING, Pr 30:22 when he r.
RULING, 28a 23:3 When one r. over Ps 59:13 God is r. to the ends of the earth. Isa 14:5 broken the staff of the r. ones, Re 11:17 have begun r. as king.
Pr 8:16; 10a 4:8.
RUN, Pr 1:16 feet r. to sheer badness Joe 2:9 On the wall they r.
Ito 9:24 all r., but only one receives the Heb 12:1 let us r. with endurance the race Isa 40:31; 55:5; Php 2:16.
RUNNING, 1Pe 4:4 not continue r. with RUFTURE, Ge 38:29 a perineal r. for Jg 21:15 Jehovah had made a r. between RUSH, Joe 2:9 Into the city they r.
RUSH, Joe 2:9 Into the city they r.
RUST, Eze 24:6; 11; 12; Jas 5:3.
RUTH, Ru 1:4; 2:8; 3:9; 4:13; Mt 1:5.

S

SABAOTH, See ARMIES, ARMY, SABBATH(S), Ex 20:8 Remembering s. day Ex 31:13 Especially my s. you are to keep, Le 25:8 count seven s. of years, Le 26:34 the land will pay off its s. Isa 56:4 the eunuchs that keep my s. Eze 20:12 my s. become a sign between me Mt 12:8 Lord of the s. is what the Son is. Mt 24:20 flight may not occur on the s. day; Mr 2:27 s. came into existence for man, not Col 2:16 no man judge you in respect of s., Heb 4:9 remains a s. resting for the people. Le 25:2, 4; Eze 22:8; Ho 2:11; Lu 14:5. Le 25:2, 4; E22 22:3; HO 2:11; Lu 14:5.

ABBATH DAY'S TRIP, Ac 1:12 as away.

SACKCLOTH, Es 4:1; Ps 69:11; Re 11:3.

SACRED PILLAR(S), Ex 34:13; Ho 10:1.

2Ki 3:2; 17:10; Jer 43:13; Ho 10:1.

SACRED POLE(S), De 7:5; Jg 3:7; 6:25;

IKi 15:13; 2Ki 13:6; 21:3, Isa 17:8. SACRED PRONOUNCEMENTS, Ac 7:38, Ro 3:2 they were entrusted with the s. Heb 5:12 elementary things of s. of God. 1Pe 4:11 let him speak the s. of God; SACRED SECRET(S), Mt 13:11; Mr 4:11. Ro 16:25 the s. which has been kept in 1Co 4:1 stewards of s. of God. 1Co 13:2 understand all s. and knowledge 1Co 14:2 but he speaks s. by the spirit. 1Co 15:51 I tell you a s.: Eph 1:9 known to us the s. of his will Col 1:26 the s. which was concealed 1Ti 3:16 the s. of this godly devotion Re 10:7 the s. of God declared to his own Ro 11:25; 1Co 4:1; Eph 3:3, 4; Col 4:3; Re SACRED SERVICE. See also SERVICE. SACRED SERVICE, Mt 4:10 God alone render s. Ro 9:4 the Law and s. Ro 12:1 present your bodies a s. SACRIFICE(S). 1Sa 15:22 obey better s. Ps 40:6 S. and offering you did not delight Ps 50:5 concluding my covenant over s. Ps 51:17 s. of God are a broken spirit; Pr 21:3 judgment is more preferable than s. Jer 46:10 Jehovah has a s. in the land Da 9:27 he will cause s. to cease. Ho 6:6 I have taken delight, not in s.; Zep 1:7 Jehovah has prepared a s.; Mt 9:13 I want mercy, and not s.

Ro 12:1 present your bodies a s. living, 1Co 10:20 nations s. they s. to demons, Heb 10:1 never s. from year to year Heb 10:12 offered one s. for sins perpetually Heb 10:26 no s. for sins left Heb 13:15 offer to God a s. of praise, 1Pe 2:5 offer up spiritual s. acceptable Eze 39:17; Eph 5:2. SACRIFICIAL SMOKE, Jer 44:5; Mal 1:11. SACRIFICING, Mal 1:8 blind for s.: SAD, Ps 38:6 I have walked about s. SADDENED, 2Co 7:9 s. in a godly way, SADDUCEES, Mt 3:7; 22:23; Ac 23:6-8. SADNESS, 2Co 2:1 not to come again in s. 2Co 7:10 s. godly makes for repentance SAFE. See SECURITY. SAFEGUARD, Ps 25:21 Let uprightness \$. Ps 34:13 S. your tongue against what is bad, Ps 40:11 Let loving-kindness and trueness s. Pr 4:23 s. your heart, for out of it SAFEGUARDED, 1Sa 30:23 Jehovah s. us SAFEGUARDING, Ps 31:23 Jehovah is s., Pr 16:17 One s, his way is keeping his soul. Isa 27:3; 49:8. SAFETY. Php 3:1 for me, s. to you. Ps 12:5; Ac 27:34; 28:1, 4.

SAFFRON, Ca 2:1 A s. of coastal plain Isa 35:1 desert blossom as s. SAILORS, Ac 27:27; Re 18:17. SAINTS. See HOLY ONES, LOYAL ONES. SAKE(S), Ps 23:3 for his name's s. Ps 122:8 For the s. of my brothers Eze 36:22 Not for your s. am I doing it. Mt 5:10 persecuted for righteousness' 5., Mt 10:39 loses his soul for my s. will Ro 11:28 they are enemies for your s., 2Co 8:9 he became poor for your s., 2Ki 19:34; Ps 106:8; Isa 62:1; Tit 1:11. SALEM, Heb 7:2 S., that is, King of Ge 14:18; Ps 76:2. SALES GOODS, Eze 26:12; 28:5, 16. Eze 28:18 injustice of s., you profuned SALLIED FORTH, 18a 7:11 men s. from SALOWE, Mr 15:40: 16:1. SALT, Ge 19:26 she became a pillar of s. Nu 18:19 It is a covenant of s. for you Mt 5:13 You are the s. of the earth; Col 4:6 your utterace be seasoned with s., Le 2:13; 2KI 2:21; Job 6:6; Mr 9:50. SALT SEA, Jos 3:16 sea of Arabah, S., SALVATION, 2KI 13:17 arrow of s., 2Ch 20:17 see the s. of Jehovah Ps 3:8 S. belongs to Jehovah. Ps 13:5 My heart is joyful in your s. Ps 33:17 The horse is a deception for s., Ps 44:4 Command grand s. for Jacob. Ps 85:9 s. is near to those fearing him, Ps 116:13 The cup of grand s. I shall Ps 119:155 S. is far from the wicked Ps 149:4 beautifies the meek ones with s. Pr 11:14 s. in the multitude of counselors. Pr 21:31 battle, but s. belongs to Jehovah. Isa 12:3 water out of the springs of s. Isa 26:1 He sets s. for walls and Isa 49:8 in a day of s. I helped you Isa 52:7 the one publishing s. Isa 60:18 call your walls S. and your Isa 61:10 clothed with garments of s .: Hab 3:18 will be joyful in the God of my s. Lu 1:69 raised up a horn of s. for us Lu 1:77 s. by forgiveness of their sins Joh 4:22 s. originates with the Jews. Ac 4:12 there is no s. in anyone else, Ro 10:10 makes public declaration for s.

Ro 13:11 now our s. is nearer than at 2Co 6:2 in a day of s. I helped you 2Co 7:10 sadness makes for repentance to s. Eph 6:17 accept the helmet of s., Php 2:12 working out your s. with fear and 2Ti 3:15 able to make you wise for s. Heb 2:3 shall we escape if we neglected a s. Heb 2:10 Chief Agent of their s. perfect Heb 5:9 everlasting s. to all those obeying Jude 3 the s. we hold in common, Re 7:10 S. we owe to our God, Re 12:10 Now have come to pass the s. and Isa 26:18; 45:17; Ro 1:16; Heb 9:28. SALIVA, 18a 21:13 let his s. run down SAMARIA, 1Ki 16:24 mountain of S. Ho 3:6 calf of S. will become spinters. Am 8:14 swearing by the guiltiness of S. 2Ki 6:20; Isa 10:11; Jer 23:13; Ho 13:16. SAMARITAN(S), Lu 10:33 But a certain S. Joh 4:9 (For Jews have no dealings with S.) 2Ki 17:29; Mt 10:5; Lu 17:16; Ac 8:25. SAME, Heb 1:12 changed, you are the S. SAMPLE, 1Ti 1:16 his long-suffering a S. SAMSON, Jg 15:16 S. With the jawbone of Jg 16:30 S. my soul die with Philistines Heb 11:32 time will fail me Barak, S., 11:32 time will tail me balan, 3, 18 13:24; 14:1, 5, 7.

SAMUEL, 18a 1:20 call his name S., 18a 8:7 S. not you they have rejected 18a 15:28 S. said: "Jehovah has ripped Jer 15:1 If S. were standing before me, 18a 2:18; 3:1: 15:22; PS 99:6; Heb 11:32.

SANCTIFICATION, 1Co 1:30 become to us s. 1Th 4:4 get possession of his vessel in s. 1Th 4:7 God called us in connection with s. 1Ti 2:15 continue in faith and love and s. Heb 12:14 Pursue peace and s. without which 1Pe 1:2 with s. by the spirit, for the SANCTIFIED, 1Ki 9:3 I s. this house Isa 13:3 command to my s., my mighty Jer 1:5 I s. you. Prophet to the nations Eze 20:41 be s. in you before the eyes of Zep 1:7 he has s. his invited ones Lu 11:2 Father, let your name be s. 1Co 6:11 you have been washed clean, s., 1Co 7:14 unbelieving husband is s. in 2Ti 2:21 vessel for honorable purpose, s., Heb 2:11 who are being s. all stem from one, Heb 10:10 s. through the offering of the Le 22:32; Nu 3:13: 1Co 1:2; 1Ti 4:5.

SANCTIFY, Jos 3:5 S. yourselves for tomorrow

2Ch 7:16 and s. this house Isa 5:16 God, will s. himself through Isa 29:23 they will s. my name, Jer 51:27 S. against her the nations. Eze 36:23 shall certainly s. my great name, Eze 38:16 s. myself in you, O Gog. Joe 3:9 S. war! Arouse the powerful Joh 17:17 S. them by means of the truth; Heb 13:12 Jesus s. people with his blood, 1Pe 3:15 s. the Christ in your hearts, Ex 13:2; 29:44; De 32:51; Eph 5:26. SANCTIFYING, Joh 17:19 I am s. myself 1Th 4:3 God wills, the s. of you, 2Th 2:13 s. with spirit SANCTUARIES, Le 26:31 your s. desolate Eze 28:18 you have profuned your s. SANCTUARY, Ex 25:8 make a s. for me Le 19:30 you stand in awe of my s. 1Ch 28:10 Jehovah has chosen to build a s. Eze 37:26 place my s. in the midst of them Da 11:31 they will profane the s., fortress Mt 27:51 the curtain of the s. was rent

Ps 78:69; Re 15:8; 16:17. SAND, Ge 22:17 your seed like grains of s. Isa 10:22 0 Israel, like grains of s. Mt 7:26 who built his house upon the s. Ro 9:27 Israel may be as the s. of the sea, Ps 139:18; Jer 5:22; 33:22; Re 20:3. SANDAL(S), De 25:9 draw his s. off and Joh 1:27 lace of whose s. I am not worthy Ex 3:5; Jos 5:15; Ru 4:7; Ps 60:8; Mr 6:9. SANHEDRIN, Mt 26:59; Lu 22:66; Ac 5:21. SANITY, 18a 21:13 disguised his s. SAPPHIRA, Ac 5:1 Ananias, with S. his wife SAPPHIRA, Ac 5:1 Ananias, with S. his wife SARAH, Ge 17:15 S. is her name. Ge 17:19 S. your wife is bearing you a son, Ge 21:2 S. became pregnant and bore a son Heb 11:11 By faith S. received power to 1Pe 3:0 S. obey Abraham calling him lord Ge 25:10; Isa 51:2; Ro 9:9.
SASH, Ex 23:4; 39:29 turban and a s. SAT. Ps 1:1 seat or ridiculers not s.
SATAN, 1Ch 21:1 S. indice David to number lob 1:8 proceeded to come in right among Job 1:6 S. proceeded to come in right among Job 2:2 S. answered Jehovah and said: "From Zec 3:1 S. standing at his right to resist Mt 12:26 if S. expels S., he has become Mt 16:23 Get behind me, S.! Mr 1:13 forty days, being tempted by S., Lat 10:18 behold S. already fallen from Lu 22:3 S. entered into Judas, the one Ro 16:20 God will crush S. under your feet 1Co 5:5 hand such a man over to S. for 2Co 2:11 may not be overreached by S., for we 2Co 11:14 S. keeps transforming himself into 2Co 12:7 thorn in the flesh, an angel of S., 1Th 2:18 but S. cut across our path. Re 2:9 they are a synagogue of S. Re 12:9 serpent, one called Devil and S., Re 20:2 S., and bound him a thousand Re 20:7 S. will be let loose out of his Mt 4:10; Mr 4:15; Ac 26:18; 2Th 2:9. SATIATED, Hab 2:16 be s. with dishonor SATISFACTION, Pr 13:25 eating to the s.
SATISFACTORY, Le 10:19 s. in Jehovah's eyes
SATISFIED, Ps 17:15 willing to be s.
Ps 22:26 meek will eat and be s. Ps 37:19 in famine they will be s. Pr 27:20 Sheol, neither do eyes get s. Pr 30:15 three things do not get s., Jer 31:14 my people will become s. Joe 2:26 you will eat and become s. Mic 6:14 You will eat and not get s. Ps 107-9; Pr 19:23; Joe 2:19. SATISFY, Ps 91:16 I shall s. him, Job 38:39; Isa 58:10; Eze 7:19; 32:4. SATISFYING, Ps 145:18 s. the desire of SATRAPS, Ezr S:36; Es S:9; Da 3:2, 3, 27.
SATURATED, Isa 43:24; La 3:15; Ho 6:3.
SAUL, 1Sa 9:17 Samuel saw S.: "Here is
1Sa 10:11 Is S. among the prophets? 18a 13:1 S. was [?] years old when 18a 15:26 Samuel to S.: "I shall not 18a 16:14 Jehovah departed from S. 1Sa 18:12 S. grew afraid of David 1Sa 31:4 S. said to his armor-bearer: 2Sa 1:17 David proceeded to chant over S. 1Ch 10:13 S. died for his unfaithfulness 1Sa 24:7; 26:2; 28:7; Ac 13:21. SAUL (of Tarsus), Ac 7:58 the feet of S. Ac 8:1 S. was approving of the murder Ac 9:4 S., why are you persecuting me? Ac 13:9 S., who is also Paul, with spirit Ac 9:1; 11:25; 12:25; 13:1; 22:7; 26:14. SAVE. 1Sa 14:6 Jehovah to s. by many or 1Sa 17:47 nor with spear does Jehovah s.,

Ps 69:35 For God will s. Zion and build Isa 59:1 hand not short that it cannot s., Isa 63:1 One abounding in power to s. Eze 34:22 I will s. my sheep, Mt 16:25 whoever wants to s. his soul Lu 19:10 Son of man came to seek and s. 1Ti 1:15 Jesus came to s. sinners. Heb 7:25 he is able to s. completely Jas 2:14 That faith cannot s. him, can it? Jas 4:12 he is able to s. and destroy Jas 5:20 will s. his soul from death Jos 10:6: 2Ki 19:34: Ps 106:8: Isa 37:20: Jer 2:27; 1Ti 4:16; Jude 23, SAVED. Jer 8:20 we have not been s.! Mt 10:22 to the end is the one s. Mt 19:25 Who really can be s.? Mt 24:22 cut short, no flesh would be s.; Joh 3:17 world to be s. through him. Ac 4:12 by which we must get s. Ro 10:9 exercise faith, you will be s. Ro 10:13 calls upon Jehovah will be s. 1Co 1:18 to us who are being s. it is God's 1Co 5:5 spirit may be s. in the day of 1Co 10:33 in order that they might get s. 2Co 2:15 odor of Christ among those being s. Eph 2:8 you have been s. through faith; 1Ti 2:4 all sorts of men should be s. 1Pe 4:18 righteous being s. with difficulty, Ps 18:3; Isa 43:12; 45:17, 22; Jer 30:7; Lu 8:12; Tit 3:5. SAVES, Ps 20:6 Jehovah s. his anointed Ps 34:18 those crushed in spirit he s. SAVING, Ps 68:20 a God of s. acts, Lu 2:30 have seen your means of s. Lu 3:6 all flesh will see the s. means 1Pe 3:21 this is also now s. you, SAVIOR(S), Jg 3:15 raised up a s. 2Sa 22:3 my place for flight, my S.; Ne 9:27 in mercy would give them s. Isa 43:11 besides me there is no s. Isa 49:26 I. Jehovah, am your S. Ob 21 s. will come up onto Mount Zion, Lu 2:11 born to you today a S ... Ac 5:31 this one as Chief Agent and S. 1Ti 4:10 God, who is a S. of all sorts 1Jo 4:14 Father sent forth his Son as S. Isa 19:20; Jer 14:8; Ac 13:23; 2Tl 1:10. SAW, Heb 11:13 promises s. them afar off SAWN, Heb 11:37 s. asunder, died by SAYING(S), Ps 119:103 How smooth your s. Pr 4:10 Hear, my son, and accept my s. Joh 6:63 s. I have spoken are spirit Joh 12:47 if anyone hears my s. and Job 6:25; Ps 19:14; Pr 4:20. SCALED, Pr 21:22 wise one s. the city of SCALES, Job 31:6 weigh me in s. Ps 62:9 mankind upon s. lighter than Pr 20:23 cheating pair of s. is Isa 40:15 nations dust on the s. Pr 11:1: Re 6:5. SCANTY, Pr 24:10 Your power will be s. SCAPEGOAT. See AZAZEL, GOAT (for Azazel). SCARECROW, Jer 10:5 s. of a cucumber SCARED, De 9:19 I was s. of God's anger Job 9:28 s. of all my pains; SCARLET, Jos 2:18 cord of s. thread Isa 1:18 Though sins of you be as s., Le 14:49; Jer 4:30; Mt 27:28. SCARLET-COLORED, Re 17:3 a s. beast SCATTER(S), Ps 147:16 Hoarfrost he s. Mt 12:30 does not gather with me s. Ps 144:6; Eze 5:10; Hab 3:14; Joh 10:12. SCATTERED, Ge 11:9 Jehovah s. them from Ps 68:1 God arise, let his enemies be s.

Jer 23:2 You have s. my sheep; dispersing Zec 13:7 Strike, let those of the flock be s. Ac 8:4 those s. went through the land Jas 1:1 twelve tribes that are s. about: 1Pe 1:1 temporary residents s. about in Ge 11:4; Jer 30:11; Eze 34:5, 12, 21. SCATTERING, Pr 11:24 one that is s. yet Pr 15:7 wise ones keep s. knowledge about, SCENE, 1Co 7:31 s. of world is changing. SCENT POWDER, Ca 3:6 every sort of s. SCEPTER. See also COMMANDER'S STAFF SCEPTER, Ge 49:10 s. not turn from Judah, Nu 24:17 a s. will rise out of Israel. Ps 2:9 will break them with an iron s ... Ps 125:3 s. of wickedness not resting upon Zec 10:11 the s. of Egypt will depart Heb 1:8 [kingdom] s. is s. of uprightness. Es 5:2; Ps 45:6; Eze 19:14. SCHEDULE, Le 23:37 offerings to daily s. SCHEME(S), Pr 6:18 fabricating hurtful s., Isa 8:10 Plan out a s., and it will be Ac 5:38 if this s, is from men, it will Pr 15:26: Eze 22:29: Da 11:24. SCHEMED, Es 8:3 Haman s. against the Ps 17:3 I have not s. My mouth will not SCHEMING, Ne 6:2; Ps 36:4. SCHOOL(S), Joh 7:15 not studied at s. Ac 19:9 talks in the s. auditorium SCIENCE. See KNOWLEDGE. SCOFFERS, Isa 28:22 show yourselves s., SCORCHED, Isa 43:2 you will not be s., SCORPION(S), De 8:15; Lu 11:12; Re 9:10. SCOURED, Le 6:28 be s. and rinsed with SCOURGE(S), Ps 106:29 s. now broke out Zec 14:12 Jehovah will s. all the peoples Mt 10:17 s. you in their synagogues. Mt 23:34 some of them you will s. Heb 12:6 s. whom he receives as a son," SCREEN, 28a 17:19 spread a s. over the SCRIBES, Mt 5:20 righteousness of the s. Mt 7:29 authority, and not as their s. Mt 9:3; 17:10; Lu 5:21, 30. SCRIMPED, Mic 6:10 the s. measure SCRIPTURE(S), Mt 21:42 read in the S., Mt 22:29 you know neither the S. nor the Lu 4:21 Today this s. is fulfilled. Lu 24:27 interpreted to them in all the S. Lu 24:32 fully opening up the S. to us? Lu 24:45 grasp the meaning of the S., Joh 5:39 searching the S., because by means Joh 10:35 yet the S. cannot be nullified, Joh 13:18 in order that the s. be fulfilled. Ac 17:2 he reasoned with them from the S., Ac 17:11 carefully examining the S. daily Ac 18:24 he was well versed in the S. Ro 15:4 comfort from the S. we have hope. 2Ti 3:16 All S. is inspired of God and 2Pe 1:20 no prophecy of S. springs from 2Pe 3:16 the untaught are twisting the S. Joh 20:9; Ac 8:32: 1Co 15:3, 4; Jas 4:5. SCRIPTURE-CONTAINING CASES, Mt 23:5. SCROLL(S), Isa 34:4 heavens like a book s.; Zec 5:1 and saw; and, look! a flying s. Lu 4:17 s. of the prophet Isaiah was handed 2Ti 4:13 bring the cloak and the s. Re 5:5 conquered so as to open the s. Re 20:12 the throne, and s. were opened Re 21:27 written in the Lamb's s. of life Ezr 6:2; Ga 3:10; Re 17:8. SCRUPULOUSLY, Ga 4:10 s. observing days SCRUTINIZE, Ezr 8:15 I might s. people SCRUTINY, 1Co 11:28 approve after s., SEA(S), Ge 1:10 waters he called S. Ex 14:21 converting the s. into dry

Da 2:28 God is a Revealer of 5., Ps 72:8 will have subjects from s. to s. Mt 6:6 Pray to your Father who is in s.; Isa 11:9 knowledge as waters covering the s. Joh 18:20 I spoke nothing in s. Isa 57:20 wicked are like the s. being 1Co 14:25 s, of his heart become manifest, Isa 60:5 wealthiness of the s. will direct Da 2:30; Mt 6:4; Ro 2:16; Eph 5:12. SECRETARIES, Es 3:12 king's s. called in Da 11:45 plant his tents between the s. and Lu 21:25 the roaring of the s. and its SECRETARY, 2KI 12:10 s. of the king
Isa 33:18; Jer 52:25.
SECRET SELF, Ps 51:6 in s. cause me to know 1Co 10:2 baptized by means of the s.: Jude 13 wild waves of the s. that foam Re 20:13 the s. gave up those dead in it, SECT(S). See also DIVISION(S). Re 21:1 passed away, and the s. is no more. Isa 17:12; Eze 27:27; Jon 1:15; Re 7:3. SECT(S), Ac 24:5 s. of the Nazarenes, Ac 24:14 to the way which they call a 's.,' SEAL(S), Isa 8:16 a s. about the law Ac 26:5 strictest s. of our form of worship Da 9:24 imprint a s. upon vision and 1Co 11:19 there must also be s. among you, Da 12:4 0 Daniel, s. up the book, Tit 3:10 promotes a s., reject him Joh 3:33 put his s. to it that God is true. 2Pe 2:1 quietly bring in destructive s. Ac 5:17: 15:5; 28:22; Ga 5:20. SECULAR, 1Co 9:6 to refrain from s. work Joh 6:27 God, has put his s. of approval. 2Co 1:22 put his s. upon us and token 2Ti 2:19 having this s., Jehovah knows Re 22:10 Do not s. up the words of the Job 38:14; Ca 8:6; Ro 4:11; Re 5:1; 7:2. SEALED, Isa 29:11 unable, for it is s. up SECURE HEIGHT, Ps 18:2 salvation, my s. Ps 59:17 God is my s., the God of Ps 9:9; 62:6; 144:2. SECURITY, Ps 4:8 make me dwell in s. Da 12:9 s. up until the time of the end. Pr 1:33 one listening resides in s. Eph 4:30 s. for a day of releasing by Re 7:4 s., hundred and forty-four thousand, Eph 1:13; Re 5:1; 7:3. SEARCH, Ps 139:23 S. me, 0 God, and know Pr 3:23 walk in s. on your way 1Th 5:3 they are saying, Peace and s.1 Le 25:18; De 33:28; Isa 14:30. SEDIMENT, Ps 40:2 the mire of the s. Isa 55:6 S. for Jehovah, you people, while SEDITION(S), Lu 23:19 into prison for a s. Eze 34:11 I will s. for my sheep and care Ac 21:38 stirred up s. and Eze 39:14 seven months they keep making s. Ac 24:5 pestilent fellow and stirring up s. Am 9:3 if they hide I shall carefully s. SEDUCE, Ro 16:18 by smooth talk they s. Mt 10:11 s. out who in it is deserving, 1Pe 1:10 diligent inquiry and a careful s. Jos 2:3; Jer 29:13; La 3:40; Eze 34:8. SEARCHED, Ps 139:1 Jehovah, you s. me Pr 1:10; 16:29; 2Th 2:3. SEDUCED, Ro 7:11 s. me and killed me 2Co 11:3 as the serpent s. Eve by its Ob 6 those of Esau have been s. out! SEDUCES, Ex 22:16 a man s. a virgin Pr 7:21 lips she s. him. SEARCHES, Ro 8:27 he who s. the hearts 1Co 2:10 the spirit s. into all things, SEDUCING, 1Co 3:18 no one be s. himself; Re 2:23 he who s. the inmost thoughts SEE, Ex 33:20 no man s. me and live. Pr 18:17; 28:11. Jer 5:21 They have eyes, but they cannot s.; SEARCHING(S), Jg 5:16 s. of the heart. Mt 5:8 pure in heart will s. God. 1Ch 28:9 Jehovah is s. every inclination Mt 13:14 you will look but by no means s. Pr 2:4 treasures you keep s. for it, Re 3:18 eyesalve in eyes that you may s. Pr 25:2 the s. through a matter. SEED(S), Ge 1:11 the s. of which is in it, Isa 40:28 no s. out of his understanding. Ge 3:15 between your s. and her s. Jer 17:10 I, Jehovah, am s. the heart, Ge 22:17 I shall surely multiply your s. Am 8:12 s. for Jehovah, but will not find Mt 13:38 as for the fine s., these are Joh 5:39 You are s. Scriptures, because by Job 28:3; Ps 64:6; 119:2; Pr 11:27. Lu 8:11 The s. is the word of God. Lu 17:6 had faith the size of a mustard s., SEARING(S), Jer 4:11 s. wind of beaten paths Ro 9:29 Unless Jehovah had left a s. to us, SEASON(S), Ge 1:14 as signs and for s. Ga 3:16 not to s. many but of one, Christ. Ps 1:3 gives its fruit in its s. Ga 3:29 you are really Abraham's s., heirs Da 2:21 he is changing times and s., Re 12:17 with the remaining ones of her s., Ac 1:7 times s. in [Father's] jurisdiction Ge 12:7; Ro 9:7; 1Co 15:38; Ga 3:19. SEEING, Joh 8:56 Abraham s. my day, Ac 3:19 s. of refreshing may come from Ga 4:10 scrupulously observing months and s. SEEK, Zep 2:3 s. Jehovah, all you meek Ga 6:9 in due s. we shall reap by not Eze 7:25; Zec 8:22; Ac 15:17; Re 9:6. 1Th 5:1 as for the times and the s., SEEKING, Mal 3:1 Lord, whom you are s., 2Ti 4:2 Preach the word, in favorable s., 1Pe 1:11 investigating what particular s. Mt 6:33 Keep on s. first the kingdom Mt 7:7 keep on s., and you will find; Ps 145:15; Jer 5:24; Ac 17:26. 1Co 10:33 not s. my own advantage SEATED, Eph 2:6 s. in heavenly places Ga 1:10 am I s. to please men? Re 7:10 Salvation to God s. on the throne, Col 3:1 go on s. the things above, SECLUDED, Ru 1:13 keep s. for them Heb 11:6 rewarder of those earnestly s. him. SECOND DEATH, Re 2:11 harmed by the s. Heb 11:14 earnestly s. a place of their own Re 20:6 these the s. has no authority, Heb 13:14 city we are s. the one to come Re 20:14 This means s., the lake of fire. Isa 16:5; Joh 8:40, 50; Ro 2:7; 1Pe 5:8. SEEN, Isa 66:8 Who has s. things like Re 21:8 fire and sulphur. This means the s. SECRECY, Pr 21:14 gift made in s. subdues Joh 1:18 No man has s. God at any time De 13:6; 1Sa 19:2; Job 13:10; Pr 9:17. Joh 14:9 has s. me has s. the Father SECRET(S). See also SACRED SECRET(S). Joh 20:29 you have s. me you believed? SECRET(S), Jg 3:19 a s. word for you, Ro 1:20 invisible qualities are clearly 5. 1Jo 4:20 love his brother, whom he has 5., Job 14:13 Keep me s. until Ps 44:21 aware of the s. of the heart. Ge 7:1; Isa 6:5; 60:2; 1Ti 6:16; Re 11:19. Ps 91:1 s. place of the Most High

SEER, 1Sa 9:9 prophet called a s. 2Ch 16:7 Hanani the s. came to Asa SEES, Ro 8:24 when a man s. a thing, SEGMENT, Ca 4:3; 6:7 s. of pomegranate SEIR, Ge 36:8 Esau dwelling in S. 2Ch 20:23 finished with inhabitants of S. Nu 24:18; Jos 24:4; Eze 25:8; 35:15. SEIZE, 1Co 7:21 s. the opportunity. SEIZURE, Php 2:6 no consideration to a s., SELECTED, 2Th 2:13 God s. you from the SELF, Lu 9:25 the world but loses his s. SELF-ASSISTANCE, Job 6:13 s. is not in me SELF-ASSUMING, 2TI 3:2 s., haughty, Pr 21:24; Hab 2:5; Ro 1:30; Jas 4:16, SELF-CONDEMNED, 1Sa 1:18 s. no more SELF-CONDEMNED, Tit 3:11 he being s. SELF-CONFIDENCE, Ps 85:8 not return to s. SELF-CONFIDENT, Pr 14:16 stupid is s. Eze 30:9 drive s. Ethiopia into trembling. SELF-CONTROL, Isa 42:14 exercising s. Ac 24:25 talked about righteousness and s. 1Co 9:25 man in a contest exercises s. 1Co 7:9; Ga 5:23; 2Ti 3:3; 2Pe 1:6. SELF-CONTROLLED, Tit 1:8 hospitable, s., SELF-EXALTATION, Pr 8:13 S. I hated. SELF-EXALTED, Pr 15:25 house of the s. Isa 2:12 It is upon everyone s. and SELF-IMPORTANCE, Isa 10:12 s. of his eyes SELF-IMPOSED, Col 2:23 s. form of SELFISH, Nu 11:4 expressed s. longing, SELFISH DESIRE, Ps 106:14 showed s. in SELF-REGULATION, 1Co 7:5 lack of s. SELF-RELIANCE, Jg 18:7 dwelling in s. SELF-SUFFICIENCY, Job 21:23 his full s., 2Co 9:8 always have full s. in everything. 1Ti 6:6 godly devotion along with s. SELF-SUFFICIENT, Php 4:11 learned to be s. SELF-WILLED, Tit 1:7; 2Pe 2:10. SELL, Ge 25:31 S. me your right Pr 23:23 Buy truth and do not s. it-Joe 3:8 I will s. your sons and daughters Mt 19:21 go s. your belongings and give Le 25:14, 25; Jg 4:9; Mt 25:9; Lu 12:33. SEMBLANCE, Ps 39:6 in a s. man walks SEMEN. Le 15:16, 32: 18:20. SEMINAL EMISSION, Le 20:15; 22:4. SEND, Ps 43:3 S. out your light and truth Ps 110:2 The rod Jehovah will s. out Isa 6:8 Whom shall I s., and who will go Jer 16:16 I shall s. for many hunters. Ge 24:7; Mt 13:41; Joh 14:26; Ac 3:20. SENDING, Jer 25:15 to whom I am s. you Mal 3:1 Look! I am s. my messenger, Mal 4:5 Look! I am s. to you Elijah Mt 10:16 I am s. you forth as sheep Mt 11:10 s. forth my messenger before you. Joh 20:21 Father sent me, I also am s. you SENNACHERIB, 2Ki 18:13 S. king of 2Ki 19:16, 20; 2Ch 32:1, 10, 22; Isa 37:21. SENSE(S). See also KEEP SENSES. SENSE(S), 1Ki 8:47 come to their s. in Mt 13:14 no means get the s. of it: Ro 7:6 slaves in a new s. by the spirit. Col 3:22 obedient to masters in fleshly s., 1Pe 5:8 Keep your s., be watchful. Lu 15:17; Eph 1:8; 4:19. SENSED, Pr 31:18 s. that her trading is good SENSELESS, Ps 14:1 The s. one has said Ps 74:18 a s. people have treated your name Jer 17:11; Lu 24:25; 1Ti 6:9; Tit 3:3. SENSELESSNESS, Isa 9:17 speaking s. SENSIBLE, Pr 26:16 giving a s. reply SENSIBILITIES, Ro 11:7 their s. blunted; SENSIBLENESS, Pr 11:22 turning from s.

Da 2:14 Daniel addressed himself with s. to SENSUAL, Jas 5:5 in for s. pleasure. Eze 23:11; 1Ti 5:6; Jas 4:1. SENT, Isa 55:11 success for which I s. it. Isa 61:1 s. me to bind up brokenhearted, Ro 10:15 How preach unless s. forth? Ga 4:4 full limit God s. forth his Son, Ex 3:14; Mt 10:5; Lu 10:1; 1Jo 4:9. SENTENCE, Ec 8:11 s. executed speedily, Lu 23:24 Pilate gave s. for their demand 2Co 1:9 we felt we had the s. of death. SEPARATE, Nu 8:14 s. the Levites from Ezr 10:11 s. yourselves from foreign wives. Mt 25:32 he will s. people one from Ro 8:35 Who will s. us from the love of Ro 8:39 to s. us from God's love that is 2Co 6:17 s. yourselves and quit touching SEPARATED, 1Ki 8:53 you s. them as your Ac 19:9 s. the disciples from them, daily Ga 1:15 s. me from my mother's womb and SERAPHS, Isa 6:6 the s. flew to me, SERIOUS, 1Ti 3:8 servants should be s. Php 4:8; 1Ti 3:11; Tit 2:2. SERIOUSNESS, 1Ti 3:4 children with all s. SERPENT(S). Ge 3:4 s. said to the woman: Ge 3:13 The s. deceived me and so I ate Ex 4:3 threw it and it became a s., Nu 21:9 Moses made a s. of copper 2Ki 18:4 crushed the copper s, that Moses Isa 65:25 s. his food will be dust. Mic 7:17 They will lick up dust like s.; Mt 10:16 cautious as s. innocent as doves. Mt 23:33 S., offspring of vipers, Joh 3:14 as Moses lifted up the s. so Re 12:9 dragon was hurled, the original \$ ... Re 20:2 seized the dragon, the original s., Ge 3:1; Ps 58:4; Pr 23:32; 2Co 11:3. SERVANT(S). See also SLAVE(S).
SERVANT(S), Ps 116:16 For I am your s.
Isa 43:10 You are my witnesses, my s. whom Isa 49:3 You are my s., O Israel, Isa 53:11 my s., will bring a righteous Isa 65:13 My s. will eat, but you go Isa 65:15 his s. call by another name Jer 25:9 Nebuchadrezzar, my s., Am 3:7 revealed his matter to his s. Zec 3:8 I am bringing in my s. Sprout! Mt 12:18 my s. whom I chose, my Lu 16:13 No s. can be slave to two masters; Ac 4:30 through the name of your s. Jesus. Ro 14:4 Who are you to judge the s. of Pr 11:29; Jer 7:25; Da 3:26; Joe 2:29. SERVANT GIRL, Ga 4:30 Cast out the s. Ga 4:31 not of s., but of the free woman, SERVE, De 7:16 must not s. their gods Jos 24:15 choose whom you will s., 1Ch 28:9 s. him with a complete heart Ps 100:2 S. Jehovah with rejoicing. Zep 3:9 to s. him shoulder to shoulder. Ex 20:5; Ps 72:11; Isa 60:12; Jer 27:6. SERVICE. See also SACRED SERVICE. SERVICE. Ex 12:25 must keep this s. Nu 4:19 assign each to his s. and load. Ezr 8:20 David gave to the s. of the Mt 4:10 to him alone render sacred s. Joh 16:2 kills you will imagine a s. to God. Ac 27:23 to whom I render sacred s., Ro 1:25 those who rendered s. to creation Heb 12:28 render God s. with fear and awe. Re 7:15 rendering him sacred s. day and 2Ch 31:2; 35:10; Eze 29:18; Ro 9:4. SERVICES, 1Co 12:28 healings; helpful s. SERVING, Ps 106:36 kept s. their idols Da 3:17 God s. is able to rescue us.

Ro 13:6 servants s. this very purpose. 2Ti 2:4 No man s. as a soldier involves SERVITUDE, Ezr 9:9; 1Co 7:15. SET, Ac 17:31 he has s. a day to judge 2Pe 1:12 firmly s. in the truth which SET FREE, Ro 6:18 you were s. from sin, Ro 8:21 creation be s. from enslavement SETH, Ge 4:25; 5:6-8; 1Ch 1:1; Lu 3:38. SET MATTERS STRAIGHT, Isa 1:18; Mic 4:3. SET THINGS STRAIGHT, Heb 9:10 time to s. SETTING, Isa 21:5 s. the table in order, SETTING THINGS STRAIGHT, 2Ti 3:16. SETTLING MATTERS, Mt 5:25 be s. quickly SEVEN, Ge 7:4 in s. days making it rain Ge 41:27 s. skinny cows s. years 1Ki 6:38 he was s. years at building it. Pr 26:16 than s. giving a sensible reply. Eze 39:9 they will light fires s. years. Mic 5:5 raise against him s. shepherds, Zec 3:9 Upon one stone are s. eyes. Re 1:4 s. spirits before his throne, Re 1:20 s. stars and s. golden lampstands: Re 13:1 with ten horns and s. heads Re 15:6 s. angels with s. plagues Re 17:10 s. kings: five have fallen, Isa 11:15; Zec 4:10; Ac 6:3; Re 17:1. SEVEN TIMES, Le 16:19 with his finger s. Le 26:28 I shall chastise you s. Jos 6:4 march around the city s. 2Ki 5:10 you must bathe s. Ps 12:6 sayings of Jehovah clarified s. Ps 119:164 S. in the day I have praised Pr 24:16 righteous one may fall s. Da 4:16 let s. pass over it. Mt 18:22 not, s., but seventy-seven Ge 33:3: 1Ki 18:43: 2Ki 4:35; Da 3:19. SEVENTY, Ex 1:5 came to be s. souls, Ex 24:1 and s. of the older men of Israel Nu 11:25 spirit on each of the s. older Isa 23:15 s. years it will happen to Tyre Jer 25:11 will serve Babylon s. years. Jer 29:10 after s. years at Babylon bring back Eze 8:11 s. elderly ones with censer in Da 9:2 devastations of Jerusalem, s. years Da 9:24 s. weeks have been determined Zec 7:5 for s. years did you really fast Lu 10:1 s. others and sent them forth Jg 9:56; 2Ki 10:1; Jer 25:12. SEVERE, Col 2:23 s. treatment of body 2Sa 3:39; 19:43. SEVERED, 2Ch 26:21; Ps 88:5; Isa 53:8. SEVERELY, Ex 10:2; 1Sa 6:6. SEVERITY, Ro 11:22 those who fell, s. Tit 1:13 keep on reproving them with \$., SEXUAL APPETITE(S), Ro 1:26. Col 3:5 uncleanness, s., hurtful desire, 1Th 4:5 not in covetous s. such as also SEXUAL IMPULSES, 1Ti 5:11 widows s. SHACKLES, Ps 149:8 bind kings with s. SHADOW, 1Ch 29:15 Like a s. our days Ps 17:8 In the s. of your wings conceal Ps 23:4 valley of deep s. I fear nothing Col 2:17 are a s. of things to come Heb 8:5 a typical a s. of heavenly things; Heb 10:1 Law has a s. of good things Jas 1:17 not a variation of the s. Ps 57:1; 91:1; 144:4; Isa 30:2. SHADRACH, Da 1:7; 2:49; 3:12-14, 28-30. SHAKE, 2Sa 22:8 earth began to s. and Isa 52:2 S. yourself free from the dust, Mt 10:14 s. the dust off your feet. Job 34:20: Ps 18:7: Lu 6:48. SHAKEN, Eze 21:21 He has s. arrows. Mt 24:29 powers of the heavens will be s.

Heb 12:28 a kingdom which cannot be s. Ne 5:13: 2Th 2:2. SHALMANESER, 2Ki 18:9 S. of Assyria SHAME, Isa 30:3 you men a reason for s. Isa 54:4 you will not be put to s. Zep 3:5 unrighteous one knowing no s. 1Co 1:27 he might put the wise men to s. Php 3:19 their glory consists in their s. Heb 12:2 stake, despising s., and sat 1Pe 4:16 a Christian, let him not feel s., Isa 65:13; Eze 7:18; 1Co 4:14; Heb 6:6. SHAMEFUL, Eph 5:4 s. conduct nor SHAMEFULNESS, Re 16:15 look upon his s. SHAPED, Job 10:8 Your hands have s. me SHARE, De 32:9 Jehovah's s. is his people; Ps 119:57 Jehovah is my s.; Ga 6:6 let anyone s. in all good things Re 18:4 do not want to s. with her Ps 17:14; 142:5; Jer 10:16; 12:10. SHARER(S), 1Co 9:23 become a s. with 2Co 1:7 you are s. of the sufferings, Heb 10:33 while you became s. with those 1Pe 4:13 you are s. in the sufferings 1Pe 5:1 a s. of the glory that is to be 2Pe 1:4 may become s. in divine nature Mt 23:30; 1Co 10:18; Php 1:7; 1Ti 5:22. SHARING, 1Co 1:9 called into a s. with Christ 1Co 10:16 is it not a s. in 2Co 6:14 what s. do righteousness and Php 3:10 s. in his sufferings, 1Jo 1:3, 6, 7. SHARON, 1Ch 5:16 pasture grounds of S. 1Ch 27:29; Isa 33:9; 35:2; 65:10. SHARPENED, Pr 27:17 By iron, iron is s. SHARPENS, Pr 27:17 man s. face of another SHATTER, Ex 15:6 0 Jehovah, can s. SHATTERED, Isa 8:9 be s. to pieces; Mt 21:44 falling upon this stone s. SHAVE, De 21:12; Jg 16:19. SHAVED, 1Co 11:5 woman with a s. head. Jg 16:17; 28a 14:26. SHEALTIEL, 1Ch 3:17; Ezr 3:2; Mt 1:12. SHEAR-JASHUB, Isa 7:3 S. your son SHEBA, 1Ki 10:1; 2Ch 9:9; Eze 27:22. SHEBNA, Isa 22:15; 36:3, 22; 37:2. SHEBNAH, 2K1 18:18 S. the secretary SHECHEM, Ge 12:6; Jg 9:1. SHEDDING, Ge 9:6 Anyone s. man's blood, SHEEP, Ps 44:22 s. for slaughtering. Isa 53:7 like a s. to the slaughtering; Jer 23:2 You have scattered my s. Eze 34:12 I shall care for my s.; Zen 2:6 and stone pens for s. Mt 9:36 like s. without a shepherd. Mt 10:6 lost s. of the house of Israel. Mt 10:16 sending you as s. amidst wolves; Mt 18:12 hundred s. and one gets strayed, Mt 25:32 shepherd separates s. from goats. Joh 10:16 other s. not of this fold; Joh 21:16 Shepherd my little s. Ac 8:32 As a s. led to the slaughter, Jer 51:40; Mt 26:31; Ro 8:36; 1Pe 2:25. SHEKEL, Ex 30:13; Eze 45:12; Am 8:5. SHELTER, Job 24:8 no s. have to hug a SHELTERING, Pr 27:16 Anyone s. her has SHEM, Ge 5:32; 9:26; 11:10; Lu 3:36. SHEOL. See also HADES. SHEOL, Ge 42:38 gray hairs to S. 1Sa 2:6 Jehovah Bringer down to S., Job 7:9 down to S. will not come up. Job 26:6 S. is naked in front of him, Ps 6:5 In S. who will laud you? Ps 9:17 Wicked people turn back to S., Ps 16:10 not leave my soul in S.

Ps 55:15 Let them go down into S. alive. | Ps 107:23 going down to the sea in s., Ps 139:8 in S., you would be there. Pr 15:24 turn away from S. down below. Pr 27:20 S. and the place of destruction Ec 9:10 nor knowledge nor wisdom in S. Ca 8:6 devotion is as unyielding as S. is. Isa 14:15 down to S. you will be brought, Isa 28:15 with S. we have a vision; Isa 38:10 I will go into the gates of S. Isa 38:18 not S. that can laud you: Isa 57:9 you lowered matters to S. Eze 32:27 down to S. with their weapons Ho 13:14 From S. I shall redeem them; Jon 2:2 Out of the belly of S. I cried De 32:22; 2Sa 22:6; 1Ki 2:6; Job 17:13; Ps 49:15; Isa 5:14; 14:9, 11; Eze 32:21. SHEPHELAH, De 1:7 region and the S. SHEPHERD (S), Ps 23:1 Jehovah is my S. Isa 56:11 s. that have not known how to Jer 2:8 s. transgressed against me. Jer 3:15 give you s. in agreement with my Jer 10:21 s. have behaved unreasoningly, Jer 23:1 Wee to s. destroying and scattering Jer 23:4 I will raise s. who will s. them, Jer 25:34 Howl, you s., and cry out! Eze 34:2 prophesy against the s. of Israel. Eze 37:24 David, one s. they will all have, Mie 5:5 raise up against him seven s., Zec 11:17 Woe to my valueless s., Mt 26:31 I will strike the s, and the Lu 2:8 s. living out of doors Joh 10:11 I am the fine s.; surrenders soul Joh 10:16 will become one flock, one s. Ac 20:28 s. the congregation of God. Eph 4:11 some as s. and teachers. Heb 13:20 great s. of the sheep with blood 1Pe 5:2 S. the flock of God willingly; eagerly 1Pe 5:4 chief s. has been made manifest, Re 7:17 the Lamb will s. them. Re 12:5 s. the nations with an iron rod. Ge 49:24; Zec 11:3; Mt 9:36; 25:32. SHIBBOLETH, Jg 12:6 Please say S. SHIELD(S), Ge 15:1 I am a s. for you. Jg 5:8 A s. could not be seen in Israel. 2Sa 1:21 s. of mighty ones was befouled, 2Sa 22:3 God is my s. and my horn Ps 18:35 give me your s. of salvation Ps 47:9 to God the s. of the earth belong Ps 84:11 Jehovah is a sun and a s.; Ps 91:4 His trueness will be a large s. Eph 6:16 take up the large s. of faith, Ps 18:30: 144:2: Pr 30:5: Isa 21:5. SHIFTED, Col 1:23 not s. away from hope SHILOAH, Isa 8:6 waters of the S. that SHILOH, Ge 49:10 until S. comes, 18a 4:3 Let us take from S. the ark Jer 26:6 this house like that in S., Jos 18:1; Jg 18:31; Ps 78:60; Jer 26:9. SHIME!, 28a 16:5; 19:16; 1K1 2:8, 38, 44. SHINAR, Ge 10:10 Babel in the land of S. Ge 11:2 discovered a valley in S. Isa 11:11; Da 1:2; Zec 5:11. SHINE, Nu 6:25 make his face s. toward Ezr 9:8 make our eyes s., 0 our God, and Ps 13:3 eyes s., that I may not fall Ps 104:15 To make the face s. with oil, Da 12:3 ones having insight will s. Mt 5:16 let your light s. before men. Mt 13:43 the righteous ones will s. Eph 5:14 the Christ will s. upon you. Ps 119:135; Ec 8:1; Isa 13:10; Re 21:23. SHINING ONE, Isa 14:12 fallen you s., SHIMY, Jer 5:28 they have become s. SHIPS, Ps 48:7 wreck the s. of Tarshish.

Isa 23:1 Howl, you s. of Tarshish! Da 11:40 king of north will storm with s. Jg 5:17; Isa 43:14; Eze 30:9; Da 11:30. SHIPWRECK, 2Co 11:25; 1T1 1:19. SHIPYARD, Isa 23:10 no s. any longer SHIVER, Eze 38:20 ground will s., and SHIVERING, Isa 33:14 s. grabbed hold of SHOCKING, Joh 6:60 This speech is s.: Jude 15 the s. things that sinners spoke SHOCKS, Isa 2:19 the earth to suffer s. SHONE, Isa 60:1 Jehovah has s. forth. Mt 17:2 transfigured and his face s. SHOCK, Ne 5:13 I s. out and said: Ac 13:51 These s. the dust off their feet Heb 12:26 his voice s. the earth, SHOOT, 2Ki 13:17 Elisha said: S.! Jer 50:14 Babylon, S. at her. 1Sa 20:20; Ps 11:2; 64:4, 7, SHORE, Mr 4:35; 5:21; 6:45; 8:13. SHORE, Nu 11:28 hand of Jehovah cut s., Isa 59:1 hand of Jehovah not too s. Mt 24:22 unless those days were cut s... Ro 3:23 all fall s. of the glory of God, Ro 9:28 concluding it cutting it s. Re 12:12 knowing he has a s. period of time. Pr 10:27; Isa 50:2; Mr 13:20; Heb 4:1. SHOULDER, Ne 9:29 giving a stubborn s. Isa 9:6 princely rule will be upon his s. Zec 7:11 kept giving a slubborn s., Jos 4:5; Isa 10:27; 22:22; Eze 29:18. SHOUT, Isa 12:6 Cry out shrilly and s. for joy Joe 2:1 s. a war cry in my holy mountain Zec 9:9 S. in triumph, O daughter of Jos 6:5; Ezr 3:13; Ps 47:1; Isa 44:23. SHOUTED, Jos 6:20 the people s., SHOUTING, Job 38:7 sons of God began s. Ps 89:15 people knowing the joyful s. Le 9:24; Ac 21:34. SHOVEL, Mt 3:12; Lu 3:17. SHOW, 2Ch 16:9 s. his strength in Ge 12:1; Re 22:6. SHOWBREAD, Ex 25:30; 1Sa 21:6; 2Ch 4:19. SHOWER(S), De 32:2 s. upon vegetation, Ps 72:6 He will descend like s. that wet Mic 5:7 the remaining ones like copious s. SHOWING, Ex 9:16 for the sake of s. you 1Pe 4:18 ungodly sinner make a s.? SHOWY DISPLAY, 1Jo 2:16 s. of life SHREWD, Pr 14:15 s. considers his steps. Pr 15:5 anyone regarding reproof is s. Job 5:12; 15:5; Pr 12:23; 13:16; 14:8. SHREWDNESS, Jos 9:4; Pr 1:4; 8:5, 12, 3V SHRILLY, Isa 12:6; Jer 31:7 cry out s. SHRINKS, Heb 10:38 if he s. back, my SHUDDER, Eze 27:35; 32:10 kings s. Jas 2:19 yet the demons believe and s. SHUN, Tit 3:9 s. fights 2TI 2:16. SHUNEM, Jos 19:18; 1Sa 28:4; 2Ki 4:8. SHUSHAN, Es 1:2; 9:6; Da 8:2. SHUT, Ge 7:16 Jehovah s. the door Isa 26:20 enter your rooms, and s. your Mt 23:13 you Pharisees s. up the kingdom Mt 25:10 marriage feast and door was s. Ro 11:32 God has s. them all up together Re 3:8 an opened door, which no one can s.— Isa 22:22; Mal 1:10; Re 11:6; 20:3. SICK, Pr 13:12 Expectation heart s., Isa 33:24 no resident will say: I am s. Jas 5:14 Is there anyone s. among you? 2Ki 20:1; Mal 1:8; Mt 25:39; Joh 11:2. SICKENED, Eze 34:4 s. ones you have not SICKLY, 1Co 11:30 many are weak and s.

SICKNESS(ES), De 28:61 s, written in book Mt 8:17 took our s. and Joh 5:5 in s. for thirty-eight years Ga 4:13 through a s. of my flesh 1Ti 5:23 wine for your cases of \$. SIDE-STEPPED, De 26:13 I have not s. SIDE-STEPPING, Jer 34:18 s. covenant, SIDON, Eze 28:22 I am against you, O S., Ge 10:19; Isa 23:4; Jer 47:4; Joe 3:4; Zec 9:2: Mt 11:21: Mr 3:8: Ac 12:20: 27:3. SIESTA, 28a 4:5 taking his noonday s. SIGH(S), Pr 29:2 wicked rule, the people s. Ex 2:23; La 1:22; Eze 21:6; 24:17; Jas 5:9. SIGHING, Ps 12:5 the s. of the poor Ps 79:11 May the s. of the prisoners come Isa 35:10 grief and s. must flee away. Eze 9:4 mark the men that are s. and Ps 102:20; Isa 24:7; Mal 2:13; Heb 13:17. SIGHT, 2Co 5:7 walking by faith, not s. Mt 20:34: Lu 7:22: Ac 9:12. SIGN(S), Ex 8:23 Tomorrow this s. De 6:8 tie them as a s. upon your hand De 6:22 Jehovah kept putting s. upon Egypt, Isa 7:14 give you a s.: Look! The maiden Isa 8:18 I and the children are as s. and Isa 19:20 for a s, and for a witness Da 4:3 How grand his s. are, and mighty Mt 12:39 generation seeking a s., but no s. Mt 16:3 s. of the times you cannot interpret. Mt 24:3 will be the s. of your presence Lu 11:29 no s. given except the s. of Jonah. Lu 21:25 there will be s. in sun and moon Lu 23:8 Herod was hoping to see some s. Joh 7:31 perform more s. than this man Ac 2:19 s, on earth below, blood and fire 1Co 11:10 woman have a s. of authority Re 12:1 a great s. was seen in heaven, Re 15:1 I saw in heaven another s., Re 16:14 inspired by demons and perform s., Ge 1:14; Isa 44:25; Joh 11:47; 20:30; Ac 4:16; 8:13; 1Co 1:22; 2Th 2:9. SIGNAL, Isa 11:10 a s. for the peoples Isa 49:22 to peoples I shall lift up my s. Isa 62:10 Raise up a s. for the peoples Jer 4:6 Raise a s. toward Zion. Jer 50:2 lift up a s.; publish it. Nu 21:8; Isa 5:26; 13:2; 18:3; 31:9; Jer 4:21; 51:12, 27. SIGNATURE, Job 31:35 according to my s. SIGNIFIES, Heb 12:27 s. the removal SILAS, Ac 15:22; 16:19; 17:4; 18:5. SILENCE, Ps 115:17 going down into s. Jer 49:26 men of war will be brought to s. Hab 2:20 Keep s, before him, all the earth! Zec 2:13 Keep s., all flesh, before Jehovah, 1Ti 2:11 Let a woman learn in s. with Ps 39:2; Mt 22:34; Re 8:1. SILENCED, 1Sa 2:9 the wicked are s. in SILENT, Job 31:34 I would keep s. I Ps 32:3 When I kept s. my bones were out Ps 37:7 Keep s. before Jehovah. Ps 80:12; 31:17; Jer 8:14; 1Co 14:34. SILENTLY, Isa 47:5 Sit down s. and come SILLY, 28a 22:27 crooked act as s. SILOAM, Lu 13:4; Joh 9:7, 11. SILVER, Pr 2:4 seeking for it as for s., Pr 25:11 apples of gold in s. carvings Eze 7:19 streets they will throw their s., Zen 1:18 Neither their s, nor their gold Mal 3:3 sit as a refiner and cleanser of s. Mt 26:15 stipulated to him thirty s. pieces. Jas 5:3 Your gold and s. are corroded, Ex 12:35; Da 2:32; Hag 2:8; Ac 3:6. SIMEON, Ge 29:33: 42:24: 49:5: Ex 6:15.

SIMON, Mt 4:18: 10:2: Mr 3:16. SIMPLE-MINDED, Ho 7:11 like a s. dove SIMPLE-MINDEDNESS, Pr 9:13 She is s. SIN 1.. Ex 17:1; Nu 33:11. Ex 16:1 wilderness of S. SIN 2., Eze 30:16 S, will be in pains, SIN(S), Ge 4:7 there is a crouching at Nu 32:23 s, will catch up with 1Ki 8:46 there is no man that does not s.), Ps 19:12 From concealed s. pronounce me Ps 32:1 Happy is the one whose s. is covered Ps 51:5 in s. my mother conceived me. Ps 79:9 cover over our s. Isa 1:18 Though the s. be as scarlet, Isa 6:7 your s. is atoned for. Jer 31:34 s. I shall remember no more. Mt 26:28 many for forgiveness of s. Mr 3:29 spirit guilty of everlasting 5. Joh 1:29 takes away the s. of the world! Ac 3:19 Repent and get your s. blotted out, Ro 4:8 happy is the man whose s. Jehovah Ro 5:12 one man s. entered into the world Ro 5:21 s. ruled as king with death, Ro 6:23 the wages s. pays is death, Ro 7:7 I would not have come to know s. if Ro 8:2 set free from law of s. and death. Ro 14:23 everything not out of faith is s. 2Co 5:21 not know s. he made to be s. Eph 4:26 Be wrathful, and yet do not s.; Heb 10:12 one sacrifice for s. perpetually Heb 10:17 I shall by no means call their s. Heb 10:26 if we practice s. willfully after Heb 12:1 put off the s. that easily Jas 1:15 birth to s.; in turn, s., when it Jas 4:17 vet does not do it, it is a s. for Jas 5:15 if he has committed s., it will Re 18:4 share with her in her s., Eze 33:14: Ac 10:43: Ro 7:25: 1Ti 5:24; Heb 11:25: 1Jo 1:8, 9; 2:1; 5:16. SINAI, Ex 19:20 down upon Mount S. Ex 31:18 speaking with him on Mount S. Ex 24:16; Ne 9:13; Ps 68:8; Ac 7:30, 38. SINCERELY, Job 33:3 my lips do utter s. SINCERITY, Ac 2:46 rejoicing and s. of 1Co 5:8 cakes of s, and truth 2Co 1:12 with holiness and godly s., not 2Co 2:17 as out of s., yes, as sent from Eph 6:5 trembling in the s. of your hearts, Col 3:22 not as men pleasers, but with s. SINEWS, Eze 37:6 put upon you s, and Eze 37:8 s. and flesh came up and skin SINFUL, Ro 6:6 s. body be made inactive. Ro 7:13 that sin might become far more s. SING. Ps 96:1 S. to Jehovah a new song. Ps 144:9 a new song I will s. to you. Isa 5:1 Let me s. to my beloved one a song Isa 42:10 S. to Jehovah a new song, his 1Co 14:15 I will s. with the gift of spirit, Ex 15:1; 1Ch 16:9; Ps 68:4; Jer 20:13. SINGE, Isa 43:2 neither flame s. you SINGERS, 2Ch 20:21 stationed s. to 1Ch 15:16: Ne 10:28: Ps 68:25: 87:7. SINGING, Mt 26:30 after s, they went to Eph 5:19 s. and accompanying yourselves Col 3:16 admonishing one another with s. 1Ch 6:31; Eze 26:13; Zep 2:14; Re 14:3. SINGLE. See UNMARRIED. SINK OF DEBAUCHERY, 1Pe 4:4 same low s.. SINNED, 1Ki 8:47 We have s, and erred. Ro 3:23 all have s. and fall short of the Ro 5:12 death spread to all because all s .-SINNER(S). Isa 65:20 s. a hundred years of Mt 11:19 friend of tax collectors and s.

Lu 15:2 This man welcomes s. and eats

Lu 15:7 more joy in heaven over one s. Lu 18:13 God, be gracious to me a s. Joh 9:31 We know God does not listen to s. Ro 5:8 while we were yet s., Christ died Ro 5:19 disobedience of one many were s., 1Ti 1:9 law is for s... 1Ti 1:15 Christ came to save s. Heb 7:26 high priest was separate from s., Jas 5:20 he who turns a s. back 1Pe 4:18 where will the s. make a showing? SINNING. 1Co 6:18 fornication is s. against 1Jo 3:8 Devil has been s. from the beginning SIRE. Ge 7:2 the s. and its mate. and SISERA, Jg 5:20 stars fought against S. Jg 4:7, 9, 13-18, 22; 18a 12:9. SISTER-IN-LAW, Ru 1:15 your widowed s. SISTERS, 1Ti 5:2 women as s. with SISTRUMS, 2Sa 6:5 celebrating with s. SIT, Ps 110:1 S. at my right hand Mic 4:4 s. under his vine and fig tree. Mt 19:28 you s. upon twelve thrones Re 3:21 grant to s. with me on my throne, SITS, Ps 29:10 Jehovah s. as king to SITTING, Ps 2:4 One s. in the heavens Isa 42:7 prisoner s. in darkness
Isa 28:6; Re 5:13; 17:15.
SITUATED, Ge 31:49 when s. unseen SIX HUNDRED SIXTY-SIX, Re 13:18. SIZE. Lu 19:3 because he was small in s. SKILLFUL DIRECTION, Pr 1:5 acquires s., Pr 11:14 When there is no s. people fall. Pr 20:18; 24:6. SKIN(S), Ge 3:21 long garments of s. Job 2:4 S. in behalf of s., and everything Job 19:26 my s. they have skinned off, Jer 13:23 Can a Cushite change his \$.? Eze 37:6 I will overlay upon you s. SKIRT(S), Isa 6:1 his s, were filling the Jer 2:34 in your s. found blood of souls Zec 8:23 ten men will take hold of the s. SKULL, Mt 27:33; Mr 15:22; Lu 23:33. SLACK, Pr 10:4 s. hand will be of Pr 12:24; 18:9; 19:15. SLACKNESS, Pr 12:27 S. will not start SLAIN, Jer 25:33 s. of Jehovah will be Eze 9:7 fill the courtyards with the s. Isa 66:16: Jer 51:49; Eze 6:13. SLANDER, See REVILED, REVILER, SLANDERED, 2Sa 19:27; Ps 15:3. SLANDERER, Pr 11:13 s. is uncovering Pr 16:28 s. is separating those familiar Pr 20:19 s. is uncovering confidential talk Pr 26:20 is no s. contention grows still. SLANDERING. Le 19:16 not go around s. Ps 101:5 Anyone s. his companion in secrecy, SLANDEROUS, 1Ti 3:11 Women serious not s. Tit 2:3 not s., neither enslaved to a lot of SLAP, Joh 18:22 officers gave Jesus a s. SLAPS, Mt 5:39; Joh 19:3. SLAUGHTER, Isa 34:2 give them to the s. Ac 10:13 Rise, Peter, s. and eat! Jos 10:10; Es 9:5; Eze 21:10; 34:3. SLAUGHTERED. Re 5:12 Lamb that was s. Re 18:24 blood of holy ones s. on SLAUGHTERING, Ps 44:22 as sheep for s. Isa 53:7 brought like a sheep to the \$.; Jer 25:34 days for s. have been fulfilled, SLAVE(S). See also SERVANT(S). SLAVE(S), Mt 6:24 s. for two masters; Mt 24:45 Who is the faithful and discreet s. Mt 24:48 if that evil s. should say in his Mt 25:30 throw the good-for-nothing s. out

Lu 17:10 We are good-for-nothing s. Joh 8:34 every doer of sin is a s, of sin Joh 13:16 s. is not greater than his master. Ac 2:18 upon my men s, and women s, I will Ro 6:6 no longer being s, to sin Ro 6:16 you are s. because you obey him Ro 7:6 we might be s. by the spirit, 1Co 7:23 stop becoming s. of men Ga 1:10 pleasing men not be Christ's s. Ga 3:28 there is neither s. nor freeman Ga 5:13 but through love s. for one another Re 19:2 avenged the blood of his s. Mt 20:27; Joh 8:35; Ac 7:7; Ro 6:17-20; Ga 4:7, 9; 2Ti 2:24; 1Pe 2:16; 2Pe 2:19. SLAVE GIRL, Ps 116:16 the son of your s. Ps 86:16; Lu 1:38. SLAVERY, Ro 8:15 receive a spirit of s. Ga 5:1 confined again in a yoke of s. Heb 2:15 subject to s. through their lives. Ex 2:23; Ga 4:24. SLAY, Job 13:15; 24:14; Ps 139:19. SLEEP, Ps 121:4 he will not go to s., Isa 29:10 poured a spirit of deep s. Jer 51:57 s. an indefinitely lasting s., Eze 34:25 wilderness and s. in the forests. Mt 25:5 they nodded and went to s. Joh 11:11 Lazarus awaken him from s. Ro 13:11 it is the hour to awake from s., 1Th 5:6 let us not s. on as the rest do, SLEEPING, Mt 13:25 While men were s. 1Th 4:13 concerning those who are s. SLEEVELESS COAT, Isa 59:17 as if a s. SLEPT, Job 3:13 I should have s. then, SLICKNESS, Pr 23:31; Ca 7:9. SLIPPED IN, Jude 4 men have s. who SLIPPERY, Ps 35:6; Jer 23:12. SLOW, 2Pe 3:9 Jehovah is not s. De 23:21: Lu 24:25: Jas 1:19. SLUGGISH, Mt 25:26 Wicked and s. slave, Jg 18:9; Heb 6:12. SLUMBER, Ps 132:4 not give s. to eyes. Isa 56:10 speechless dogs: loving to s. SLUMBERING. Pr 6:10 a little more s.. 2Pe 2:3 destruction of them is not s. SLYLY, 2Ki 10:19 Jehu acted s., for 2Ti 3:6 men who s. work their way into SMASHING, Eze 9:2 each his weapon for s. SMELT, Isa 1:25 I shall s. away your SMILE, Job 29:24 I would s. at them SMITER, 1Ti 3:3; Tit 1:7. SMITING, 2Ch 20:22 Seir s. one another SMOKE, Ex 30:7 Aaron make incense s. 2Ki 22:17 sacrificial s. to other gods in Ps 37:20 In s. they must end. Ps 68:2 As s. is driven away, drive them Isa 34:10 its s. will keep ascending. Isa 51:6 heavens dispersed like s ... Jer 7:9 making sacrificial s. to Baal Jer 44:25 sacrificial s. to the queen of Re 14:13 sactificant s. to the seconds Re 14:11 s. of their torment ascends SMOOTH, Ps 12:3 Jehovah will cut off s. lips Da 11:32 into apostasy by means of s. words SMOOTHNESS, Da 11:21, 34 by means of s. SNAKE(S), Nu 21:8 Make for yourself a s. Ps 91:13 You will trample down the big s. SNAPPING, Ps 57:3; Eze 36:3; Am 8:4. SNARE(S), De 7:16 will be a s. to you. Jos 23:13 they must become to you as a s. Ps 106:36 idols came to be a s. to them. Pr 14:27 to turn away from the s. of death. Pr 18:7 his lips are a s. for his soul. Pr 29:25 Trembling at men is what lays a s., Lu 21:35 as a s. it will come upon face earth. Lu 12:37 Happy are those s. whom the master Ro 11:9 Let their table become for them a s.

1Ti 6:9 rich fall into temptation and a \$. | Isa 42:10 Sing to Jehovah a new s.. Jg 2:3; 2Sa 22:6; Isa 8:14: 2Ti 2:26. Ac 16:25 and Silas were praising with s.; Eph 5:19 spiritual s., with music Col 3:16 praises to God, spiritual s. SNATCH, Joh 10:28, 29 s, them out of my SNATCHES, Mt 13:19 s. away what Re 15:3 they are singing the s. of Moses Joh 10:12. Ps 28:7; Eze 33:32. SON-IN-LAW, Ge 19:12; Ex 3:1; Jg 1:16. SNATCHING, Jude 23 by s. them out of the SNEAKED. Ga 2:4 s. in to spy upon our SON OF MAN, Eze 2:1 s. stand up on feet SNEEZE, 2Ki 4:35 boy began to s. seven Da 7:13 like s. coming with the clouds Mt 10:23 until S. arrives. SNEEZINGS, Job 41:18 Its s. flash forth SNOUT, Pr 11:22 ring in s. of a pig, SNOW, Job 38:22 storehouses of the s., Mt 12:40 the S. will be in the heart of Mt 24:30 sign of the S. will appear in Ps 51:7 I may become whiter than s. Lu 17:26 be also in the days of the S.: Re 14:14 someone seated like a s., with a Ps 147:16 He is giving s. like wool; Isa 1:18 slns will be made white like s.; Mt 8:20: 17:22: Lu 18:8; Joh 3:13. Da 7:9 His clothing was white like s., Ex 4:6; Ps 148:8; Pr 25:13; 26:1; Re 1:14. SORCERER(S), Jer 27:9 not listen to s., Mal 3:5 a speedy witness against the S., Ex 7:11: Da 2:2; Ac 13:6. SORCERSS, Ex 22:18 not preserve a S. SORCERIES, Mic 5:12 I will cut off s. SOBER. See KEEP SENSES. SOBERING, Ps 78:65 s. up from wine. SOBERNESS, 1Co 15:34 Wake up to s. SODOM, Ge 19:24 sulphur and fire upon S. 2Ki 9:22; Isa 47:9; Na 3:4. SORCERY, 2Ch 33:6 he practiced s. SORE STRAITS, De 4:30; La 1:20; Ho 5:15. SORROW, Isa 19:8 must express s., and Mt 10:15 more endurable for the land of S. Re 11:8 in a spiritual sense called S. and Ge 18:26; Isa 1:10; 13:19; 2Pe 2:6; Jude 7. SODOMY. See MEN LIE WITH MEN. 1Th 4:13 s. as the rest do who have no hope. SOIL, Lu 8:15 As for that on the fine \$., SOUL(S), Ge 1:20 waters swarm of living s. SOJOURN (ER). See INHABITANT(S), RE-Ge 2:7 man came to be a living s. SIDE(S), TEMPORARY RESIDENTS. Ge 9:4 flesh with its s .- its blood-you SOJOURNING, Ac 17:21 foreigners s, there Ex 1:5 the s. who issued out of Jacob's SOLDIER, 2Ti 2:3 as a fine s, of Joh 19:23; Ac 10:7; 1Co 9:7; 2Ti 2:4. SOLE(S), Eze 43:7 the s. of my feet, Isa 37:25; Eze 1:7; Mal 4:3. Le 17:14 the s. of flesh is its blood. Nu 31:28 one s. of the flock De 6:5 love Jehovah with all your s. SOLEMN, 1Th 5:27 under s. obligation De 19:21 s. will be for s., eye for eye, Jos 11:11 they went striking every s. SOLID, 2Ti 2:19 s. foundation of God Jos 20:9 strikes a s. unintentionally, Heb 5:12 such as need milk, not s. food. Job 11:20 will be an expiring of the s. Heb 5:14 s. food belongs to mature people, Job 31:39 s. I caused to pant 1Pe 5:9 stand against him, s. in the faith, Ps 49:15 God will redeem my s. from Sheol, SOLITARY, Ps 68:6; La 1:1; 3:28. Ps 89:48 Can he provide escape for his s. SOLOMON, 1Ki 11:9 to be incensed at S., 1Ch 29:23 S. began to sit upon Jehovah's Pr 14:25 A true witness is delivering \$., Isa 53:12 poured out his s. to death 2Ch 3:1 S, started to build the house of Jer 2:34 the blood marks of the s. of Mt. 6:29 not even S. in all his glory was Jer 15:9 her s. struggled for breath Mt. 12:42 something more than S. is here. Eze 18:4, 20 s. that is sinning it will die 1K1 4:29; 1Ch 22:9; Ne 13:26; Ac 7:47. SOMETHING, Ga 1:11 news not s. human; SON(S), Ge 6:2 s. of God taking wives De 6:7 inculcate them in your s. Mt 10:28 can destroy both s. and body in Mt 16:26 gains world but forfeits his s.? Ac 2:27 you will not leave my s. in Hades, Ac 3:23 any s. that does not listen to Job 1:6 s. of the true God came before Php 1:27 with one s. fighting side by side Ps 2:7 said to me, You are my s.: Re 20:4 s. of those executed with the ax Ps 2:12 Kiss the s., that you may not Mr 14:34; Joh 12:25; Ac 2:41; 1Co 15:45. Ps 45:16 forefathers come to be your s. SOULFUL DESIRE, Isa 56:11 strong in s., Pr 4:3 I proved a real s. to my father, SOUND, Ex 12:5 sheep should be s. Isa 9:6 there has been a s. given to us, Jos 6:5 when they s. the horn, shout Isa 65:19 no more the s. of weeping Isa 14:12 you have fallen, s. of the dawn! Isa 54:13 s. taught by Jehovah. Isa 66:6 s. out of the temple! It is the s. Isa 60:14 s. of those afflicting you must Joe 2:5 with the s. of chariots Joe 2:28 your s. and daughters will 1Co 15:52 trumpet will s., and the dead Mt 1:21 She will give birth to a s., and Ex 29:1; Ec 12:4; Zep 1:14; Ro 10:18. SOUND IN MIND, 1Pe 4:7 s., and vigilant Mt 3:17 This is my S., the beloved, whom I Lu 16:8 s. of this system of things are SOURCE(S), Ps 36:9 is the s. of life; Joh 3:16 God gave his only-begotten S., Joh 17:1 glorify your s. that your s. may Ro 8:14 all led by spirit, are God's s. 2Co 6:18 you will be s. and daughters to me, Pr 10:11 righteous one is a s. of life, Jer 2:13 s. of living water, hew out for Pr 13:14; Isa 41:18. SOUR DOUGH, Ex 12:19 no s. is to be 1Th 5:5 you are s. of light and s. of day. Ex 12:15; Le 2:11; De 16:4. SOVEREIGN LORD, Ps 73:28 In the S. I Heb 12:7 God is dealing with you as with s. Pr 4:3: Isa 54:13; Da 3:25; Joh 17:12; Jer 50:25 a work the S., Jehovah of armies Lu 2:29 Now, S., you are letting your slave Heb 11:24. SONG(S), De 31:19 write this s. Ac 4:24 S., you are the One who made heaven Jg 5:12 Awake, awake, utter a s.! Re 6:10 when, S. holy and true, Ne 12:46 singers and the s. of praise and Ps 109:21; 140:7; Isa 22:14; 28:22. Ps 98:1 Sing to Jehovah a new s., Ps 149:6 s. extolling God in their throat SOW. Mic 6:15 will s. but not reap. La 8:5 A sower went out to \$. seed. Isa 23:15 as in the s. of a prostitute:

2Pe 2:22 s. that was bathed to rolling in | Ec 11:4, 6; Ho 10:12; Mt 6:26; Lu 19:22. SOWER, Mt 13:37 s. of fine seed is the Joh 4:36 s. and reaper may rejoice together. SOWING, Ps 126:5 s, seed with tears Pr 11:18 one s. righteousness, true earnings Ho 8:7 it is wind they keep s., Ga 6:7 whatever a man is s., he will reap; SOWN, Mt 13:20 s. upon rocky places, 1Co 15:44 It is s. a physical body. Eze 36:9; Hag 1:6; Jas 3:18. SOWS, 2Co 9:6 he that s. sparingly will SPACES, Job 38:18 considered the broad s. SPACIOUS, Isa 5:14 made its soul s. Isa 54:2 the place of your tent more s. Mt 7:13 s. is the road leading off into SPAIN, Ro 15:24 I am on my way to S. SPARE, Ro 11:21; 2Co 1:23.
SPARKLE, Eze 1:22 like s. of awesome ice SPEAK, Isa 30:10 S. to us smooth things; SPEAKER, Ex 4:10 I am not a fluent s., SPEAK EXULTINGLY, 1Ch 16:35 s. in your SPEAKING, Joh 8:43 know what I am s.? SPEAR(S), Ps 46:9; Isa 2:4; Mic 4:3. SPECIAL, Ps 90:10 because of s. mightiness SPECIES, Na 3:15, 16 like the locust s. Jas 3:7 every s. of wild beast SPECIFICATIONS, Eze 43:11 all its s., SPECKLED. Ge 31:10 flock were striped, s. SPECTACLE, Na 3:6 I will set you as a s. 1Co 4:9 a theatrical s. to the world, SPEECH. Ps 19:2 day after day causes s. Ro 16:18 smooth s. they seduce the hearts 1Co 14:9 you utter s. easily understood, 2Co 3:12 we are using freeness of s., Tit 2:8 s, that cannot be condemned, SPEECHLESS, Isa 35:6 tongue of s. one Isa 56:10 watchmen all are s. dogs SPEECH SOUNDS, 1Co 14:10 kinds of s. SPEED, Ps 147:15 With s. his word runs. Isa 60:22 I, Jehovah, shall s. it up SPEEDY, Mal 3:5 s. witness against the Ro 3:15 Their feet are s. to shed blood. 2Pe 2:1 bringing s. destruction upon SPENT, 2Co 12:15 I will be s. for souls. SPICES, Lu 23:56; 24:1. SPIES, Heb 11:31 Rahab received s. Ge 42:14, 31; Jos 2:1. SPINDLE, Pr 31:19 take hold of the s. SPIRIT(S), 2Sa 23:2 s. of Jehovah spoke 2Ki 2:9 two parts in your s. come to me. Job 12:10 s. of all flesh of man? Job 27:3 s. of God is in my nostrils, Job 33:4 God's own s. made me. Ps 51:17 sacrifices to God are a broken s.; Ps 104:29 take away their s., they expire Ps 146:4 His s. goes out, he goes back to Ec 3:19 all have but one s., Ec 3:21 s. of mankind ascending upward: Ec 12:7 s. returns to God who gave it. Isa 8:19 Apply to the s. of prediction Isa 19:14 mingled s. of disconcertedness, Isa 42:1 I have put my s. in him. Isa 61:1 The s. of Jehovah is upon me. Zec 4:6 Not by force but by my s., Mt 3:16 like a dove God's s, coming Mt 26:41 The s. is eager, but the flesh Lu 24:39 a s. does not have flesh and bones Joh 4:24 God is a S. and those Ac 2:17 pour my s. out upon every kind of Ac 7:51 Obstinate men resisting the holy s .: Ro 8:6 minding of the s. means life and peace Ro 8:9 if God's s. truly dwells in you. | SQUARE, Ge 19:2 public s. we stay

Ro 8:11 s. of him that raised Jesus dwells Ro 8:16 s. bears witness with our s. Ro 11:8 God had given them a s. of deep sleep 1Co 2:10 s. searches into all things. 1Co 2:11 know the things of God, except s. 1Co 3:16 the s. of God dwells in you? 2Co 3:6 death, but the s. makes alive. 2Co 3:17 where the s. is, there is freedom. Eph 2:22 s. place for God to inhabit by s. Eph 4:30 do not be grieving God's holy s., Eph 6:12 we have a fight against wicked s. Eph 6:17 sword of the s., God's word, 2Ti 1:7 God gave us not a s. of cowardice, Jas 4:5 with a tendency to envy the s. 1Pe 3:19 preached to the s. in prison, Re 22:17 s. and bride keep saying: "Come!" 1Ch 10:13; Job 32:8; Pr 16:18; Joe 2:28; Joh 16:13; 1Co 15:45; Ga 5:22; 1Pe 3:18. SPIRITEDNESS, Jos 5:1 be no s. in them SPIRITISM, Ga 5:20 practice of s., Re 22:15 dogs and those who practice s. SPIRITISTIC MEDIUMS, Isa 8:19. SPIRIT MEDIUM(S). Le 19:31 not turn to s .. De 18:11 anyone who consults a s. 1Sa 28:3: 2Ki 21:6; 23:24; Isa 19:3; 29:4. SPIRIT MEDIUMSHIP, 18a 28:7 woman of s. SPIRITUAL, Mt 5:3 conscious of s. need, 1Co 2:13 combine s. matters with s. 1Co 15:44 it is raised up a s. body. Col 1:8 disclosed your love in a s. way. 1Pe 2:5 being built up a s. house Re 11:8 city in a s. sense called Sodom Ro 1:11: 7:14: 1Co 10:3, 4: Ga 6:1. SPIRITUAL LIVES, Heb 12:23 s. of ones SPIRITUALLY, 1Co 2:14 are examined s. SPIT, Ga 4:14 or s. at in disgust, Mt 26:67; 27:30. SPLENDOR, Ps 145:12 glory of the s. of his Ps 149:9 Such s. belongs to his loyal ones Isa 53:2 No form does he have, nor s. Eph 5:27 congregation to himself in its s. SPOIL, Isa 53:12 apportion the s., Jer 39:18 have your soul as a s., 1Co 15:33 Bad associations s. useful habits. Jos 8:2; Jg 5:30; Isa 10:2; Eze 38:12. SPOKESMEN, 2Ch 32:31 s. of the princes Job 16:20 companions a s. against me; SPONGE, Mt 27:48; Mr 15:36; Joh 19:29. SPORT, Jg 16:25 make s. before them Pr 10:23 loose conduct is like s., SPOT(S), Jas 1:27 without s. from the Eph 5:27: 2Pe 2:13. SPOTLESS, 1Ti 6:14: 1Pe 1:19: 2Pe 3:14. SPRING(S), Ge 7:11 s. of the watery deep Isa 12:3 the s. of salvation Isa 35:7 thirsty ground as s. Isa 42:9 Before they s. up, I Isa 49:10 by s. he will conduct them. SPRING RAIN, Joe 2:23 the autumn and s., SPRINKLED, 1Pe 1:2 s, with the blood of Heb 9:13, 19, 21; 10:22. SPRINKLING, Mr 7:4; Heb 12:24. SPROUT, Ps 72:7 righteous one will s. Ps 92:7 wicked ones s. as the vegetation Isa 66:14 your very bones will s. just like Jer 23:5 David a righteous s. Zec 3:8 bringing in my servant \$.1 Da 11:7 from the s. of her roots will stand Isa 4:2; 14:19; 61:11; Jer 33:15; Zec 6:12. SPURNED, Ps 89:39 have s, the covenant SPY, Ga 2:4 false brothers s. upon our Nu 13:2 Send men s. the land SQUANDERED. Lu 15:13 son s. property

STEADFASTNESS, 2Pe 3:17 fall from s. De 13:16; Jg 19:15; Isa 59:14. SQUEEZED, Le 22:24 testicles s. or STEAL, Ex 20:15 You must not s. Ex 22:1 In case a man should s. a bull SQUEEZING, Pr 30:33 s. out of anger Le 19:11 You people must not s. and you STABBED. 1Ti 6:10 s. with many pains. Pr 30:9 that I may not s. and assail STABILIZED, Col 2:7 s. in the faith Mt 6:20 thieves do not break in and s. STAFF, Ge 49:10 s. from between his STEALER, Eph 4:28 s. steal no more, Ps 23:4 Your rod and s. comfort me. STEALING, Jer 7:9 there be s. to Baal Isa 14:5 broken the s. of ruling ones, Mic 7:14 Shepherd your people with your s., Jer 23:30 who are s. away my words, Ex 12:11; Isa 9:4; Jer 48:17; Zec 11:10. STAG(S), De 12:15; Isa 35:6; La 1:6. Ho 4:2 There are deception and s. and acts of STEALTHILY, Ru 3:7 s. and uncovered him STEERING, Job 37:12; Pr 12:5. STAGES, Nu 33:1 s. of Israel out of Egypt STEM. Heb 2:11 sanctified s. from one, STAGGER, Ps 13:4; Isa 54:10; Am 8:12. STEP(S), Ps 37:31 s. will not wobble. STAGGERING, Pr 24:11; 25:26; Isa 24:19. Jer 10:23 man to direct his s. STAINED, Jude 23 garment s. by the flesh Ac 16:9 S. over into Macedonia and help us. STAKE, De 21:22 death, and hung upon a s., 1Pe 2:21 you a model to follow his s. Jos 8:29 hanged the king of Ai upon a s. STEPHEN, Ac 6:5; 7:59; 8:2; 22:20. | STERILE, Job 3:7 let it become s. Ac 5:30 Jesus, hanging him upon a s. Ga 3:13 Accursed man hanged upon a s. Job 15:34; 30:3; Isa 49:21. 1Pe 2:24 our sins in his body upon the s. STALLIONS, Jg 5:22; Jer 8:16; 50:11. STAND, 2Ch 20:17 s. still and see STERN, Mr 4:38; Ac 27:29, 41. STERNNESS, Ec 8:1 s. of face changed STEWARD(S). Lu 12:42 the faithful s., Ps 2:2 kings of earth take their s. 1Co 4:1 s. of sacred secrets of God. Ec 4:12 two together could make a s. Tit 1:7 free from accusation as God's S., Isa 8:10 Speak any word, and it will not s. STEWARDSHIP, 1Co 9:17 a s. entrusted to Da 2:44 kingdom will s. to times Lu 16:2; Eph 3:2; Col 1:25.
STICKING, De 30:20 loving Jehovah and s.
STICKING TOGETHER, Da 2:43 not be s. Da 12:1 Michael will s. up, the prince Da 12:13 you will s. up at the end Ro 14:4 for Jehovah can make him s. STIFF-NECKED, Ex 32:9: 34:9: De 9:6. 1Pe 5:9 take your s. against him, solid STANDARDS, 1Co 9:8 speaking by human s.? STAND FAST, Ga 5:1 Therefore s. and do STING(S), Ho 13:14 your s., O Death? 1Co 15:55 Death, where is your \$.? STINK, Ex 7:18; 16:20; Ec 10:1. STINKY, Ps 38:5 wounds have become s., STAND FIRM, 1Co 16:13 s. in the faith, Eph 6:11 s. against the Devil; Eph 6:13 all things thoroughly, s. STIPULATE. Ge 30:28 S. your wages to me STIR, 2Ti 1:6 s. up like a fire the Php 4:1 s. in this way in the Lord, beloved Php 41 s. in this way in the Lord, below the STOLEN, Ge 31:32 Rachel had s. them. 2Th 2:15 s. and maintain your hold on the STOLEN, Ge 31:32 Rachel had s. them. Pr 9:17 S. waters themselves are sweet, STANDING, Isa 66:22 new earth are s. Ex 22:12; 2Sa 21:12. Mal 3:2 who will be s. when he appears? 1Co 10:12 him that thinks he is s. beware STANDING FIRM, Php 1:27 s. in one STOMACH, De 18:3 give the priest the s. 1Ti 5:23 wine for sake of your s. STONE(S), Ps 91:12 foot against any S. Isa 60:17 instead of the S., iron; STANDPOINT, Ec 2:17; Zec 11:13; 1Pe 4:6. STAND UP, Da 12:1 Michael will s., Isa 62:10 up the highway. Rid it of s. STAR(S), Nu 24:17 s. out of Jacob, Da 2:34 a s. was cut out not by hands, Jg 5:20 From heaven did the s. fight Job 38:7 When the merning s. cried out Isa 14:13 Above the s. of God I shall lift Mt 21:42 The s. that the builders rejected Lu 19:40 silent, the s. would ery out. Ro 9:32 stumbled on the s. of stumbling; Isa 47:13 save you, the lookers at the s., 1Pe 2:6 I am laying in Zion a s., chosen, Da 12:3 having insight will shine like s. STOOL. Ps 110:1 enemies as a s. for 1Co 15:41 s. differs from s. in glory. Re 2:28 I will give him the morning s. Ac 2:35; Heb 10:13. STOOP, Isa 31:4: 46:2. Re 12:1 her head a crown of twelve s., STOP, 2Th 3:14 s. associating with him, START, Pr 9:10 fear of Jehovah is the s. STORAGE, 2Ch 8:4; 17:12. STARTED, Php 1:6 he who s. a good work STORE, Pr 15:6 there is abundant s., STATE, Zec 3:4; 1Co 7:20. STATECRAFT, Ac 7:19 s. against our race STOREHOUSE(S), Job 38:22 the s. of snow, De 28:12; Mt 3:12; 6:26. STATEMENT, 1Ti 4:9 acceptance is that s. STORIES, 1Ti 1:4; 4:7 attention to false s. STATE OF ISRAEL, Eph 2:12 from the s. 2Ti 4:4 turned aside to false s. STATION, 1T1 2:2 those in high s.; in 2Pe 1:16 artfully contrived false s. Nu 11:16; Job 1:6; Pr 22:29. STATIONING, Ps 82:1 God is s. himself STORMER, Job 9:13; 26:12. STORMWIND. Ho 8:7 a s. they will reap. STATUE, De 27:15 a molten s., STATUS, Jos 20:7 a sacred s. to Kedesh Pr 1:27; 10:25; Isa 66:15. STATUTE(S), Ex 12:14 As a s. to time STOUT ONES, Isa 59:10 among s, we are dead STRAIGHT. See also SET THINGS STRAIGHT. Eze 37:24 my s. they will keep, STRAIGHT, Pr 15:21 discernment goes s. ahead. Zep 2:2 Before the s. gives birth Le 18:5; Nu 10:8; Job 38:33; Jer 81:35. Lu 3:5 the curves must become s. ways and Joh 1:23 Make the way of Jehovah s., STATUTE-GIVER, Isa 33:22 Jehovah our S., Ga 2:14 walking s. according to the truth STAY, De 21:23 s. all night on stake. Heb 12:13 keep making s. paths for your 1Ti 4:16 S. by these things, for by STAYED, Heb 11:34 s. the force of fire, STRAIGHTEN, Isa 45:13 all his ways I s. STRAIGHTFORWARD, Pr 24:26 replying s. way STEADFAST, Ps 78:37 heart was not s. Isa 59:14: Am 3:10. 1Co 15:58 become s., unmovable, always STRAIGHTFORWARDNESS, Isa 26:10. Col 1:23 established the foundation and s.

STRANGER(S), Heb 11:13 they were s. in Eze 16:32; Mt 25:35; Joh 10:5; Eph 2:12. STRANGLED, 2Sa 17:23 Ahithophel s. himself STRAW, Job 21:18 Do they become like s. Mt 7:3-5; Lu 6:41, 42. STRAYED, Mt 18:12 sheep and one gets s ... STRAYING, Ps 119:118 those 5, from your STREAM, Isa 2:2; Jer 51:44; Mic 4:1. STREET(S), Pr 1:20 crying aloud in s. Isa 42:2 in the s, he will not let Eze 7:19 Into the s. they will throw their Jer 5:1; Eze 11:6; 28:23; Na 2:4. STRENGTH, Ps 59:17 0 my S., to you I Ps 62:11 That s. belongs to God. Ps 110:2 The rod of your s. Jehovah Isa 12:2 Jehovah is my s. and my might, Mr 12:30 love Jehovah with your whole s. Php 4:13 I have s. by virtue of him who Ex 15:2; Ps 8:2; 28:8; Isa 52:1; Hag 2:22. STRENGTHEN, Ezr 6:22 s, their hands in Isa 35:3 S, the weak hands, and make STRENGTHENED, Ne 2:18 s. their hands Eze 34:4 The sickened ones you have not s ... STRETCHED OUT. Isa 14:27 hand is s ... STRETCHING, Php 3:13 s. forward to the STRIFE, Ps 80:6 s. to our neighbors, 1Co 3:3 there are jealousy and s. among you, STRIKE, 1Ki 22:34 he got to s. the king Ps 141:5 Should the righteous one s. me. Pr 3:23 foot will not s, anything. Eze 9:5 Pass through the city and s. Mic 5:1 they will s, the judge of Israel Mal 4:6 s. the earth to destruction. Ex 17:6; 2Ki 9:7; Mt 26:31; Ac 23:3. STRIKING, 1Co 9:26 not to be s. the air STRIPES, 1Pe 2:24 by his s. you were Ac 16:23, 33; 2Co 11:23.

STRIPPED, Ps 102:17 prayer of those s. 2Co 3:10 made glorious has been s, of glory STRIPPING, Col 2:15 S. governments STRIVING, Ec 1:14 vanity and s. after Ec 2:22 what does a man have for s. of his STROKES, De 25:3 With forty s. beat him. Lu 12:47 will be beaten with many s. Pr 19:29; Lu 12:48; 2Co 11:24. STRONG, Ex 13:9 by a s. hand Jehovah Jos 1:7 be courageous and very s, to do Pr 18:10 The name of Jehovah is a s. tower. Ro 15:1 bear the weaknesses of those not s .. 10:1:27 put the s. things to shame; 1Pe 5:10 he will make you s. STRONGHOLD(S), Ps 18:2 Jehovah is my s. Ps 91:2 my s., my God, in whom I will trust. Na 1:7 Jehovah is good, a s. in the day Zec 9:12 Return to the s., you prisoners Ps 28:8; Pr 10:29; Isa 25:4. STRUCTURE, Am 9:6 his s. over the earth STRUGGLE, Php 1:30 you have the same s. Col 2:1 realize how great a s. I am having STRUGGLING, 1Th 2:2 speak with s. STUBBLE, Isa 47:14 become like s. Mal 4:1 those doing wickedness become s. 1Co 3:12 anyone builds on the foundation s .. STUBBORN, Jos 11:20 hearts become s. Ps 78:8 A generation s. and rebellious, Isa 1:23 Your princes are s. Isa 30:1 Woe to the s. sons, Isa 65:2 spread out my hands to a s. people, De 21:18; Jg 2:19; Ps 66:7; Pr 7:11. STUBBORNNESS, Jer 3:17 the s. of their Jer 7:24; 9:14; 11:8; 13:10; 18:12. STUDIED, Joh 7:15 he has not s. at the STUMBLE, Isa 8:14 rock over which to s. Jer 20:11 ones persecuting me will s.

Da 11:33 made to s. by sword and by flame, Da 11:35 some having insight will s. Mt 5:29 right eye making you s., tear Mt 13:57 they began to s. at him. Pr 4:12; Isa 8:15; 1Co 8:13; Jas 3:2. STUMBLED, Mt 26:31 you will be s. Isa 59:10; Mt 15:12; Joh 16:1. STUMBLES, Mt 18:6 whoever s. these STUMBLING, Ps 119:165 no s. block. Mt 13:41 collect things that cause s. Ro 9:33 laying in Zion a stone of s. Ro 16:17 those who cause s. Php 1:10 not be s. others STUMBLING BLOCKS, Mt 18:7 due to s.! STUMP, Isa 11:1 twig out of s. of Jesse. STUNNED, Eze 3:15; Mr 9:15; 14:33; 16:5. STUPEFIED, Isa 44:8 not become s. STUPID, Pr 13:20 s. ones fare badly. Pr 14:16 the s. is becoming furious and STUPIDITY, Pr 9:13; Ec 7:25. STYLE, 2Sa 18:27 running s. of Ahimaaz Ps 73:8; 144:12; Eze 35:13.
STYLED, Ro 7:3 s. an adulteress if she STYLES OF HAIR, 1Ti 2:9 not with s. STYLUS, Ps 45:1 May my tongue be the s. Job 19:24; Isa 8:1; Jer 8:8; 17:1. SUBDUE, Ge 1:28 earth and s. it, Isa 45:1 Cyrus to s. before him nations. SUBDUED, 18a 7:13 Philistines were s. SUBDUING, Ps 110:2 Go s. in the midst SUBJECT(S), Ps 72:8 have s. from sea to Ro 10:3 they did not s. themselves to the Php 3:21 to s. all things to himself. Heb 2:15 s. to slavery all their lives. 1Pe 2:13 s. yourselves to every human 1Pe 3:22 angels and powers made s. to him. Lu 2:51; 10:20; Col 2:20; Heb 12:9. SUBJECTED, Ro 8:20 was s. to futility, 1Co 15:27 s. all things under his feet. Heb 2:8 he s. all things to him SUBJECTING, Tit 2:5 s. to husbands, SUBJECTION, Ge 1:26 have in s. the fish Ge 1:28 have in s. the fish Ro 13:1 Let every soul be in s. to Eph 5:22 Let wives be in s. to husbands as Eph 5:24 congregation is in s. to Christ, Col 3:18 wives, be in s. to your husbands, 1Pe 3:1 wives, be in s. to your husbands, 17e 5:5 younger men, be in s. to older, Ps 49:14; 1Co 14:34; 1Ti 3:4; Tit 3:1. SUBMISSIVE, 2Co 9:13 s. to the good news Heb 13:17 those taking the lead be s., SUBMIT, Ex 10:3 must you refuse to s. SUBORDINATES, 1Co 4:1 appraise us as s. SUBSIDE(D), Ge 8:1; Es 2:1.
SUBSISTING, 28a 21:5 from s. in territory
SUBSIANCE, Heb 10:1 Law not the s. of
SUBSTITUTING, 2Co 5:20 ambassadors s. SUBTERFUGE, Jg 9:31 messengers by s.
SUBTERFACT, Ec 3:14 there is nothing to s.,
SUBVERTING, Lu 23:2 found s. our nation 2Ti 2:18 they are s, the faith of some. Tit 1:11 men keep s, entire households by SUBVERTS, Job 12:19; Pr 13:6. SUCCEED, Ps 1:3 everything he does s. Isa 53:10 delight of Jehovah will s. SUCCESS, Ps 118:25 Jehovah, do grant s., Isa 54:17 against you will have no s. Isa 55:11 my word will have s. Mt 12:20 he sends out justice with s. SUCCESSFUL, Jos 1:8 make your way s. 2Ch 20:20 his prophets and so prove s. Ge 39:2; Jg 18:5; 1Ch 22:13; Ps 37:7. SUCCESSION, Ac 3:24; Heb 7:23.

SUCCESSORS, Heb 7:24 forever without s. SUPPLE. Ge 49:24 strength of his hands was s. SUPPLICATION(S), 2Co 1:11 help by your s. SUCKLING(S). Isa 65:20 No more a s. Eph 6:18 keep awake with s. in behalf of Jer 44:7; Mt 21:16; Lu 21:23. Heb 5:7 Christ offered up s. and petitions SUDDEN, Pr 3:25 not afraid of s. thing, Jas 5:16 righteous man's s. has force. 1Th 5:3 then s. destruction is to be 1Pe 3:12 his ears are toward their s., SUDDENLY, Mal 3:1 s. come to His temple SUPPLIES, 2Ch 8:15 concerning the s. SUET, Le 1:8,12 set s. over the wood that SUFFER, Lu 24:26 for the Christ to s. Isa 30:6 on the humps of camels their s. 2Co 9:10 abundantly s. seed to the sower Ro 8:17 s. together glorified together. 1Co 12:26 one member suffers, all s. Ga 3:5 He s. you the spirit and performs SUPPLY, Pr 15:16 an abundant s. Php 1:29 faith in him s. in his behalf. SUPPORT(S), 1Sa 2:8 belong earth's s., SUPPOSE, Jas 1:7 let not that man s. he SUPPOSING, Php 1:17 s. to stir up 2Ti 4:5 s. evil, work of an evangelizer The 3:17 s. because you are doing good, Mt 16:21; Ac 26:23; IPe 3:14; Re 2:10.

SUFFERED, Heb 2:9 for having s. death, SUPREME ONE, Da 7:18 holy ones of the S. Heb 5:8 obedience from things he s., 1Pe 2:21 Christ s. leaving you a model Da 7:22, 27. SURE, 2Pe 1:10, 19 make calling s. Isa 28:16; 1Th 5:21; Heb 6:19. SURETY, Pr 6:1 if you have gone s. for 1Pe 4:1 s. in the flesh has desisted from Heb 2:18; 1Pe 5:10.

SUFFERING(S), Ro 8:18 s. do not amount Ge 43:9: Pr 11:15; 17:18; 27:13. SURFACE, Ge 1:2 moving over the s., SURGING WATERS, Ps 106:9 through the s. SURPASSING, 1Co 12:31 show you a s. way. 2Co 1:7 you are sharers of the S., Col 1:24 I am rejoicing in my S. Heb 10:32 endured a contest under s., SURPASSING, ICo 12:31 show you a s. way.
2Co 4:17 glory is of more s. weight
Eph 1:19 what the s. greatness of his power
SURPLUS, Mt 14:20; Lu 21:4; 2Co 8:14.
SURRENDERED, IJo 3:16 s. soul for us;
SURVIVING, ITh 4:17 s. be caught away
SURVIVING, ITH 6:4 spring wicked s.,
SUSPICIOUSLY, 1Sa 18:9 Saul looking s. at
SUSTAIN 25:55:9 be will a voil Jas 5:10 pattern of the s. of evil Jas 5:13 Is there anyone s. evil among you? 1Pe 5:9 knowing that the same s. are Php 3:10; Heb 2:10; 1Pe 1:11; 4:13. SUFFICIENT, Mt 6:34 S. for each day 2Co 12:9 My undeserved kindness is s. for 1Pe 4:3 time that has passed by is s. Mt 28:12; Ac 17:9; 2Co 2:6. SUFFOCATION, Job 7:15 soul chooses s. SUIT, Eph 6:13 complete s. of armor SUITABLE, Col 1:12 Father rendered s. Mt 3:15; Heb 7:26. SUSTAIN, Ps 55:22 he will s. you. SUSTAINS, Heb 1:3 s. all things by the SUSTAINS, Heb 1:3 s. all things by the SUSTENANCE, 1Ti 6:8 s. and covering we SWADDLING, Job 38:9 thick gloom as its s. SWALLOWED, 2CO 5:4 may be s. by life. SWAN, Le 11:18; De 14:16.
SWARM (S) Ge 1:20; EX 8:24.
SWARTHY, Ca 1:6 I am s., because the SWAYED, 1Th 3:3 be s. by tribulations.
SWEAR, Ge 22:16 By myself I do s.,
Mt 5:34 do not s. at all, neither by the 6:13 could not s. by anyone greater, SULPHUR, Re 21:8 burns with fire and s. Ge 19:24; Ps 11:6; Eze 38:22; Re 19:20. SUMMER, Ge 8:22 s. will never cease. Jer 8:20 s. has come to an end; not saved! Mt 24:32 leaves, you know s. is near.
Ps 74:17: Pr 30:25; Zec 14:8.
SUMMONED, Job 9:19 in justice I may be s. SUMUP, Ec 7:27 to find out the s. SUN, Jos 10:12 S., be motionless Isa 49:10 nor will heat or s. strike them. De 6:13: Outle not s. by anyone greater, De 6:13: Jos 2:20; Isa 65:16; Jer 12:16. SWEAT, Ge 3:19 In the s. of your face SWEEP, Lu 15:8 s. her house and search SWEET, Jas 3:11 fountain cause the s. SWELLING EXPRESSIONS, 2Pc 2:18 utter s. Isa 60:19 s. will no more be a light Mal 4:2 the s. of righteousness will shine Mt 13:43 righteous ones will shine as the s. Mt 13:43 righteous ones will shine as the Ac 2:20 s. will be turned into darkness Ps 89:36; Ec 1:9; Lu 21:25; Re 7:16. SUNNISING, Da 11:44 reports out of s. SUPERABUNDANTLY, Enh 3:20. SUPERGIUGUSNESS, Ps 10:4 wicked s. SUPERFINE, 2Co 11:5 your s. apostles. SWIFT, Ec 9:11 s. do not have the race, Jas 1:19 s. about hearing, slow about SWIM, Ps 6:6; Isa 25:11. SWINE. Mt 7:6 throw pearls before s., Lu 15:15 citizens sent him to herd s. SUPERFLUOUS, 2Co 9:1; Jas 1:21. SUPERIOR, Ex 17:11 Israelites proved s., Mt 8:30; Mr 5:11; Lu 8:33. 1Sa 2:9 not by power does a man prove s. SWOON, Am 8:13 virgins will s. away, Ps 9:19 Let not mortal man show s. strength. SWORD(S), Jg 3:16 Ehud made a s. Jg 7:22 s. of each one against the other Ro 13:1 subjection to the s. authorities 1Sa 17:47 neither with s. does Jehovah Php 2:3 considering that others are s. to Php 2:9 God exalted him to a s. position Isa 2:4 not lift up s. against nation. Eze 33:6 watchman sees the s. coming 1Pe 2:13 whether to a king as being s. SUPERIORITY, Ec 3:19 no s. of man over Joe 3:10 beat your plowshares into s. Isa 2:19 Jehovah and from his splendid s., Mic 4:3 beat their s. into plowshares Mt 26:52 take the s. perish by the s. Isa 24:14 In the s. of Jehovah they will Mic 5:4 the s. of the name of Jehovah Ro 3:1 What, then, is the s. of the Jew, SUPERLATIVE, Ca 1:1 s. song Solomon's SUPERNATURAL, Lu 1:22: 24:23: 26: 12: SUPERSTITIOUS. SEE FEAR OF THE DESTITES. Eph 6:17 s. of the spirit, God's word, Heb 4:12 word of God two-edged s. Re 19:15 protrudes a sharp long s., Da 11:33; Mt 10:34; Lu 21:24; 22:38. SWORN, Isa 14:24 Jehovah has s., Isa 45:23 By my own self I have s.— SUPERVISORS, 1Ch 23:4; Ezr 3:8, 9.
SUPPER. See EVENING MEAL.
SUPPLANT, Jer 9:4 even brother would s. Ac 2:30 God had s. to him with an oath Jos 9:18: Ps 89:3, 35: 132:11. SUPPLANTERS, Ps 49:5 very error of my s. | SWORN STATEMENT, Ge 26:3; Ps 119:106.

De 7:8 keeping the s. to your ferefathers Ps 105:9 Abraham, and his s. to Isaac, SYMBOLIC. Ga 4:24 stand as a s. drama; SYMBOL OF JEALOUSY, Eze 8:3, 5, SYMBOL OF REPENTANCE, Mr 1:4; Ac 19:4. Lu 3:3 preaching baptism in s. SYMPATHIZE, Ps 69:20 for someone to s. Heb 4:15 high priest who can s. with Job 42:11; Isa 51:19; Na 3:7. SYMPATHY, 18a 22:8 no one having s. for SYNAGOGUE(S), Joh 18:20 I taught in a s. Re 2:9 they are a s. of Satan. Re 3:9 s. of Satan who say they are Jews, Mt 23:6; Ac 17:17; 18:26. SYRIA, 2Ki 13:3; 2Ch 16:7; Isa 17:3. SYRIAN, Ge 31:20; De 26:5; Isa 36:11. SYSTEM(S) OF THINGS, Ps 17:14 this s... Ps 49:1 Give ear, you inhabitants of the s. Mt 13:39 harvest is a conclusion of a s. Mt 24:3 conclusion of the s.? 2Co 4:4 God of this s. has blinded Ga 1:4 deliver us from the wicked s. Heb 1:2 through whom he made the s. Mt 28:20: Mr 10:30: Lu 18:30: 1Ti 6:17.

TABERNACLE, Ex 25:9 show you pattern of t. Ps 43:3 bring me to your grand t. Ps 78:28 All around his t. Ps 84:1 How lovely your grand t. is, Eze 37:27 my t. will prove be over them. 2Pe 1:13 as long as I am in this t., to Ex 40:17; Ps 78:60; 132:7; Joh 7:2. TABLE(S), Ps 23:5 arrange a t. Isa 21:5 Let there be a setting of the t. Isa 28:8 the t. have become full of vomit-Da 11:27 at one t, a lie is what they will Mal 1:7 The t. of Jehovah is despised, Lu 22:30 drink at my t. in my kingdom, 1Co 10:21 partaking of the t. of Jehovah TABLETS, Ex 34:28 write upon the t. 2Co 3:3 not on stone t., but on fleshly t., Ex 32:16; 34:1; Heb 9:4. TABOR, Jg 4:14 descending from Mount T. TAIL(S), Isa 9:15 false instruction is the t. De 28:13, 44; Re 9:10; 12:4. TAKE, De 4:2 must not t. away from word Pr 8:10 7, my discipline Joh 1:11 his own people did not t. him in TALENT(S), Ex 38:25, 27; 1K1 10:10, 14; Mt 18:24; 25:15; Re 16:21. TALK, Job 6:3; Ps 64:2; 1Tl 1:6. TALKED, Ro 1:8 your faith is t. about TALKING, Pr 17:9 keeps t, about a matter TALKS BACK, Ro 10:21 disobedient and t. TALLER, 18a 10:23; Da 8:3. TAMAR, Ge 38:6, 11; Ru 4:12; Mt 1:3. TAMBOURINES, 28a 6:5 celebrating with t. TAMED, Jas 3:7 be t. and has been t. by Jas 3:8 the tongue, not one can get it t. TAMMUZ, Eze 8:14 weeping over god T. TARSHISH, Isa 23:1 Howl, ships of T.1 2Ch 9:21; Ps 48:7; Eze 27:12, 25; Jon 1:3. TARTARUS, 2Pe 2:4 throwing them into T. TASKMASTER, Zec 9:8 no more a t., TASTE, Mt 16:28; Col 2:21; Heb 2:9. TASTED, Heb 6:4 t. the heavenly free 1Pe 2:3 you have t. that the Lord is kind. TATTOO, Le 19:28 not put t. marking upon TAUGHT, Isa 29:13 men's commandment t., Isa 54:13 sons be persons t. by Jehovah, Joh 8:28 as the Father t. me I speak De 4:5; Ps 71:17; Ac 11:26; Ga 6:6.

TAUNTING. Pr 27:11 a reply to him t. me. TAX(ES), Nu 31:28 t. for Jehovah you Mt 17:24 teacher not pay the temple t.? Mt 17:25: 22:17 kings receive head t. Lu 23:2 forbidding paying of t. to Caesar Ro 13:7 to him who calls for t., the t.; TAX COLLECTOR(S), Mt 11:19 friend of t. Mt 21:32 t, and the harlots believed him. Mr 2:15 many t. were reclining with Jesus Mr 2:16 Does he eat with t, and sinners? Lu 3:12 even t. came to be haptized Lu 18:10 one a Pharisee and the other a t. Lu 18:11 I thank you I am not as this t. Lu 19:2 Zacchaeus was a chief t., and rich, Mt 5:46; 18:17; 21:31; Lu 7:29; 15:1. TEACH, Ezr 7:10 Ezra prepared to t. Job 33:33 and I shall t. you wisdom. Ps 25:4 0 Jehovah; t. me your paths. Ps 25:9 he will t. the meek ones his way, Ps 34:11 fear of Jehovah is what I shall t. Ps 94:12 Happy is the man whom you t. Ps 143:10 T, me to do your will. Jer 31:34 no more t. each one his brother. Mt 15:9 t. commands of men as doctrines. Joh 7:16 What I t, is not mine, but belongs Joh 14:26 the holy spirit will t. you all 2Ti 2:2 be adequately qualified to t. others. 2Ti 2:24 gentle toward all, qualified to t., Ex 4:12; Mt 11:1; Lu 12:12; 1Ti 2:12. TEACHER(S). Ps 119:99 More than all my t. Mt 23:8 for one is your t., whereas Joh 3:10 Are you a t. of Israel and yet Joh 13:13 You address me, T., and, Lord, 1Ti 2:7 -a t, of nations in the matter 2Ti 4:3 will accumulate t. for themselves Heb 5:12 you ought to be t. in view of Mt 10:24; Eph 4:11; Jas 3:1; 2Pe 2:1. TEACHES, Mt 5:19 anyone who t. them, Ro 12:7 he that t., let him be at his TEACHING(S), 2Ch 17:9 t. among the people. Job 35:11 t. us more than the beasts Ps 144:1 Who is t. my hands for fighting Isa 48:17 Jehovah, the One t, you to benefit Jer 32:33 t. of them, rising early and t., Mt 7:29 he was t. them as a person having Mt 16:12 watch for the t. of the Pharisees Mt 28:20 t. them to observe all the things Mr 6:6 to the villages in a circuit, t. Ac 4:2 annoyed because they were t. the Ac 5:42 house to house without letup t. Ac 18:25 speaking and t, with correctness Ac 20:20 t. you publicly and from house 1Co 4:17 I am t. everywhere in every Ga 6:6 orally taught share in oral t. Eph 4:14 by every wind of t. Col 2:22 commands and t. of men? 1Ti 4:1 paying attention to t. of demons 1Ti 4:16 Pay attention to yourself and t. 2TI 3:16 All Scripture is beneficial for t., 2TI 4:3 not put up with healthful t. Tit 1:11 t. things they ought not for Heb 13:9 not carried away with strange t. 2Ch 17:9; Job 35:11; Ps 144:1; Jer 32:33: Ac 5:25; Ro 2:21; 1Ti 4:6; 6:1; Tlt 1:9. TEAR(S), Ps 2:3 Let us t. their bands Ps 126:5 sowing seed with t. Lat 5:36 the new patch t, away and Re 21:4 wipe out every t. from their eyes, Isa 25:8; Lu 7:38; Heb 5:7; Re 7:17. TEARING, Ro 14:20 Stop t. down the work TEAT, Isa 66:11 the t. of her glory. TEETH, Eze 18:2 t. of sons set on edge? Joe 1:6 Its t. the t. of a lion,

Job 19:20: Pr 10:26: Da 7:7, 19; Mt 8:12. TELL, Jer 50:2 T. it among the nations TELLING, Ps 68:11 women t. the good news Isa 42:9 new things I am t. out. TEMPEST. Ps 83:15 pursue them with t. Jer 23:19 windstorm of Jehovah, a t. Jer 25:32 a great t. will be roused up Am 1:14 t. in the day of stormwind. TEMPLE(S), Ps 11:4 Jehovah is in his t. Ps 29:9 in his t. each is saying: Glory! Jer 7:4 The t. of Jehovah, t. of Jehovah, Hab 2:20 in his holy t. Keep silence Zec 6:12 he will build the t. of Jehovah, Mal 3:1 suddenly there will come to His t. Joh 2:15 drove all those out of the t. Joh 2:19 Break down this t., and in three Ac 17:24 does not dwell in handmade t., 1Co 3:16 you people are God's t. 2Co 6:16 what agreement does God's t. have Eph 2:21 growing into a holy t. for Jehovah. 2Th 2:4 sits down in the t. of The God, Re 3:12 pillar in the t. of my God, and he Re 7:15 service day and night in his t., Re 11:19 the t. sanctuary of God in heaven Je 4:21: Ps 27:4. TEMPORARY, 2Co 4:18 things seen are t., TEMPORARY RESIDENTS, Heb 11:13: 1Pe 2:11. TEMPTATION(S). Mt 6:13 not bring into t., Mt 26:41 that you may not enter into t. Lu 4:13 Devil, having concluded the t., 1Co 10:13 No t. has taken you except 1Ti 6:9 rich fall into t. and snare TEMPTED, Ga 6:1 for fear you also may be t. TEMPTER, Mt 4:3 the T. came and said to 1Th 3:5 t. might have tempted you and our TEMPTING, 1Co 7:5 Satan may not keep t. TEN. Ex 34:28 the T. Words. Zec 8:23 t. men take hold of the skirt Re 2:10 may have tribulation t. days. Ge 18:32; 2Ki 20:11; Mt 25:1; Re 13:1. TENDENCY, Jas 4:5 with a t. to envy TENDER, Ro 12:10 have t. affection for 2Co 1:3; Col 3:12; Jas 5:11. TENDRILS. Isa 18:5 must remove the t. TENSILE STRENGTH, Isa 18:2 nation of t. TENT(S), Jg 5:24 women in the t. Ps 15:1 who will be a guest in your t.? Isa 54:2 Lengthen out your t. cords, Jer 35:7 in t. you should dwell all your Da 11:45 he will plant his palatial t. Heb 9:11 perfect t. not made with hands, Re 21:3 the t. of God is with humankind, Pr 14:11; Isa 40:22; 2Co 5:1; Heb 8:2. TENTH, Ge 14:20 Abram gave a t. Ne 10:38 when the Levites receive a t. Mt 23:23 t. of the mint you disregarded Lu 18:12 I give the t. of all things Le 27:32; De 14:22; 2Ch 31:12; Ne 13:12. TENTH PART (S), Le 27:30 t. belongs to Nu 18:26 to Jehovah a t. of the t. Mal 3:10 Bring all the t. into the TERAH, Ge 11:24; Lu 3:34. TERAPHIM, 1Sa 15:23 uncanny power and t. Zec 10:2 t. have spoken what is uncanny; Ge 31:19; 2Ki 23:24; Eze 21:21; Ho 3:4. TERMS, 2Pe 2:11 an accusation in abusive t., TERRAIN, Isa 42:16 rugged t. into level land. TERRIFIED, Jos 1:9 Do not be t., for TERRITORY, Ps 147:14 peace in your t. Jer 31:17 return to their own t.

Mic 5:6 when he treads upon our t. Mal 1:4 call them the t. of wickedness
Mt 13:57 A prophet in his native t.
Ro 15:23 I no longer have untouched t. in 2Co 10:15 made great with reference to our t. Ps 78:54; Joe 3:6; Am 1:13; Zep 2:8. TERROR(S), Ge 9:2 t. of you upon every Ge 35:5 the t. of God came upon the cities Jer 8:15 a time of healing, but, look! t. Eze 3:9 you must not be struck with t. Mal 2:5 my name he was struck with t. Ps 73:19: Isa 51:7; Jer 10:2; Eze 26:21. TERRORIZED, 18a 16:14; Joh 3:5. TEST, 2Ch 9:1 queen proceeded to t. Ps 26:2 0 Jehovah, and put me to the t.; Isa 7:12 shall not put Jehovah to the t. Mal 3:10 T. me out, please, in this respect, Mt 4:7 You must not put Jehovah to the t. 1Co 10:9 Neither let us put Jehovah to t. Re 2:10 you may be fully put to the t., Re 3:10 keep you from the hour of t. Jg 2:22; Ac 5:9; Heb 2:18; 1Jo 4:1. TESTAMENT. See COVENANT(S). TESTED. Job 23:10 he has t. me out Job 34:36 let Job be t. out to the limit Mal 3:15 they have t. God out and keep Heb 4:15 t. in all respects like ourselves, TESTED QUALITY, Jas 1:3 t. of faith 1Pe 1:7 that the t. of your faith TESTICLES, Jer 5:8 having strong t., TESTIFIED, 2Sa 1:16 own mouth has t. Isa 59:12 our sins, t. against us. Ho 5:5 of Israel has t. to his face; and TESTIFY, Nu 35:30 witness may not t. Mic 6:3 I tired you out? T. against me. TESTIMONIES, De 6:17 keep his t. and 1Ki 2:3: 1Ch 29:19. TESTIMONY. See also REMINDER(S). TESTIMONY, Ex 25:22 ark of the t., Ex 31:18 Moses two tablets of the t., Nu 1:50 Levites over tabernacle of the T. 1Ti 3:7 a fine t. from people outside, 2Ch 23:11; Heb 3:5. TESTING. De 13:3 Jehovah is t. you to Ps 7:9 t. out the hearts and the kidneys. Lu 8:13 in a season of t. they fall away. 2Co 13:5 t. whether you are in the faith, THADDAEUS, Mt 10:3; Mr 3:18. THANK(S), 2Sa 22:50 I shall t. you, 1Ch 16:4 to t. and praise Jehovah the God 1Ch 16:8 T. Jehovah, call upon his name, Ps 92:1 It is good to give t. to Jehovah Ps 97:12 give t. to his memorial Mt 26:27 took a cup and, having given t. Joh 11:41 Father, I t. you that you heard Ro 14:6 eats to Jehovah, for he gives t. to 1Co 1:4 I always t. God for you in view of 1Co 10:30 If I am partaking with t., why am 1Co 14:17 you give t. in a right way, but 2Co 9:15 T. be to God for his free gift. Eph 5:20 in the name of Jesus giving t. Re 11:17 We t. you, Jehovah God, the THANKED, Ac 28:15 Paul t. God and took THANKING, 1Ch 29:13; 2Ch 5:13. THANKSGIVING, Ps 26:7 t. to be heard Ps 95:2 come before his person with t.; Ps 118:17 To you I shall offer t., 1Ti 4:4 fine if it is received with t., Jer 17:26; 2Co 4:15; Php 4:6; Re 7:12. THEATER, Ac 19:29; Heb 10:33. THEATRICAL, 1Co 4:9 become t. speciacle

THEME, Job 30:9 become t. of their song THEMSELVES, 271 3:2 will be lovers of t., THICK GLOOM, Eze 34:12 of clouds and t. THIEF, Ex 22:2 t. breaking in Job 24:14 he becomes a t. Ps 50:18 t. you were pleased with him, Pr 29:24 He that is partner with a t. is Joe 2:9 through windows they go like a t. 1Th 5:2 day is coming as a t. in the night. 1Pe 4:15 none of you suffer as a t. Re 16:15 Look! I am coming as a t. THIEVERY, Pr 6:30 he commits t, to fill THIEVES, Isa 1:23 princes are partners with t. Mt 6:20 where t. do not break in 1Th 5:4 day should overtake you as t., Isa 1:23; 1Co 6:10 t. not inherit THINK, Mt 5:17 not t. I came to destroy Mt 16:23 you t., not God's thoughts, but Mt 24:44 hour you do not t, the Son is Ro 12:3 not to t. more of himself than Mt 10:34: Joh 5:39: Heb 10:29. THINKING, Jer 29:11 thoughts I am t. toward Mal 3:16 fear of Jehovah t, upon his name. Php 4:10 you have revived your t. in my Jer 18:11: 23:27: Mic 2:3: Na 1:11. THINKING ABILITIES, Pr 5:2 guard t., Pr 14:17 the man of t. is hated. THINKING FACULTIES. 2Pe 3:1 arousing t. THINKS, 1Co 8:2 t. he has knowledge 1Co 10:12 let him t, he is standing beware Ga 6:3 t. he is something when he is 1Co 3:18; 14:37; Php 3:4. THIRD, 2Co 12:2 away to the t. heaven, THIRD DAY, Lu 9:22 killed and t, raised Ac 10:40 God raised this One up on the t. Ex 19:11: Lu 13:32: 24:21: 1Co 15:4. THIRST, Am 8:11 famine, and a t., not Re 7:16 hunger no more nor t. any more, THIRSTING, Mt 5:6 t. for righteousness, Re 21:6 To anyone t. I will give from Re 22:17 let anyone t. come; THIRSTY, Isa 49:10 they will not go t. Isa 55:1 Hey there, all you t. ones! Isa 65:13 you yourselves will go t. Mt 25:44 when did we see you t. Joh 7:37 anyone is t., let him come to me THOMAS, Mt 10:3: Joh 20:24: Ac 1:13. THORN(S). Isa 55:13 the thicket of t. Mt 7:16 Never gather grapes from t. Mt 13:22 As for the one sown among the t., 2Co 12:7 given me a t. in the flesh. THORNBUSH, Mr 12:26; Ac 7:30, 35, THOUGHT(S), Ps 94:11 is knowing the t. Ps 139:2 You have considered my t, from far Ps 139:23 knowing my disquieting t., Ps 146:4 In that day his t. do perish. Pr 12:5 t. of the righteous ones are Isa 55:8 t. of you people are not my t., 2Co 10:5 bringing every t. into captivity Heb 4:12 word of God able to discern t. Re 17:17 in hearts to carry out God's t. Ge 6:5; Ps 40:5; Jer 29:11; Php 4:7. THOUGHTLESSLY. Pr 12:18 speaking t. THOUGHT OUT, 2Sa 14:14. THOUSAND, De 7:9 to a t. generations, 1Ki 19:18 seven t. not bent down to Baal Job 33:23 spokesman, one out of a t., Ps 50:10 The beasts on a t. mountains. Ps 84:10 courtyards is better than a t. Ps 91:7 A t. will fall at your very side Isa 60:22 little one will become a t.

Re 14:1 him a hundred and forty-four t. THOUSAND YEARS, Ps 90:4 t. in your eyes 2Pe 3:8 one day is with Jehovah as a t. Re 20:2 Satan, and bound him for a t. Re 20:4 ruled with the Christ for a t. THREAT(S), Ac 4:29 attention to their t. Ac 9:1 Saul, still breathing t, and murder THREATENING, Eph 6:9 letting up on t., 1Pe 2:23 he did not go to t., but kept THRESH, Mic 4:13 Get up and t., 0 THRESHING, Isa 41:15 t. sledge, a new t. Hab 3:12 In anger you went t, the nations. THRESHING FLOOR, Ru 3:2: 28a 24:21. THRIVE. Ps 62:10 maintenance should t., THRIVING. Ps 92:14 still keep on t. THROAT. Ps 149:6 songs be in their t. Pr 3:3 Tie them about your t. Write them Pr 3:22 your soul and charm to your t. THRONE(S), 1Ch 29:23 upon Jehovah's t. Ps 45:6 God is your t. to time indefinite, Ps 97:2 Righteousness place of his t. Isa 9:7 upon the t. of David and upon his Isa 14:13 Above the stars lift up my t., Isa 66:1 heavens are my t., and the earth Da 7:9 beholding there were t. placed Lu 22:30 sit on t. to judge Israel Heb 4:16 approach t. of undeserved kindness Heb 12:2 at the right hand of the t. of God. Re 3:21 grant to sit down with me in my t ... Re 7:9 standing before the t. and before Re 20:4 saw t., those who sat down on them Ps 45:6: 97:2: Jer 3:17; Mt 25:31; Col 1:16. THROWN, Mt 3:10: 5:25: 7:19. THRUSTING, Pr 26:6 t. matters into the THUNDER(S), Ex 9:23 Jehovah gave t. and Job 40:9 voice like his can you make it t.? Ps 98:7 Let the sea t. and that which fills it Mr 3:17 Boanerges, (which means Sons of T.), Re 6:1 say with a voice as of t., 18a 2:10: 7:10: Job 37:5: Ps 77:18: 81:7. THUNDERED, Ps 29:3 The glorious God has t. THYATIRA, Ac 16:14: Re 1:11: 2:18, 24. TIE, De 6:8 t. them as a sign upon your Jos 2:18; Pr 3:3; 7:3; Jer 51:63. TIED, Jos 2:21 she t. the scarlet cord in TIGHTNESS, De 28:53, 57: Jer 19:9. TIME(S), Le 26:18 chastise you seven t. Jos 6:15 marching round the city seven t. Job 14:13 set a t. limit for me and Ps 31:15 My t. are in your hand. Deliver Pr 15:23 word at right t. is good! Pr 24:16 righteous one may fall seven t. Ec 3:1 t. for every affair under heavens: Ec 9:11 t. and unforeseen occurrence Isa 33:2 salvation in the t. of distress. Isa 49:8 In an acceptable t. I have answered Da 4:16 let seven t. pass over it. Da 7:25 for a t., and t. and half a t. Da 11:27 end is yet for the t. appointed. Da 12:4 book, until the t. of the end. Hab 2:3 vision is yet for the appointed t .. Mt 16:3 signs of t. you cannot interpret. Mt 18:22 t., but, Up to seventy-seven t. Mt 24:45 give them food at the proper t. Lu 21:24 appointed t. of the nations Ac 1:7 not belong knowledge of the t. Ac 3:21 t. of restoration of all things Ac 17:30 God has overlooked t. of ignorance 1Co 7:29 the t. left is reduced. Eph 5:16 buying out the opportune t. 1Th 5:1 as for the t. you need nothing

2Th 2:6 being revealed in his own due t. 1Ti 2:6 witnessed to at its particular t. 1Ti 4:1 later periods of t. some fall away 2Ti 3:1 last days critical t. will be here, Re 12:12 knowing he has a short period of t. Re 12:14 for a t. and t. and half a t. 1Co 4:5: Ga 4:4: 1Pe 1:20: 4:17: Re 11:18. TIME(S) INDEFINITE. Ge 9:16 covenant to t. Ge 48:4 this land to your seed to t. Ex 3:15 Jehovah is my name to t. Ex 31:16 the sabbath a covenant to t. Ps 90:2 from t, to t, you are God, Ps 136:1-26 his loving-kindness is to t. Ps 145:13 is a kingship for all t. and your Isa 26:4 Jehovah is the Rock of t. Da 12:3 like the stars to t., even forever. Zep 2:9 a desolate waste, even to t. Ge 3:22: Pr 8:23: Jer 3:5: Da 9:24: Jon 2:6. TIMID. De 20:3: Job 23:16: Isa 7:4. TIMOTHY. Ac 16:1: 1Co 4:17: 1Ti 1:2. TIRE, Isa 40:28 He does not t. out or Isa 40:31 they will walk and not t. out. TIRED, Jg 8:4 t. but keeping up the pursuit. Pr 25:25 As cold water upon a t. soul, so Isa 40:29 giving to the t. one power, TITHES, See also TENTH, TENTH PART(S). TITHES, Heb 7:5 commandment to collect t. Heb 7:9 Levi who receives t. paid t. Heb 7:6, 8. TITHING, De 26:12 t. the entire tenth TITLE(S), Job 32:21 not bestow a t., Joh 19:19 Pilate wrote a t. also and put it TITUS, 2Co 2:13: 12:18: Ga 2:1: Tit 1:4. TODAY, Mt 6:11; Lu 4:21; 23:43. TOIL. Pr 14:23 By t. there comes advantage Isa 65:23 They will not t. for nothing, Ps 128:2; Jon 4:10. TOILED. Ga 4:11 I have t. to no purpose TOILING, Mt 11:28 all you who are t. TOKEN, See also PORTENT(S). TOKEN, 2Co 1:22 given us the t., the spirit in 2Co 5:5 gave us the t. of what is to come. Eph 1:14 a t. in advance of inheritance TOLD. Ps 40:9 I have t. the good news TOLERATE, Ge 30:20 husband will t. me, TOLERATED, Ro 9:22 t, vessels of wrath TOLERATED NO RIVALRY, Nu 25:13 he t. TOLERATION, 2Ki 10:16 t. of no rivalry TOLL. Ezr 4:13 tax nor t. will they give TONE(S), 1Co 14:7 an interval to the t., TONGUE(S), 2Sa 23:2 word was upon my t. Ps 31:20 hide them from quarreling of t. Ps 34:13 Safeguard your t. against bad, Ps 39:1 To keep from sinning with my t. Pr 6:17 lofty eyes, a false t., and hands Pr 16:1 from Jehovah is the answer of the t. TRACKS, Ps 23:3 leads me in t. of Pr 18:21 Death and life power of the t., TRADE, Ac 18:3; Re 18:22. Isa 32:4 t. of the stammerers be quick in Isa 35:6 t. of the speechless cry out Isa 54:17 any t. that will rise up against Zec 14:12 one's very t. will rot away Ac 2:3 t. as if of fire became visible 1Co 13:1 If I speak in the t. of angels 1Co 13:8 there are t., they will cease; 1Co 14:5 greater than he that speaks in t., 1Co 14:9 through the t. utter speech easily 1Co 14:22 t. are for a sign, not to Php 2:11 every t. openly acknowledge Jesus Jas 1:26 If any man does not bridle his t., Jas 3:6 the t. is a fire

1Co 12:10; 14:6, 13, 19; Jas 3:8; Re 7:9. TOOL, Ec 10:10 iron t. become blunt TOPHETH, 2Ki 23:10; Isa 30:33; Jer 7:31. TORCH (ES), Jg 7:16 t. inside large jars. Isa 62:1 her salvation like a t. that burns. Da 10:6 his eyes like flery t., and his arms Na 2:4 chariots appearances are like t. Ge 15:17; Jg 15:4; Eze 1:13. TORMENT(S), Mt 8:29 come here to t. us. Lu 16:23 existing in t., and he saw Abraham Re 14:11 smoke of their t. ascends forever Mr 5:7: Lu 8:28; Re 18:7, 10. TORMENTED, Re 9:5: 11:10: 20:10. TORN, Ec 4:12 threefold cannot be quickly t. TORRENT, Jg 5:21 t. of Kishon washed Jer 31:9 walk to t. valleys of water, Eze 47:7 on the bank of the t. were trees TORTUOUS, Ps 18:26 show yourself t. TORTURED. Heb 11:35 men were t. because TORTURE STAKE(S), Mt 27:40 come off t.! Mr 15:32 Let Christ come down off the t ... Lu 9:23 pick up his t. day after day and Lu 23:26 placed the t. upon him to bear it Eph 2:16 reconcile peoples through the t., Php 2:8 as far as death, yes, death on a t. Php 3:18 enemies of the t. of the Christ, Col 2:14 out of way by nailing it to the t. Heb 12:2 Jesus endured a t., despising shame Mt 10:38: Joh 19:31: 1Co 1:17: Ga 6:14. TOSS, Eze 10:2 coals t, them over the city. TOTTER, Ps 46:2 mountains t, into the sea Ps 46:5 city will not be made to t. Ps 55:22 Never allow the righteous to t. Ps 15:5; 93:1; 121:3; 125:1; Isa 40:20. TOUCH, Ge 3:3 not t. it that you not die, 1Ch 16:22 Do not t. my anointed ones, Job 2:5 t. his bone and his flesh Ps 105:15 Do not you men t. my anointed Isa 52:11 out of there, t. nothing unclean, Jer 1:9 t. my mouth. "Here put my words in Lu 11:46 you do not t. the loads with Col 2:21 Do not handle, nor taste, nor t., TOUCHED, Isa 6:7 has t. your lips, and 2Ki 13:21; Mt 8:3; 14:36; 20:34; Mr 5:30. TOUCHES, Le 5:2 soul t, some unclean thing Ps 104:32 t. the mountains and they smoke. Hag 2:13 If someone unclean t. any of TOUCHING, Zec 2:8 t. you t. my eyeball. 2Co 6:17 quit t. the unclean thing, Ex 30:29; Le 11:36; Pr 6:29; Jer 12:14. TOWER, Ge 11:4 build ourselves a t. Pr 18:10 name of Jehovah is a strong t. 2K1 9:17; Ps 61:3; Mic 4:8; Lu 13:4. TOWN. Ps 48:2 the t. of the grand King. TRACE, Da 2:35 no t. at all was found TRACES, Isa 44:13 t. it out with chalk TRADERS, Eze 27:13, 15, 17, 22-24, TRADESMEN, Job 41:6 divide among t.? Isa 23:8 t. were honorable ones Na 3:16 multiplies your t. TRADESWOMAN, Eze 27:3 the t. of the peoples TRADING. Pr 31:18 sensed her t. is good; TRADITION(S), 1Ch 4:22 sayings of old t. Mt 15:3 overstep because of your t. Mr 7:13 word of God invalid by your t. Ga 1:14 zealous for the t. of my fathers Col 2:8 empty deception to t. of men, Mr 7:3: 1Co 11:2; 2Th 2:15; 2Th 3:6.

TRAFFIC. Jg 5:6 pathways had no t. TRAIN(S), 2Ch 9:1 t, and camels Job 15:5 your error t. your mouth. Pr 22:6 t. up a boy according to TRAINED, Ge 14:14 mustered his t. men, Heb 5:14 t. to distinguish both right and Heb 12:11 those t. by it it yields fruit 2Pe 2:14 have a heart t, in covetousness, TRAINING, 1T1 4:7 be t. vourself with 1Ti 4:8 bodily t. is beneficial for little. 1Pe 5:10 Christ will finish your t. TRAITER(S), Ps 59:5: Lu 6:16. TRAMPING, 28a 5:18 kept t, about in TRAMPLE, Da 8:13 army things to t. on?" Re 11:12 will t, the holy city Isa 26:6: Eze 34:18: Da 7:23. TRAMPLED, Eze 34:19 ground t. by your Lu 21:24 Jerusalem will be t. on by nations. Heb 10:29 has t. upon the Son of God TRAMPLING PLACE, Isa 28:18 become a t. Mic 7:10 she will become a t. TRANCE, Ac 10:10: 11:5: 22:17. TRANSFER, 2Sa 3:10 t, the kingdom Mt 17:20 this mountain, T. from here TRANSFERRED, Heb 11:5 faith Enoch was t. TRANSFIGURED, Mt 17:2 he was t, before TRANSFORMED, Ro 12:2 t. by making your 2Co 3:18 t. into the same image from glory TRANSFORMING, 2Co 11:14 Satan keeps t. TRANSGRESS, Ps 17:3 mouth will not t. TRANSGRESSED, Pr 18:19 brother t. against Isa 43:27 your spokesmen have t. against me. Jer 2:29; 33:8; La 3:42; Zep 3:11. TRANSGRESSING, Isa 66:24 carcasses of t. TRANSGRESSION(S), Job 31:33 covered over t., Ps 19:13 remained innocent from much t. Pr 17:9 The one covering over t. is seeking Isa 44:22 I will wipe out your t. just as Isa 53:5 he was being pierced for our t .: Eze 18:28 turns back from all his t, that Da 9:24 seventy weeks to terminate t. Mic 7:18 passing over t. of the remnant Ro 4:15 where is no law, neither t. Ga 3:19 Law? was added to make t. manifest, Pr 29:16; Isa 59:20; Heb 2:2; 9:15, TRANSGRESSION CAUSING DESOLATION. Da 8:13 long will the vision be of the t ... TRANSGRESSOR(S), Ps 37:38 t. will be Ps 51:13 I will teach t, your ways. Isa 53:12 with the t. he was counted in; Isa 48:8; Da 8:23; Ro 2:25; Jas 2:11. TRANSIENT, Ps 39:4 know how t. I am. TRANSLATE, 1Co 14:13 in a tongue t. 1Co 14:27 speaks in a tongue, someone t. TRANSLATED. See also TRANSFERRED. TRANSLATED, Ezr 4:7: Joh 1:42: 9:7. TRANSLATOR(S), 1Co 12:30 Not all are t., 1Co 14:28 if there be no t., let him keep TRANSMITTED, Ac 7:53 Law t. by angels Ga 3:19 it was t. through angels by the TRANSPLANT, 1Co 13:2 to t. mountains, TRANSPLANTED, Col 1:13 t. into kingdom TRANSPORTATION, 2Ch 28:15 t. on asses TRAP(S), Ps 11:6 rain down t., fire and Ps 38:12 those seeking my soul lay out t. Ps 64:5 make statements about hiding t. Jos 23:13; Ps 91:3; Jer 18:22; Ro 11:9. TRAVAIL. See PAINS, CHILDBIRTH: PANGS. TRAVELED, Mt 21:33; Lu 15:13; 20:9.

TRAVELER(S), Jg 19:17 t., in the city. Jer 9:2 in wilderness a lodging place of t.! Jer 14:8 Israel like a t. turned aside to TRAVELING MERCHANT(S), Mt 13:45. TRAVERSE, Mt 23:15 t. sea and dry land TREACHEROUS, Ps 119:158 t. in dealing Pr 2:22 the t. will be torn away from it. Isa 21:2 t. dealer is dealing treacherously, TREACHEROUSLY, Pr 13:2 those dealing t. Pr 21:18 one dealing t. takes the place of the Isa 33:1 Woe to you dealing t., without Hab 1:13 you look on those dealing t., Hab 2:5 because the wine is dealing t... Mal 2:16 guard yourselves not deal t. Pr 11:3; Isa 24:16; Jer 5:11; Mal 2:14. TREACHERY, Jer 12:1 committing t. are Zep 3:4 her prophets were men of t. TREAD, Mal 4:3 t. down wicked ones Jos 1:3; Job 40:12; Ps 44:5; 60:12. TREADING, Isa 28:28 keep t. it out. Isa 63:3 I kept t. them in my anger. Jer 25:30 shout those t. the wine press TREASURE(S), Pr 2:4 as for hid t. keep Isa 33:6 fear of Jehovah, which is his t. Mt 6:20 store up t. in heaven, Mt 6:21 t. is, there your heart will be Mt 12:35 out of his good t, sends out good Mt 13:44 kingdom like a t. hidden 2Co 4:7 we have this t. in earthen vessels. Col 2:3 in him are all the t. of wisdom Pr 10:2; Mt 19:21; Heb 11:26. TREASURED. Job 23:12 t. up the sayings Pr 13:22 wealth of the sinner is t, up for TREASURY, Mr 12:41; Lu 21:1; Joh 8:20. TREATMENT, 2Co 4:10 the death-dealing t. Col 2:23 a severe t. of the body, but they Isa 3:11; Joe 3:4, 7; Ob 15. TREE(S). Ge 2:9 every t. desirable to one's Ge 2:17 t. of the knowledge of good and bad Jg 9:8 t. went to anoint a king over them. Job 14:7 For there exists hope for even a t. Ps 1:3 certainly become like a t. planted by Ps 37:35 spreading as a luxuriant t. Ec 11:3 t. falls there it will prove to be. Isa 61:3 t. of righteousness, the planting Isa 65:22 t. will the days of my people Eze 17:24 abased high t. high the low t., Eze 47:7 many t., on this side and on Da 4:14 Chop the t. down, and cut off fits Mt 3:10 t. not produce fine fruit is cut Mt 7:18 good t. cannot bear worthless fruit Mt 24:32 from the fig t. as an illustration Re 11:4 symbolized by the two olive t. Pr 3:18; Isa 55:12; Lu 6:43; Re 7:3; 22:2. TREE(S) OF LIFE, Ge 3:22 fruit of the t. Pr 3:18 It is a t. to those taking hold and Re 2:7 grant to eat of the t. Re 22:19 God take his portion away from t. Ge 2:9: Pr 11:30. TREMBLE, Mic 4:4 no one making them t .: Zep 3:13 will be no one making them t. 2Pe 2:10 do not t. at glorious ones but TREMBLING, Jg 7:3 afraid and t.? Let Ps 2:11 Serve Jehovah be joyful with t. Isa 66:5 Hear you men who are t. at his word Php 2:12 working salvation with fear and t., De 28:65; Job 4:14; Jer 30:5. TREND, Eze 26:2 the t. will be to me TRESPASS(ES). Mt 6:14 forgive men t. Ro 4:25 delivered up for the sake of our t. Ro 5:15 one man's t. many died,

Ps 91:4 t. will be a shield and bulwark. Col 2:13 He kindly forgave us all our t. Ps 117:2 t. of Jehovah is to time indefinite Mr 11:25; 2Co 5:19; Eph 2:1. Ps 85:10, 11: Zec 8:3, TRIAL(S). Heb 11:36 others t. by mockings TRUMPET(S), Mt 6:2 gifts not blow a t. Jas 1:12 the man that keeps enduring t., 1Co 14:8 t. sounds an indistinct call, who Jas 1:13 When under t., let no one say: 1Co 15:52 eye, during the last t. 1Pe 4:12 which is happening to you for a t., 1Th 4:16 descend with God's t .. 2Pe 2:9 how to deliver people out of t., Heb 12:19; Re 8:2. Lu 22:28; Ga 4:14; Jas 1:2. TRUMPET SOUND, Mt 24:31 angels with a t. TRIBE(S), Ge 49:28 are the twelve t. TRUST, Ps 56:11 In God I have put my t. Ps 122:4 t. have gone up, the t. of Jah, Isa 49:6 raise up the t. of Jacob and to Ps 146:3 Do not put your t. in Pr 3:5 T. in Jehovah with all your heart Mt 19:28 thrones, judging the twelve t. of Mt 24:30 all t. of the earth will beat in Isa 26:3 peace, because one is made to t. Isa 31:1 Wee who t. in war charlots, because Jas 1:1 to the twelve t. that are scattered Jer 7:4 not put your t. in fallacious words, Re 1:7 all the t. of the earth will beat Jer 17:5 Cursed is the man who puts t. in Re 7:9 out of nations and t. and peoples Mie 7:5 Do not put your t. in a friend Ex 28:21; Ps 74:2; Heb 7:13; Re 21:12. 2Co 1:9 t., not in ourselves, but in God TRIBULATION(S), Mt 24:9 you up to t. 2Ti 1:14 This fine t. guard through spirit Mt 24:21 great t. such as not occurred Ps 9:10: Pr 3:5; Isa 12:2. Joh 16:33 In world t., but cheer up! Ro 12:12 hope ahead. Endure under t. TRUSTING, Ps 84:12 happy man t. in you. Pr 11:28 one t. in his riches-he will fall, 1Co 7:28 who do have t. in their flesh. Pr 29:25 t. in Jehovah will be protected. 2Co 1:4 who comforts us in all our t. Ps 32:10; 49:6; Pr 28:26; Jer 46:25. 2Co 4:17 t. is momentary and light 1Th 1:6 you accepted the word under much t. TRUSTWORTHY, Ps 19:7 reminder of God is t., 2Th 1:6 repay t. to those who make t. for Ps 78:8 whose spirit was not t. with God. Heb 10:33 exposed to reproaches and t .. Da 2:45 interpretation of it is t. Heb 11:37 want, in t., under ill-treatment; Jas 1:27 widows in their t. without spot from TRUTH, Ps 43:3 Send out your light and t Ps 119:160 substance of your word is t., Re 2:10 test, may have t. ten days. Pr 23:23 Buy t. itself and do not sell it-Re 7:14 ones that come out of the great t .. Isa 43:9 hear and say, 'It is the t.!' Mr 4:17; Ac 7:10; 14:22; 20:23; Ro 2:9; Jer 10:10 But Jehovah is in t. God. 5:3; 8:35; 2Co 6:4; Col 1:24; 1Th 3:3. Joh 4:24 must worship with spirit and t. TRIBUNAL, 1Co 4:3 examined by a human t. Joh 8:32 t., and the t. will set you free. TRIBUTE, Ezr 7:24 no tax, t. or toll is Ro 13:7 Render who calls for t., the t.; Joh 14:6 I am the way and the t. and the Joh 17:17 Sanctify by t.; your word is t. Joh 18:37 I should bear witness to the t. Ezr 4:13; Ps 72:10. 1Co 5:8 cakes of sincerity and t. TRICKERY, 2Co 12:16 I caught you by t. 2Co 13:8 we can do nothing against the t., TRICKINESS, Ps 101:7; Jer 8:5; 14:14. Eph 6:14 your loins girded about with t., TRICKLE, Isa 45:8 let skies t. with 2Th 2:10 did not accept the love of the t. TRICKY TONGUE, Zep 3:13 mouths a t.; 1Ti 2:7 teacher of nations in faith and t. TRIED, Isa 28:16 t. stone, the precious 1Ti 3:15 a pillar and support of the t. Heb 11:37 They were stoned, they were t., Jas 1:13 no one say: "I am being t. by God." 2Ti 2:15 handling the word of t. aright. Heb 10:26 accurate knowledge of the t., TRIFLE, Ex 8:29 not Pharaoh t. again 2Pe 1:12 set in the t. that is present Joh 8:44; Ro 1:25; 2Ti 8:7. TRIFLED, Jg 16:10 you have t. with me TRUTHFUL, 2Co 6:8 as deceivers yet t., TRIFLES, 1Tl 6:5 disputes about t. on the TRIPPING, Ro 14:13 or a cause for t. TRUTHFULLY, Zec 8:16 Speak t, with one TRUTHFULNESS, Ps 51:6 delight in t. TRIUMPH, Ps 41:11 not shout in t. over Ps 47:1 Shout in t. to God with the sound TUBERCULOSIS, Le 26:16; De 28:22. Ps 81:1 shout in t. to the God of Jacob. TUMULT, Ps 2:1 nations been in t. Ac 21:34 unable because of the t., he TRIUMPHAL, 2Co 2:14 a t. procession in Col 2:15 leading them in a t. procession TUMULTUOUS, Ac 4:25 nations become t. TRIUMPHANTLY, Jas 2:13 Mercy exults t. TUNNEL, 2Sa 5:8 Jebusites by the water t. TRIVIAL, 1Co 4:3 it is a t. matter that TURMOIL, 1Sa 4:14; Ps 65:7. 1Ki 16:31; 2Ki 3:18; Isa 49:6. TURN. Pr 22:6 old he will not t. aside TRODDEN, Isa 63:3 wine trough I have t. Isa 14:27 his hand who can t. it back? Isa 25:10; Re 14:20. Ro 11:26 t. away ungodly practices TROOPS, 2Ch 25:10; Job 29:25. TURNING, Isa 28:6 t. the battle from TROUBLE, Ps 94:20 framing t. by decree? Ga 4:9 you are t. back again to the weak Isa 53:11 Because of the t. of his soul TURNS, Jas 5:20 he who t. a sinner back TROUBLESOME, Php 3:1 writing is not t. TURQUOISE, Ex 28:18; Eze 27:16; 28:13. TRUE, Ps 19:9 decisions of Jehovah t.; TUTOR(S), 1Co 4:15 ten thousand t. in Pr 14:25 A t. witness is delivering souls, Ga 3:24 Law has become our t. to Christ Joh 3:33 given his seal to it that God in t. Joh 4:23 t. worshipers with spirit and truth TWELVE, Ge 49:28 are the t. tribes of Mt 10:2 the names of the t. apostles are Ro 3:4 let God be found t., though every man Jas 1:1 to the t. tribes that are scattered Re 3:14 the faithful and t. witness, TWICE AS MUCH, Re 18:6 Render to her t. Joh 1:9; 15:1; 17:3; 1Jo 5:20; Re 19:11. TWIG(S), Isa 11:1 t. out of Jesse, TRUENESS, Ps 40:10 hidden your t.

Isa 53:2 he will come up like a t. Joe 1:7 The t. of it have become white. TWIN(S), Ge 25:24: 38:27; Joh 11:16; 20:24. TWINKLING, 1Co 15:52 t. of an eye, TWISTED. De 32:5 generation crooked and t. Pr 12:8 one who is t. at heart will come Isa 24:1 he has t. the face of it Mt 17:17 0 faithless and t. generation, Ac 20:30 men will rise and speak t. things Php 2:15 among a crooked and t. generation, TWISTING, 2Pe 3:16 t. the Scriptures. TWO-EDGED, Ps 149:6 t. sword in their Heb 4:12 word is sharper than any t. sword TWO PARTS, 2Ki 2:9 t. in your spirit TYPICAL REPRESENTATION(S), Heb 8:5. TYRANNICALLY, De 24:7 he has dealt t. TYRANNICAL ONES, Ps 86:14; Jer 15:21. TYRANNIZE, Isa 3:5 people t. one over TYRANNY, Ex 1:13; Le 25:43; Eze 34:4, TYRANT(S). Job 27:13 inheritance of t. Pr 11:16 the t. take hold of riches. TYRE, Isa 23:1 pronouncement of T .: Isa 23:17 Jehovah turn his attention to T ... 2Sa 5:11; 1Ki 7:13; Ps 45:12; Eze 27:2.

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ULCER(S), Ho 5:13; Lu 16:21; Re 16:2, 11. UNACQUAINTED, Heb 5:13 of milk is u. UNADULTERATED, 1Pe 2:2 u. milk to word UNANIMOUSLY, Ex 19:8; 1Ki 22:13. UNAPPROACHABLE, 1Ti 6:16 in u. light. UNATTAINABLE, Ge 11:6 nothing w. for Job 42:2 no idea that is u. for you. UNBELIEF. See LACK OF FAITH. UNBELIEVABLE, Ac 26:8 why judged u. UNBELIEVER(S), 1Co 6:6 court before u.? 1Co 14:22 tongues are for a sign to u. 2Co 4:4 blinded the minds of the u., 2Co 6:14 not become unevenly yoked with u. 2Co 6:15 faithful person have with an u.? UNBELIEVING, 1Co 7:12 u. wife, yet she 1Co 7:14 the u. husband is sanctified in UNBLAMABLE, Job 12:4 laughingstock is u. one 1Th 2:10 righteous and u. we proved to be 1Th 3:13 W. in holiness before our God and UNBLEWISHED. Jude 24 to set you u. Col 1:22; 1Pe 1:19, UNCANNY, 18a 15:23; Isa 1:13; Am 5:5. UNCERTAIN, 2Co 1:8 u. even of our lives. 1Ti 6:17 not on u. riches, but on God UNCERTAINLY, 1Co 9:26 running is not u., UNCHANGEABLE, Heb 6:18 two u. things UNCHANGEABLENESS, Heb 6:17 u. of his UNCIRCUMCISED, Isa 52:1 no more u. Ac 7:51 Obstinate men and w. in hearts Le 26:41; Eze 32:24; Hab 2:16; 1Co 7:18 UNCIRCUMCISION, Ga 5:6 nor is u., but Ro 2:25, 26; 1Co 7:19; Col 3:11. UNCLE, Le 20:20; 25:49; 1Sa 10:15. UNCLEAN, Job 14:4 out of someone u.? Isa 6:5 a man u. in lips I am Isa 35:8 the u. will not pass over it. Isa 52:1 no more will there come u. one, Isa 64:6 we become like someone u., 1Co 7:14 your children would really be H., 2Co 6:17 quit touching the s. thing, Re 16:13 three u. inspired expressions Le 11:8; Hag 2:13; Ac 10:14; Re 18:2.

UNCLEANNESS. La 1:9 u. is in her skirts. Mt 23:27 full of every sort of u. Ro 1:24 God gave them up to u. 1Th 4:7 called us, not with allowance for u., Eze 39:24; Ro 6:19; Eph 5:3. UNCONCERNED. Mt 22:5 u. they went off UNCONDEMNED. Ac 22:25 scourge an w. man UNCORRUPTNESS, Tit 2:7 u. in teaching, UNCOVERING, Pr 11:13 u. confidential talk UNCTION. Sec ANOINTING. UNDEFILED, Heb 7:26 u., separated from Jas 1:27 worship that is clean and u. 1Pe 1:4 u. and unfading inheritance. UNDERESTIMATED, Ezr 9:13 u. our error UNDERGO. 2Th 1:9 u. the judicial punishment UNDERHANDED, 2Co 4:2 renounced the u. UNDERSTAND, Ps 119:27 Make me u. the Ps 119:34 Make me u., that I may observe Pr 28:5 those seeking Jehovah u. everything. Isa 6:9 Hear but do not u... Da 12:8 I heard, but I could not u.; Da 12:10 no wicked ones at all will u.: Job 6:24; Ps 82:5; Isa 43:10; Heb 11:3. UNDERSTANDING, Job 32:8 gives them u. Ps 119:104 orders I behave with u. Ps 147:5 His u. is beyond recounting, Pr 3:5 do not lean upon your own u. Pr 9:10 knowledge of the Most Holy One is u. Isa 29:14 u. of discreet men will conceal 1Co 14:20 children in powers of u. 1Ch 22:12; Pr 4:7; Jas 3:13. UNDERSTOOD, 1Co 14:9 utter speech easily u., UNDERTONE, Jos 1:8 in an u. read in it Ps 1:2 in his law he reads in an w. Ps 71:24 utter in an u. your righteousness. UNDESERVED KINDNESS, Joh 1:17; Ro 5:15. Ro 5:21 u. might rule as king through Ro 11:6 if by u. it is no longer due to 2Co 12:9 My u. is sufficient for you Eph 2:8 By u. you have been saved Heb 2:9 by God's u. might taste death Heb 4:16 Let us approach the throne of B. Jas 4:6 he gives u. to the humble ones 2Co 6:1; Heb 10:29; 12:28, UNDISTURBED, Pr 1:33 be u. from dread Isa 30:15 to be simply in keeping u. and UNEASINESS, Pr 23:29 Who has u.? UNEMPLOYED, Mt 20:3 others standing u. Tit 1:12 injurious wild beasts, u. gluttons, UNFADABLE CROWN, 1Pc 5:4 u. of glory. UNFADING, 1Pe 1:4 u. inheritance. UNFAITHFUL, Lu 12:46 a part with the u. 2Ti 2:13 if we are u., he remains faithful, UNFAITHFULNESS, 1Ch 10:13 Saul for his u. Jos 7:1; 22:22; Eze 17:20; 18:24. UNFATHOMABLE, Eph 3:8 the u. riches of UNFERMENTED, Ex 13:6 Seven days cat a. Le 2:4 u. ring-shaped cakes moistened Mt 26:17 first day of the U. Cakes 1Co 5:8 with u. cakes of sincerity Ex 12:17; Jg 6:21; 1Sa 28:24. UNFORESEEN OCCURRENCE, Ec 9:11 u. befall UNFRUITFUL, Tit 3:14 may not be u. 2Pe 1:8 inactive or u. Mt 13:22; 1Co 14:14; Eph 5:11. UNGENEROUS, De 15:9 fear you become B. Pr 23:6 food of anyone of u. eye UNGIRD, Isa 45:1 u. hips of kings UNGODLINESS, Ro 1:18 is against all u.

2Ti 2:16 they will advance to more u., Tit 2:12 instructing us to repudiate u. and UNGODLY, Ro 5:6 Christ died for u. men Ro 11:26 turn away w. practices from Jacob. 1Ti 1:9 law is for u. and sinners, 1Pe 4:18: 2Pe 2:6: 3:7; Jude 15. UNGROOMED, Le 10:6 not heads go u. UNHEALABLE, Mic 1:9 stroke is u.: Na 3:19 Your stroke has become u. UNHYPOCRITICAL, 1Pe 1:22 m. love UNIFY. Ps 86:11 U. my heart to fear UNINJURED. Job 9:4 and come off u. UNINTELLIGENT, Ro 1:21 u. heart became UNINTELLIGIBLY, Ps 114:1 speaking u., UNINTENTIONALLY, Nu 15:29; Jos 20:3. Nu 35:11 fatally strikes a soul u. UNION, Zec 11:7 the other I called U. 1Co 1:30 you are in u. with Christ Jesus 2Co 5:17 u. with Christ, is a new creation; Col 3:14 love is a perfect bond of u. UNIQUE, Eze 7:5 a u. calamity is coming UNISON, Isa 52:8 in u. crying joyfully UNITED, Ro 6:5 u. with him in the 1Co 1:10 fitly w. in the same mind and same Ge 49:6: Isa 14:20. UNITING. Eph 4:3 the u. bond of peace. UNITY, Ps 133:1 brothers to dwell in u.t. Mic 2:12 in u. I shall set them like flock Isa 45:21: Ho 1:11. UNJUST. Ex 18:21 men, hating w. profit, Pr 15:27 one making u. profit is troubling Jer 2:5: Ro 3:5. UNJUSTLY, 1Pe 2:19 suffers u., this is UNKNOWN, Ac 17:23 To an U. God. Heb 13:2 u. to themselves, entertained 2Co 6:9: Ga 1:22. UNLEAVENED. See UNFERMENTED. UNLETTERED, Ac 4:13 u. and ordinary. UNLUCKY, Nu 23:23: 24:1. UNMARRIED. 1Co 7:8 I say to u. persons and 1Co 7:11 let her remain u. or else make up 1Co 7:32 The u. man is anxious for the Lord, 1Co 7:34 the u. woman, and the virgin, is UNNATURAL, 1Co 6:9 men kept for u. Jude 7 gone out after flesh for u. use, UNOCCUPIED, 1Ti 5:13 u., gadding about, UNPRINCIPLED, Isa 32:5 as for the w. man Isa 32:7 s. man, his instruments are bad: UNPROFITABLE, Mt 12:36 every u. saving Tit 3:9 foolish questionings are u. UNPROFITABLENESS, Eph 4:17 u. of minds, UNPUNISHED, Ex 20:7 not leave one u. Jer 30:11: 49:12 UNQUESTIONABLY, 2Sa 12:14 u. disrespect UNREALITY, Isa 40:17 nations are as an u. Isa 41:29; 44:9; 59:4. UNREASONABLE, Lu 12:20 U. one, this Lu 11:40; 1Co 15:36; 2Co 11:16; 1Pe 2:15. UNREASONABLENESS, 2Co 11:1 put up with u. UNREASONING, 2Pe 2:12 like u. animals Ps 49:10; 73:22; 92:6; 94:8; Pr 12:1: 30:2. UNREASONINGLY, Jer 10:14, 21 behaved so u. UNRECEPTIVE, Isa 6:10 make heart u. UNRECOGNIZABLE, Pr 26:24 hater makes u., Jer 19:4 proceeded to make this place u. UNRESPONSIVE, Ex 7:14 Pharaoh's heart u. 1Sa 6:6 make your heart u. Isa 6:10 make their ears u.

UNRESTRAINED, 18a 2:3 nothing w. from Ex 32:25: Pr 29:18. UNRESTRAINT, 2Ch 28:19 let u. grow in UNRIGHTEOUS, Ac 24:15 righteous and w. 1Co 6:9 u. will not inherit God's kingdom? Heb 6:10 God is not u. to forget your work 1Pe 3:18 a righteous person for u. ones, UNRIGHTEOUSNESS, Ps 92:15 is no u. Zep 3:5 Jehovah would do no u. 1Jo 5:17 All u. is sin; Re 22:11 He that is doing u., let him do u. UNRULY, 1Ti 1:9; Tit 1:6, 10, UNSEARCHABLE, Ro 11:33 How u. his Job 5:9; 9:10; Ps 145:3; Pr 25:3. UNSEEN, 2Co 4:18 eyes on the things u. UNSKILLED, 2Co 11:6 I am u. in speech. UNSTEADILY, Ps 38:16 my foot moved u., Isa 24:20 land moves u. like a drunken Isa 29:9 moved u. but not because of liquor. UNSTEADY, Jas 1:8 indecisive man, u. in UNSTOPPED. Isa 35:5 ears of deaf U. UNSUSPECTEDLY, Ge 34:25 u. and kill UNSUSPECTING, Jg 18:27 quiet and u. UNTAUGHT, 2Pe 3:16 letters u. are twisting UNTOUCHED, Ro 15:23 no u. territory UNTRUE, Eze 13:6, 7 visioned what is u. UNTRUTH, Ps 12:2 U, they keep speaking Ps 41:6 u. is what his heart will speak; Pr 30:8 U. and the lying word put far away UNUTTERABLE, 2Co 12:4 heard u. words UNVEILED, 2Co 3:18 with u. faces reflect like UNWAVERING, 2Co 1:7 hope for you is u., UNWORRIED, Jer 12:1 treachery are u. ones UNWORTHILY, 1Co 11:27 cup of the Lord u. UNWORTHY. Ge 32:10 I am u. of the UPBUILDING. Ro 15:2 what is good for u. 1Co 14:26 Let all things take place for H. Ro 14:19: 1Co 14:12: 2Co 12:19. UPBUILDS, 1Co 14:3 prophesies u. men 1Co 14:4 he that prophesies u. a congregation. UPPER CHAMBER, Ac 1:13; 9:37; 20:8. UPRIGHT, 2K1 10:15 Is your heart u. Job 1:8 man blameless and u., fearing Ps 11:7 The u. will behold his face. Ps 19:8 The orders from Jehovah are u. Ps 49:14 a. will have them in subjection Ps 97:11 rejoicing for the u. in heart. Pr 2:21 u. will reside in the earth, Pr 12:6 mouth of the B. will deliver them. Pr 14:12 There exists a way that is u. Pr 15:8 prayer of the u. is a pleasure Pr 16:25 way that is u. before a man, but Ec 7:29 God made mankind u., Mie 7:2 among mankind there is no u. UPRIGHTLY, Mic 2:7 one walking u.? UPRIGHTNESS, Job 6:25 sayings of u. Job 33:23 To tell to man his u., Ps 25:21 Let u. safeguard me, 1Ch 29:17; Job 33:3; Ps 143:10; Pr 14:2. UPROAR, Ps 83:2 enemies are in an u., Isa 13:4 The u. of kingdoms, of nations UPROOTED, Mt 15:13; Lu 17:6; Jude 12. UPSIDE DOWN, 2Ki 21:13 turning it s. UPWARD, Php 3:14 prize of the u. call UR. Ge 11:28: 15:7. URGE, Ex 12:33 Egyptians began to U. URGENT, 1Sa 21:8 matter proved to be #. URGENTLY, 2T1 4:2 at it u. in favorable

URIJAH, Jer 26:21 U. became afraid URIM AND THUMMIM, Ex 28:30; Ezr 2:63. USE, 1Co 7:31 making u. of the world USURY, Le 25:36; Ne 5:7. UTMST, 5ta 52:11 the u. of Jehovah. 1Ch 22:19; 2Ch 36:7. UTMST, 2Tl 2:15 Do your u. to present Heb 4:11 do our u. to enter into that rest, 2Pe 1:10 do your u. to be found spotless UTTERANCE, Mt 4:4 alone, but on every u. Col 4:6 Let your u. be seasoned with salt, UZZAH, 2Sa 6:6 U. grabbed hold of the ark UZZIAH, 2Ch 26:21 king U. became leper 2Ch 26:1; Isa 6:1; Im 1:3.

#### V

VACANT, 1Sa 20:18, 27 seat will be v. VAIN. Ec 7:15 seen during my v. days. Ec 9:9 all the days of your v. life that Zec 10:2 and in v. they try to comfort. Mt 15:9 in v. they keep worshining me. 1Co 15:58 labor is not in v. with the Lord. Ga 2:2 for fear that I was running in v. Php 2:16 I did not run in v. or work in v. VAIN IDOL(S), Ps 31:6 worthless v. De 32:21; 1Ki 16:13; 2Ki 17:15; Jer 2:5. VALIANT, Jg 6:12 you, v., mighty one. Jg 11:1 Jephthah had become a v. man, 2Ch 26:17 eighty v. men, came in after him. Heb 11:34 become v. in war, routed 18a 16:18: 1Ki 11:28: 2Ki 5:1: 1Ch 7:5. VALID, Heb 9:17 v. over dead victims, VALIDATED, Ga 3:15 A v. covenant. Ga 3:17 covenant previously v. by God, the VALLEY, Ps 23:4 v. of deep shadow, Isa 40:4 Let every v. be raised up, Eze 37:1 v. was full of bones. VALLEY OF GOG'S CROWD, Eze 39:11, 15. VALOROUS, Eze 27:11 v. men in towers, VALUABLE THINGS, Pr 11:4 V. will be of Pr 3:9: 28:22. VALUE(S), Pr 8:18 hereditary v. Pr 31:10 capable wife? Her v. is far more Mt 13:46 finding one pearl of high v., Php 3:8 loss on account of the excelling v. Heb 10:29 esteemed as of ordinary v. 1Pe 1:7 faith, of greater v. than gold 1Pe 3:4 great v. in the eyes of God. VALUELESS, Pr 12:11 pursuing v. things Isa 1:13 Stop bringing v. grain offerings. VANISHING, Heb 8:13 covenant old is v. VANITY, Pr 13:11 resulting from v. Ec 3:19 no superiority everything is v. Ec 1:2; 4:4; 11:10; Isa 49:4; Jer 10:15. VANQUISHED, Ex 17:13; Job 14:10. VAPOR(S), Ps 135:7 v. to ascend Jer 10:13 v. to ascend VAPOROUS CLOUDS, Pr 25:14 v. is a man VARIATION, Jas 1:17 there is not a v. VARIETIES, 1Co 12:4 v. of gifts, VATS, Joe 2:24; 3:13; Zec 14:10. VAULT(S), Jg 9:49; 1Sa 13:6; Job 22:14. VEGETABLES, Ro 14:2 man eats v. VEGETATION, Ge 1:11 v. bearing seed, Ps 92:7 the wicked ones sprout as the v. Mic 5:7 like copious showers upon v., Heb 6:7 ground brings forth v. suitable Re 9:4 harm no v. of the earth nor any

VEHEMENTLY, Jg 8:1 v. tried to pick a Lu 23:10 v. accusing him. VEIL, Ex 34:35 Moses put the v. over 2Co 3:13-16. VEILED, 2Co 4:3 v. among those perishing, VENERATED, Ro 1:25 v. and rendered VENGEANCE, Ge 4:15 v. seven times. De 32:35 V. is mine. Isa 34:8 Jehovah has a day of v., Isa 61:2 to proclaim the day of v. 2Th 1:8 [Jesus] brings v. upon those De 32:41, 43; Jer 50:28; Na 1:2; Ro 12:19. VENISON, Ge 27:3 hunt some v. for me. VENOM, Job 6:4; Ps 58:4; 140:3. VENTS, Ro 3:5 when he v. his wrath. VENTURE, Ro 15:18 I will not v. to tell VENTURING, Heb 11:29 v. out Egyptians VERBALLY, 1Co 14:19 five words v., than ten VERIFIED, Heb 2:3 salvation was v. for VESSEL(S), Ps 2:9 potter's v, you will Jer 25:34 fall like a desirable v. Ac 9:15 this man is a chosen v. to me to Ro 9:21 one v. for an honorable use, another Ro 9:22 v. of wrath fit for destruction, 2Co 4:7 treasure in earthen v., that the Re 2:27 broken to pieces like clay v., VESTIBULE, Mr 14:68 outside to the v. VEXATION, Job 6:2 that v. were weighed Ps 6:7 From v. my eye has become weak, Pr 17:25 stupid son is a v. to his father Ec 1:18 there is an abundance of v.. Ec 7:3 Better is v. than laughter. VEXED, 18a 1:6; Ps 112:10. VICTORIOUS, Ro 8:37 in all things v. Re 15:2 v. from the beast and its image VICTORY, 1Co 15:55 where is your v.? 1Co 15:57 he gives us v. through our Lord VIEW, Ro 5:21 everlasting life in v. VIEWED, 1Jo 1:1 v. attentively and our VIEWPOINT, 18a 18:8 bad from his v., VIGIL, Job 21:32 over a tomb a v. be kept VIGILANT, 1Pe 4:7 be v. with a view to VIGOROUS, Ps 89:8 Who is v. like you, O VIGOROUSLY, Lu 13:24 Exert yourselves v. VILE. Joh 5:29 practiced v. things Tit 2:8 having nothing v. to say about us. Joh 3:20: Ro 9:11: 2Co 5:10: Jas 3:16. VILLAGE(S), Mt 9:35; 10:11; Mr 6:6. VILLAINY, Ac 13:10 every sort of v., VINDICTIVE JUSTICE, Ac 28:4 v. did not VINE, Jer 2:21 planted you as a red v., Joe 2:22 v. must give vital energy. Mic 4:4 each one under his v. and fig tree, Joh 15:1 I am the true v., and my Father Re 14:18 gather the v. of the earth, Jg 9:13: Eze 17:8: Zec 8:12: Mt 26:29, VINEDRESSERS, 2Ki 25:12; Isa 61:5. VINEGAR, Pr 10:26 As v. to the teeth and as VINEYARD (S), Isa 5:7 v. of Jehovah is the Isa 65:21 they will plant v. and eat Zep 1:13 plant v., but not drink wine Mt 20:1 to hire workers for his v. Lu 20:9 A man planted a v. and let ft Jer 12:10; Eze 28:26; Am 9:14; Mt 21:28, VIOLATE, 2Ti 2:16 empty speeches that v. 1Ti 4:7; 6:20 v. what is holy VIOLATED, Le 21:7, 14 or a v. weman VIOLATION, Le 18:23 v. what is natural.

VIOLENCE, Ps 73:6 V. envelops them as Isa 53:9 Despite the fact he had done no v. Isa 60:18 No more will v. be heard in Eze 7:23 city has become full of v. Eze 28:16 filled the midst of you with v .. Ge 6:11: Ps 11:5; Zep 1:9; Mal 2:16. VIOLENT, Ec 5:8 v. taking away of VIPER(S), Mt 23:33 offspring of v., Isa 30:6; 59:5; Mt 3:7; 12:34. VIRGIN(S), Ps 45:14 The v. in her train Isa 47:1 0 v. daughter of Babylon. Mt 25:1 the kingdom will become like ten v. 1Co 7:25 concerning v. I have no command 2Co 11:2 present you as a chaste v. to VIRGINITY, Jg 11:37 weep over my v., 1Co 7:36 behaving improperly toward his v., VIRTUE, 1Co 11:25 new covenant by v. Php 4:8 whatever v. there is consider Php 4:13 strength by v. of him who imparts 2Pe 1:3 called us through glory and v. 2Pe 1:5 supply to your faith v., to your v. VISIBLE, Da 4:11, 20 tree was v. to the Mt 27:53 they became v. to many people. Ac 26:16 I have made myself v. to you, Col 1:16 things v. and the things invisible, VISION(S), Pr 29:18 Where there is no v. Eze 13:16 the prophets are visioning a v. Joe 2:28 young men, v. they will see. Hab 2:3 v. is yet for the appointed time, Zec 13:4 ashamed, each one of his v. Mt 17:9 Tell the v. to no one until the Eze 1:1: Da 10:14; Mic 3:6; Ac 16:9. VISIONARIES. 2Ch 33:19 words of his v. Isa 29:10 has covered your heads, the v. Mic 3:7 v. will have to be ashamed VISIONARY, 2Sa 24:11 Gad David's v. 2K1 17:13: 1Ch 25:5; 2Ch 9:29; 35:15. VISIONING. Eze 13:9, 16 prophets v. untruth VISIT, Lu 1:78 daybreak will v. us from Ac 15:36 let us return and v. the brothers VISITATION, See ATTENTION, INSPECTION. VITAL ENERGY, Ps 60:12 By God gain V., Pr 31:3 Do not give your v. to women, Joe 2:22 vine must give their v. Na 2:3 men of v. are dressed in crimson Ps 84:7: 118:15: Jer 48:14. VITAL FORCE, De 6:5; 2KI 23:25. VOCATION. See CALLING. VOICE. De 4:33 people heard the v. of God Isa 52:8 watchmen have raised their v. Isa 58:1 Raise your v. like a horn, Joe 3:16 Jehovah will give forth his v. Na 2:13 no more will v. of messengers Joh 5:28 in the tombs will hear his v. Joh 10:27 My sheep listen to my v., VOICED, Ac 13:27 things v. by Prophets VOICELESS, 1Co 12:2; 2Pe 2:16, VOICE OF EXULTATION, Jer 7:34 cease v. VOID, Jer 19:7 v. the counsel of Judah VOIDNESS, Na 2:10 Emptiness and v., and VOLUNTARILY, 1Ch 29:17 v. offered all Ezr 1:6 strengthened with things v. offered. Ezr 7:16 priests are v. giving to the house VOLUNTEER(S). Jg 5:9 My heart is for v. 2Ch 17:16 Amasiah the v. for Jehovah, VOLUNTEERED. No 11:2 v. to dwell in VOMIT. Isa 28:8 tables full of v .--2Pe 2:22 The dog has returned to its v., Re 3:16 going to v. you out of my mouth.

Eur 6:12 commit a v. and destroy that

Le 20:22; Pr 26:11; Isa 19:14; Jer 48:26.
VOTE, Ac 26:10 I cast my v. against them
VOTED, Lu 23:51 had not v. in support
VOW(S), Jg 11:30 Jephthah made a v.
Ps 50:14 pay to the Most High your v.,
Ps 61:8 pay my v. day after day.
Ec 5:4 Whenever you v. a v. to God, do not
Nu 30:2; De 23:21; Ps 76:11; Jon 1:16.
VOWED, Jon 2:9 What I v., I will pay.
De 23:23; Ps 132:2.
VOYAGES, Re 18:17 man that v. anywhere

#### W

WAGES, Ge 31:7 changed my w. ten times Ec 9:5 neither do they any more have w., Isa 49:4 and my w. with my God. Zec 11:12 w., thirty pleces of silver Lu 10:7 worker is worthy of his w. Ro 6:23 For the w. sin pays is death, Jas 5:4 the w. due the workers who Le 19:13; Pr 11:18; Jer 22:13. WAGONS. Ge 46:5; Nu 7:3; Isa 5:18. WAIL. Ec 3:4 a time to w. and a time to Zec 12:10 they will w. over him as in Joh 16:20 You will weep and w., but the WAILING. Mic 1:8 I w. like the jackals, Mt 2:18 in Ramah, weeping and much w.: Joe 2:12; Zec 12:11. WAIT. De 19:11 he has lain in w. for Job 13:15; Ps 10:9; Lu 11:54; 1Th 1:10 WAITING. Isa 42:4 the islands keep w. 1Co 1:7 eagerly w. for the revelation of Ro 8:25; Ga 5:5; Php 3:20. WAKE, Isa 52:1 W. up, 0 Zion! Da 12:2 asleep in the dust will w. up, 1Co 15:34 W. up to soberness in a righteous Joe 1:5; Hab 2:19. WALK, De 6:7 when you w. and when you Ps 23:4 w. in the valley of deep shadow, Ps 26:11 in my integrity I shall w. Isa 30:21 This is the way. W. in it, Isa 35:9 repurchased ones must w. there. Eph 4:1 w. worthily of the calling Eph 5:15 keep strict watch that how you w. WALKED, Ge 6:9 Noah w. with God. Ac 9:31 congregation w. in the fear of Eph 2:2 you at one time w. according to the 1Jo 2:6 go on walking just as that one w. WALKING. Pr 10:9 w. in integrity will Jer 10:23 not belong to man who is w. to Mic 6:8 be modest in w. with your God? Joh 6:19 beheld Jesus w. upon the sea Ge 3:8; 5:24; Job 1:7; Ac 3:8; 2Th 3:11. WALL(S), Isa 26:1 sets salvation for w. Eze 38:11 all of them dwelling without w., Da 5:5 writing upon the w. of the palace Joe 2:7 Like men of war they go up a w. Heb 11:30 By faith the w. of Jericho fell WALLOW, Jer 25:34 shepherds w. about, WANDER, Isa 35:8 no foolish will w. Jer 50:6 shepherds have caused them to w. WANDERED, Ps 119:110 I have not W. Isa 53:6 Like sheep we have w. about; WANDERER, Ps 36:11 not make me a w. WANE. Isa 60:20 your moon go on the w. WANTING, Ec 1:15 that which is w. cannot WAR(S), Ex 15:3 Jehovah is person of w. Ps 46:9 He is making w. to cease Isa 2:4 neither will they learn w. any more. Joe 3:9 Proclaim this, Sanctify w.1

Zec 14:3 Jehovah will w. against nations Mt 24:6 hear of w. and reports of w .: Re 12:7 w. broke out in heaven: Michael Re 12:17 dragon went off to wage w. Re 16:14 w. of the great day of God Isa 13:4: Jer 50:22: Ho 1:7: 2:18: Mic 4:3: Zec 14:2: Lu 21:9: Jas 4:1: Re 19:11, 19. WARES, Ne 10:31 bringing in w. WARFARE, Ps 144:1 teaching for w .; 2Co 10:3 do not wage w. in the flesh. 2Co 10:4 weapons of our w. are not fleshly, 1Ti 1:18 go on waging the fine w., WARN, Eze 3:17 you must w. them from me. 2Ch 19:10; Eze 33:8, 9, WARNING, Eze 33:4 takes no w. at all, Eze 33:5 he heard but took no w. His own Eze 33:7 watchman to give them w. from me. 1Co 10:11 they were written for a w. to us Heb 12:25 giving divine w. upon earth, WASH. Ps 51:2 w. me from my error. Jer 4:14; Mt 15:2; Joh 9:11; 13:5. WASHED, Isa 4:4 Jehovah w. away excrement Re 7:14 w. their robes white in the blood Pr 30:12; 1Co 6:11. WASHING, Jer 2:22 w. with alkali, your WASTE, Isa 24:1 land and laying it w .. WASTENESS, Isa 34:11 and stones of w. WASTING, 2Co 4:16 man outside is w. away, WATCH, Ge 31:49 Jehovah w. between me De 8:11 W. out for yourself that you may Ps 141:3 Do set a w. over my lips. Hab 2:1 I shall keep w., to see what Mt 7:15 Be on the w. for false prophets Mt 26:41 Keep on the w. and pray WATCHFUL, 1Pe 5:8 be w. Your adversary, WATCHING, Pr 8:34 Happy the man w. at Lat 12:37 the master on arriving finds w.! Heb 12:15 carefully w. that no one be WATCHMAN, Isa 21:11 W., what about the Eze 3:17 a w. is what I have made you Eze 33:6 w. does not blow the born and WATCHMEN, Isa 52:8 w. have raised voice Isa 56:10 His w. are blind. Isa 62:6 I have commissioned w. All day Jer 6:17; 51:12; Mic 7:4. WATCHTOWER, Ge 31:49 The W., 2Ch 20:24 Judah came to the w. of the Isa 21:8 Upon the w. I am standing Isa 32:14 w. become bare fields WATER(S), Ge 6:17 deluge of w. upon the Ex 14:21 w. were being split apart. Jos 9:27 gatherers of wood and drawers of w. Pr 25:25 As cold w. upon a tired soul, so Isa 11:9 knowledge of Jchovah as the w. Isa 12:3 w. out of springs of salvation. Isa 30:20 w. in the form of oppression: Isa 55:1 Come to the w. buy and eat. Jer 2:13 cisterns that cannot contain w. Am 8:11 a thirst, not for w., but hearing Mt 10:42 little ones a cup of cold w. Joh 4:14 drinks from w. I give never thirsty Joh 7:38 from [him] streams of living w. 1Co 3:7 nor is he that w., but God makes Re 7:17 guide them to w. of life. Re 22:17 anyone take life's w. free. Nu 20:10; Joh 5:7; Re 17:1, 15; 22:1. WATERING, Pr 11:25 one freely w. will WATERMELONS, Nu 11:5 remember the W. WATERY DEEP, Ge 1:2 surface of w. Ps 36:6 judicial decision is a vast w. Ge 7:11; 8:2; Job 28:14; Ps 42:7.

WAVERING, Heb 10:23 hold fast without w. WAVES, Isa 51:15 w. be boisterous. Ps 65:7; 89:9; Jon 2:3; Jude 13. WAX, Ps 68:2 As w. melts, wicked ones Ps 97:5 mountains melt like w. on account WAY(S). De 32:4 all his w. are justice. Job 13:15 I would argue for my own W. Ps 2:12 may not perish from the w... Ps 25:4 Make me know your own W., Ps 39:1 I will guard my w. from sinning Pr 6:23 reproofs are the w. of life, Pr 16:25 a w. upright before man, but end Pr 22:6 Train a boy according to the w. Isa 2:3 he will instruct us about his w. Isa 30:21 This is the w. Walk in it, Isa 55:8 nor are my w. your w., Mal 3:1 he must clear up a w. before me. Joh 14:6 I am the w. and the truth Ac 9:2 those found who belonged to The W ... Ac 19:9 speaking injuriously about The W. Ac 22:4 I persecuted this W. to the death. Ac 24:14 to the w. which they call a 'sect' Ro 11:33 past tracing out his w. are! 1Co 10:13 he will also make the w. out Re 15:3 Righteous and true are your w .. De 30:16; Isa 62:10; Eze 28:15; 2Pe 2:2. WAY OF TEACHING, Mt 7:28; Lu 4:32. WAYWARD, Ps 95:10 people w. at heart WEAK, Joe 3:10 the w. one, let him say Mt 26:41 spirit is willing flesh is w. 1Co 1:25 w. thing of God is stronger 1Co 1:27 God chose the w. things 1Th 5:14 support the w., be long-suffering WEAKENING, Jer 38:4 w. the hands of men WEAKER, 1Co 12:22 members seem to be w. WEAKNESS(ES), Ro 8:26 help for our w .: Ro 15:1 bear the w. of those not strong, 1Co 2:3 I came to you in w. and in fear 1Co 15:43 It is sown in w., raised in 2Co 12:9 my power is made perfect in w. Heb 4:15 cannot sympathize with our W., WEALTH, Pr 13:22 w. of the sinner for Ec 5:10 satisfied lover of w. with income Isa 33:6 w. of salvations-wisdom and WEALTHINESS, Isa 60:5 w. of the sea WEANED, 1Sa 1:23, 24; Isa 11:8; 28:9. WEANLING, Ps 131:2 soul like a w. upon me WEAPON(S), Isa 54:17 w. formed against Jer 50:25 brings forth w. of denunciation. Eze 9:2 one with his w. for smashing Ro 6:13 your members as w. of righteousness. Ro 13:12 Let us put on the w. of the light. 2Co 6:7 w. of righteousness on right hand 2Co 10:4 w. of our warfare are not fleshly, WEAR, De 29:5 garments did not w. out Isa 51:6 the earth itself will w. out, WEARISOME, Ec 1:8 All things are w.; no WEARY, Job 3:17 w. in power are at rest Isa 40:31 run and not grow w.; WEDDING, Mt 22:10 for the w. ceremonies WEEDS. Mt 13:25 his enemy oversowed w. WEEK(S), Ex 34:22 your festival of w. Da 9:27 half of the w. he will cause Ge 29:27, 28; De 16:9, 10, 16; Da 9:24-26. WEEP. Isa 30:19 will by no means W. Isa 33:7 messengers will w. bitterly. Eze 24:16 neither should you w. nor Joe 1:5 Wake up, you drunkards, and w.; Ro 12:15 w. with people who w. Jas 5:1 w., howling over your calamities Re 18:9 the kings of the earth will w.

WEEPING, Ps 30:5 w. may take up lodging, Isa 65:19 no more be heard the sound of w. Jer 3:21; 31:16; 50:4; Mt 8:12; 13:50. WEIGH, Job 31:6 w. me in accurate scales WEIGHED. Job 6:2 my vexation were w. Isa 40:12 w. the mountains, Da 5:27 w. in the balances and found WEIGHED DOWN, Lu 21:34 never become w. 2Co 5:4 we in this tent groan, being w. WEIGHT, Heb 12:1 let us put off every w. De 25:15; Eze 4:16; 2Co 4:17. WEIGHTIER, Mt 23:23 disregarded the w. WELCOME, Ro 15:7 w. as Christ w. Ro 14:1; 16:2; Php 2:29. WELCOMED, Ro 14:3 one eating, God has w. WELCOMES, Lu 15:2 This man w. sinners WELFARE, Ge 41:16; 1Ch 18:10; Jer 15:5. WELL(S). Pr 14:27 fear is a W. of life, Jas 5:15 will make the indisposed one w. Ge 26:18: Mt 25:21: Lu 6:26: Ga 5:7. WELL-ARRANGED, 1T1 2:9 adorn in w. dress, WELL-OILED, Isa 25:6 a banquet of w. dishes WELL-PLEASING, Col 3:20 W. in the Lord. Heb 13:21 performing that which is w. WELL-WATERED, Ps 23:2 By w. resting WHEAT, Ps 147:14 fat of the w. Mt 3:12; 13:25; Lu 22:31; Joh 12:24. WHEEL(S), Eze 1:16 w. in the midst of Jas 3:6 sets the w. of life affame Ex 14:25: Eze 1:20: 10:6: Na 3:2. WHEELWORK, Eze 10:6, 13 from between w. WHIP(S), Joh 2:15 making a w. of ropes, 1Ki 12:11; Pr 26:3; Na 3:2. WHISPER, Ps 90:9 our years like a w. WHISPERERS, Ro 1:29 being w. WHISPERINGS, 2Co 12:20 w., cases of WHISTLE, Jer 50:13 he will stare and w. Jer 25:9: 51:37. WHISTLED, Isa 5:26 he has w. to it at Jer 19:8; La 2:15; Mic 6:16. WHISTLING, 2Ch 29:8; Jer 18:16; 29:18. WHITE, Re 7:14 robes and made them w. Isa 1:18; Mt 5:36; Re 2:17; 7:9; 20:11. WHITENING, Da 11:35 and to do a w., until WHITEWASH, Eze 22:28 coated with w., Eze 13:11, 14, WHITEWASHED, Mt 23:27; Ac 23:3. WHOLE SOUL, Mt 22:37 love with your w. WHOLE-SOULED, Eph 6:6 the will of God W. Col 3:23 Whatever doing, work at it w. WHORE. See HARLOT(S), PROSTITUTE(S). WHOREDOM. See PROSTITUTION. WICKED, Job 11:20 eyes of w. will fail; Ps 9:17 W. people will turn back to Sheol, Ps 37:10 and the w. one will be no more, Pr 15:8 sacrifice of w. is detestable Pr 29:2 w. bears rule, the people sigh. Isa 57:21 no peace for the w. ones. Eze 3:18 warn w. from his w. way Eze 33:11 delight, not in the death of w. Da 12:10 w. ones act wickedly, no w. will Mt 6:13 deliver us from the w. one. Eph 5:16 because the days are w. Eph 6:16 quench w. one's burning missiles. 1Jo 5:19 lying in the power of the w. one Ps 145:20; Jer 12:1; Mt 12:35; Ro 12:9. WICKEDNESS, Ps 45:7 and you hate w. Ps 84:10 than move around in tents of w. 1Co 5:8 leaven of injuriousness and w ... 1Th 5:22 Abstain from every form of Ps 5:4; 125:3; Eze 3:19; Mt 22:18. WICKED SPIRIT FORCES, Eph 6:12. WIDENS. De 19:8 W. out your territory

Mic 1:10: Lu 6:21: 23:28: Re 18:15.

WIDOW(S), Zec 7:10 defraud no w. Lu 20:47 devour houses of w. and for a Lu 21:2 saw needy w. drop two coins 1Ti 5:3 Honor w. that are actually w. Jas 1:27 care for orphans and w. in their Re 18:7 I sit a queen, and I am no W., Isa 47:8: Mr 12:43: Lu 18:3, 5: 1Co 7:8. WIDOWHOOD, Isa 54:4 reproach of your w. Ge 38:14; Isa 47:9. WIFE, Ge 2:24 must stick to his w. Ps 128:3 w. be like a fruit-bearing vine Pr 5:18 rejoice with the w. of your youth, Isa 54:6 Jehovah called you as a w. Jer 16:2 not take for yourself a w .. Mal 2:14 you and the w. of your youth, 1Co 7:2 let each man have his own w. and 1Co 7:39 A w. is bound during all the time Re 21:9 show you the bride, the Lamb's w. Pr 18:22; 1Co 9:5; Eph 5:23, 28; 1Ti 3:2. WIGGLED, Na 3:12 if they get w., will WILD, Ge 1:24 w. beast of the earth Ro 11:24 olive tree that is w. by nature WILDERNESS, De 8:16 fed you in the w., Isa 35:6 in the w. waters will have burst Eze 34:25 actually dwell in the w. in security Mt 3:3 Listen! Someone crying in the w. Re 12:6 woman fled into the w., WILL, Ps 40:8 To do your w., 0 my God, Ps 143:10 Teach me to do your w., my God Mt 6:10 Let your w. take place, as in Lu 22:42 not my w., but yours take place. Joh 5:30 seek not my w. but the w. of him Ac 13:36 David served express w. of God Ro 8:20 not by its own w. but through him Ro 9:19 who has withstood his express w.? Ro 12:2 acceptable and perfect w. of God. Eph 5:17 what the w. of Jehovah is Col 1:9 accurate knowledge of his w. in all Heb 10:10 said "w." we have been sanctified 2Pe 1:21 prophecy at no time by man's w., 1Jo 2:17 he that does w. of God remains Re 4:11 of your w. they existed, created Ezr 7:18; Da 11:36; Mt 7:21; Joh 6:39. WILLED, Jas 1:18 he w. it, he brought WILLFULLY, Heb 10:26 practice sin w. WILLING, 2Ch 29:31 every one w. of Ps 51:12 support me with a w. spirit. WILLING-HEARTED, Ex 35:5 every w. one WILLINGLY, Ps 110:3 people will offer w. 1Co 9:17 If w., I have a reward; 1Pe 5:2 Shepherd the flock of God w. WILLOW, Eze 17:5 as a w. by vast waters WILLS, 1Co 4:19 I come if Jehovah W., Jas 4:15 If Jehovah W., we shall live and WIND(S), Ec 1:14 a striving after w. Ec 11:4 He that is watching the w. will not Isa 26:18 we have given birth to w. Mt 24:31 chosen ones from the four w., Eph 4:14 tossed about by every w. of Re 7:1 holding tight the four w. of Ps 104:3; Eze 37:9; Mt 7:25; Joh 3:8. WINDOW, Ac 20:9 Seated at the w. a Ge 8:6; Jg 5:28; Pr 7:6; 2Co 11:33. WINDSTORM, 2Ki 2:1 take Elijah in a w. Job 38:1; Mt 14:30. WINE, Jg 9:13 give up my new w. that Ps 104:15 w. makes heart rejoice Pr 23:31 Do not look at w. when red color Isa 25:6 banquet of w. kept on the dregs, Isa 29:9 intoxicated, but not with w .: Isa 55:1 buy w. and milk without money Jer 25:15 Take this cup of the w. of rage

Joe 3:18 mountains will drip with sweet W ..

Joh 2:9 water that had been turned into w.

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1Ti 3:8 servants not giving to a lot of w. 1 1Ti 5:23 use a little w. for your stomach Re 18:3 passion-arousing w. of her Jg 13:4; Jer 35:6; Mt 9:17; Eph 5:18. WINE PRESS, Jg 6:11 wheat in the W. Joe 3:13 for the w. has become full. Re 19:15 treads the w. of the anger of God WINESKINS, Mt 9:17; Mr 2:22; Lu 5:37. WINE TROUGH, Isa 63:3 w. I have trodden WINGS, Ru 2:12 under whose w. you have Ps 18:10 darting upon the w. of a spirit. Mal 4:2 with healing in its w.; Re 12:14 the two w. of the great eagle WINKING, Pr 6:13 w. with his eye, signs WINNER, 1Sa 26:25 come off the w. WINNING. Pr 11:30 he that is w. souls WINNOWING, Ru 3:2; Jer 4:11; Mt 3:12. WINTER, Ge 8:22 summer, w., never cease Ps 74:17 Summer and w .- you formed them. Zec 14:8 In summer and w. it will occur WINTERTIME, Mt 24:20 flight not in w. WIPE, Ex 32:33 w. him out of my book 2Ki 21:13 w. Jerusalem clean just as one Ps 51:1 w. out my transgressions Jer 18:23 do not w. out that sin of theirs Re 21:4 w. out every tear from their eyes, Ge 6:7; De 9:14; Isa 25:8; Lu 10:11. WIPED, Ps 69:28 w. out of book of Joh 12:3 w. his feet dry WISDOM, Ps 111:10 fear is beginning of w. Pr 1:20 w. itself keeps crying aloud in the Pr 2:7 upright treasure up practical w. Pr 4:7 W. is the prime thing Pr 8:11 w. is better than corals. Ee 7:11 W. is good and is advantageous for Isa 29:14 w. of their wise men must perish. Jer 8:9 what w. do they have? Eze 28:17 You brought your w. to ruin Da 1:17 God gave insight in all w .; Da 2:21 giving w. to the wise ones and Mt 11:19 w. is righteous by its works. Lu 16:8 he acted with practical w .: 1Co 2:5 faith not in men's w., but God's 1Co 3:19 w. of this world is foolishness Jas 1:5 if anyone is lacking in w., let him Jas 3:17 the w. from above is peaceable, De 4:6; Pr 3:13; 24:3; 29:15; Ro 11:33. WISE, See also DISCREET, SHREWD. WISE. Ps 19:7 making the inexperienced one w. Ps 49:10 even the w. ones die, Pr 3:7 Do not become w, in your own eyes. Pr 15:20 w. son makes a father rejoice, Pr 27:11 Be w., my son, and make my heart Pr 30:24 they are instinctively w.; the ants Mt 11:25 hidden these things from the w. 2Ti 3:15 writings able to make you w. Pr 1:5; Ro 1:22; Eph 5:15. WISER, Ps 119:98 W, than my enemies Pr 9:9 give to a wise person still w. 1Co 1:25 foolish thing of God is w. than Job 35:11: Pr 26:16; Lu 16:8. WISH, Ro 7:21 when I w. to do right, WISHES, Ro 9:18 whom he w. he has mercy, Re 22:17 anyone that w. take life's water WITCH, See SORCER (ERS) (ESS). WITCHCRAFT. See DIVINATION. WITHDREW, Mt 2:12; 14:13; Mr 3:7. WITHERED, Mt 13:6; 21:19; 1Pe 1:24. WITHERS, Jas 1:11 sun w. the vegetation, WITHIN, Ro 7:22 the man I am W., WITNESS, Ge 31:48 heap is a w. between Ex 20:16 must not testify falsely as a w. Job 16:19 my w. is in the heights.

Pr 14:25 A true w. is delivering souls.

Isa 19:20 be for a sign and for a w. to Mic 1:2 Jehovah serve against you as a W., Mt 10:18 before kings for a w. Mt 24:14 kingdom preached for a w. Joh 4:44 Jesus bore w. that in his home Joh 8:17 The w. of two men is true. Joh 18:37 that I should bear w. to truth. Ac 20:26 I call you to w. that I am clean Ac 22:15 you are to be a w. for him to all Ro 8:16 The spirit itself bears w. with 1Ti 6:13 Christ Jesus, who as a w. made 2Ti 1:8 do not become ashamed of the w. 1Jo 5:7 For there are three w. bearers, Re 1:5 Jesus Christ, the Faithful W., Re 12:17 work of bearing w. to Jesus. Re 20:4 executed with the ax for the w. WITNESSED, 1Tl 2:6 w. to at its own Heb 7:8 man of whom it is w. that he lives. WITNESSES, De 19:15 mouth of two W. Jos 24:22 chosen Jehovah. We are w. Isa 43:10 You are my w., is the utterance Isa 44:8 And you are my w. Ac 1:8 you will be w. of me both in Ac 10:39 we are w. of all the things he Ac 13:31 who are now his w. to 1Co 15:15 we are also found false w. of God, Heb 12:1 we have so great a cloud of w. Re 11:3 cause my two w. to prophesy a Re 17:6 blood of the w. of Jesus. WITNESSING, Ac 18:5; Re 19:10. WITNESS WORK, Re 6:9 because of w. that WIVES, Ge 6:2 they went to taking w. Eph 5:22 Let w. be in subjection to their De 29:11; 1Ki 11:3, 4; 2Ch 20:13. WOBBLING, Isa 35:3 knees that are w. WOE, Isa 6:5 W. to me! For I am as good Isa 31:1 W. to those going down to Egypt Am 6:1 W. to those who are at ease in Zion 1Co 9:16 w. is me if I did not declare the Re 12:12 W. for the earth and for the sea, WOLF, Isa 11:8 w. will reside with lamb Joh 10:12 beholds the w. coming abandons WOLVES, Eze 22:27 princes like w. tearing Mt 10:16 you forth as sheep amidst w .: Ac 20:29 oppressive w. will enter in among WOMAN, Ge 2:22 build the rib into a w. Ge 3:15 between you and the w. Le 18:23 w. should not stand before a beast Joh 2:4 What have I to do with you, w.? Joh 19:26 Jesus to his mother: "W. see! 1Co 11:3 head of a w. is the man 1Co 11:10 w. ought to have a sign of 1Co 11:12 just as the w. is out of the man. 1Ti 2:11, 12 w. in silence, not teach, authority Re 12:1 a w. arrayed with the sun, Re 12:17 dragon grew wrathful at the w., Re 17:3 w. sitting upon a wild beast WOMB, Ps 110:3 from the w. of the dawn, Joh 3:4: Ga 1:15. WOMEN, Jg 5:24 Jael blessed among w. 2Sa 1:26 More than the love from w. Jer 51:30 men of Babylon have become w. 1Co 14:34 let the w. keep silent Tit 2:4 recall w. to love their husbands Re 14:4 not defile themselves with w .: De 31:12; Da 11:37; Mt 11:11; 24:41, WON, 1Pe 3:1 husbands may be w. through WONDER(S). See also PORTENT(S). WONDER(S), Da 4:3 how mighty his w. are! 2Th 1:10 to be regarded in that day with w. WONDERFUL, 1Ch 16:9 with his w. acts. Job 42:3 Things too W. for me which Ps 26:7 declare all your w. works. Ps 31:21 he has rendered w. loving-kindness

Ps 98:1 w. are the things he has done, Ps 107:8 laud Jehovah for his w. works Ps 136:4 The Doer of w., great things Ps 145:5 your w. works I make my concern. Isa 9:6 name will be called W. Counselor, 1Pe 2:9 out of darkness into his w. light. WONDERFULLY, Ps 139:14 I am w. made. Isa 29:14 I am, the One that will act w. WONDERMENT, Re 17:6 wondered with great w. WORD(S), Ex 34:28 write the Ten W. Jg 3:20 A w. of God I have for you. Ps 119:105 Your w. is a lamp to my foot, Pr 25:11 a w. spoken at the right time for Isa 50:4 answer the weary with a w. Isa 55:11 so my w. will prove to be. Jer 8:9 The wise have rejected the w. of Mt 12:37 by your w. you will be condemned. Mt 24:35 my w. will by no means pass away. Joh 1:1 beginning the W. was and the W. Joh 1:14 W. became flesh and resided Joh 17:17 your w. is truth. Ro 10:8 the w. of faith we are preaching. Php 2:16 tight grip on the w. of life 2Ti 1:13 Keep holding healthful w. 2Ti 2:15 handling the w. of truth aright, 2Ti 4:2 Preach the w., be at it Jas 1:22 become doers of the w., not 2Pe 1:19 prophetic w. made more sure WORD, GOD'S, Eph 6:17 sword of spirit, G. 1Th 2:13; Heb 11:3. WORD OF GOD, Mr 7:13 make w. invalid Heb 4:12 w. is alive and exerts power Re 19:13 he is called The W. Lu 8:11; Ac 6:7; 2T1 2:9; 2Pe 3:5.
WORK(\$), Ps 8:6 dominate over the w. of
Ps 71:17 I keep telling about your w. Ps 104:24 How many your w. are, O Jehovah! Ps 150:2 Praise him for w. of mightiness. Pr 22:29 beheld a man skillful in his w.? Ec 9:10 no w. nor wisdom in Sheol Isa 28:21 may w. his w.-his w. is unusual. Joh 6:27 W., not for the food that perishes, Joh 9:4 We must w. the w. of him that sent Joh 14:12 he will do w. greater than these, Joh 17:4 I have finished the w. you have Ro 4:4 to the man that w. pay is counted, Ro 8:28 God makes all w. co-operate Ro 13:10 Love does not w. evil to one's Ga 5:19 w. of the flesh are manifest, 1Th 5:13 in love because of their W. 2Th 3:10 does not w., neither let him eat. Tit 2:14 people zealous for fine w. Heb 10:24 incite to love and fine W., Jas 2:26 faith without w. is dead. Jas 5:16 supplication when it is at w. has Ps 71:17; 104:24; 1Co 3:13; 2Ti 3:17. WORKED HARD, Ps 127:1 no avail builders w. WORKED OUT, Nu 23:23 What has God w.! 1Pe 4:3 to have w. the will of the nations WORKER(S), Ne 4:22 night and w. by day. Pr 8:30 beside him as a master w. Mt 9:37 harvest is great, but w. few. Mt 20:1 to hire w. for his vineyard. Lu 10:7 the w. is worthy of his wages. Php 3:2 look out for the w. of injury, Jas 5:4 wages due the w. keep crying out. 3Jo 8 fellow w. in the truth, WORK HARD, Php 2:16 did not w. in vain. 1Ti 5:17 honor those who w. in speaking WORKING, Joh 5:17 Father has kept w. and Php 2:12 keep w. out your own salvation WORKING HARD, 1Ti 4:10 w. and exerting 1Th 5:12 regard for those w. among you WORKMAN, 2Ti 2:15 a w. with nothing to

WORK OUT. Ro 7:18 ability to w. what is fine WORLD(S). See also INHABITED EARTH, SYSTEM(S) OF THINGS. WORLD(S), Joh 3:16 God loved the w. so Joh 14:19 the w. will behold me no more, Joh 14:30 ruler of the w. is coming Joh 15:19 w., the w. would be fond of Joh 17:16 They are no part of the w. as Joh 18:36 My kingdom is no part of this w. Ro 4:13 he should be heir of a w., but 1Co 4:9 theatrical spectacle to the w., Jas 4:4 friendship with the w. is enmity 2Pe 3:6 the w. of that time was deluged 1Jo 5:19 whole w. is lying in the power of Mt 25:34; Joh 8:23; 17:5, 6; Eph 1:4; 2:2; Jas 1:27; 1Jo 2:15, 16; Re 17:8. WORLD RULERS, Eph 6:12 against the w. of WORLD'S, Mt 24:21 since the w. beginning Ro 1:20 qualities seen from w. creation 1Jo 2:2 sacrifice for sins, the w. WORM(S). Isa 14:11 w. are your covering. Isa 41:14 Do not be afraid, you w. Jacob, WORMWOOD, Jer 23:15 making them eat w., Re 8:11 the name of the star is called W. De 29:18; Pr 5:4; La 3:15; Am 5:7; 6:12. WORSHIP, Ge 22:5 over there and w. and Ex 10:26 take some to w. Jehovah our God, De 11:16 Watch for fear you w. other gods De 17:3 and he should go and w. other gods Da 3:6 whoever does not fall down and W. Lu 4:8 It is Jehovah your God you must w., Joh 4:20 Jerusalem is the place persons W. Joh 4:24 w. with spirit and truth Joh 12:20 that came to w. at the festival Ac 8:27 He had gone to Jerusalem to W .. Ac 25:19 concerning their w. of the deity Ac 26:5 strictest sect of our form of w. Col 2:18 a form of w. of the angels, Jas 1:26 this man's form of w. is futile. Jas 1:27 The form of w. that is clean Re 9:20 that they should not w. the demons Mt 4:10: Col 2:23; Heb 1:6; Re 13:15. WORSHIPED, Ac 17:4 Greeks who w. God Ac 17:17 to reason with people who w. God Heb 11:21 w. leaning upon his staff. Re 7:11 angels fell upon their faces and W. Re 11:16 twenty-four persons w. God, saying: Re 13:4 they w. the dragon because he gave Re 19:4 twenty-four persons w. God seated Re 20:4 who had w. neither the wild beast WORSHIPERS, 2Ki 10:22 w. of Baal. Joh 4:23 true w. will worship with spirit WORSHIPING, Re 11:1 altar and those w. Da 3:12; Ac 18:13; Re 16:2. WORSHIPS, Ac 19:27 Artemis earth w. Re 14:9 If anyone w, the wild beast WORTH, Ac 19:19 and found them w. WORTHILY, Eph 4:1 walk w. of the Col 1:10 walk w. of Jehovah to the end of 1Th 2:12 go on walking w. of God who is WORTHLESS, Ex 20:7 name in a w. way, Ps 60:11 salvation by earthling man is w. Ro 3:12 All men have become w.; WORTHLESSNESS, Ps 24:4 soul to sheer W., WORTHY, Lu 20:35 counted w. of gaining Ac 5:41 counted w. to be dishonored in Ac 13:46 not w. of everlasting life, Php 1:27 behave in a manner w. of 2Th 1:5 your counted w. of the kingdom 1Ti 5:18 workman is w. of his wages. Heb 11:38 world was not W. of them. Re 4:11 You are w., Jehovah, because WOUND(S), Pr 27:6 w. inflicted by a lover Isa 30:26 Jehovah heals the severe w.

Isa 53:5 because of his w. a healing Ps 38:5; Pr 20:30; 23:29; Isa 1:6. WOUNDED, De 32:39 I have severely w. Eze 26:15; 30:24; Ac 19:16. WRANGLE, Mt 12:19 He will not w., nor WRAP. Isa 8:16 W. up the attestation, Heb 1:12 you w. up the heavens like WRAPPED, 1Sa 25:29 w. up in bag of life Ho 4:19 wind has w. her up in Ho 13:12 error is w. up, his sin WRATH, Joh 3:36 the w. of God remains Jas 1:20 man's w. does not produce God's Re 11:18 wrathful, and your own w. came, Ro 9:22; 12:19; 13:4; 1Th 5:9; Re 19:15. WRATHFUL, Eph 4:26 Be w. yet not sin Re 12:17 the dragon grew w. WREATH OF ATTRACTIVENESS, Pr 1:9. WRECK, Ps 48:7 you w. the ships of WRITE, Ex 17:14 W. this as a memorial Ex 34:28 he w. upon the tablets
Pr 3:3 W. upon the tablet of your heart Jer 31:33 in their heart I shall w. it. Jer 51:60 Jeremiah to w. in one book Hab 2:2 W. down the vision, and set Joh 8:6 Jesus began to w, with his finger Joh 19:21 Do not w. "The King of the Jews" Ex 34:27; Isa 30:8; Re 1:11; 3:12; 21:5. WRITHE, Ps 29:8, 9 makes wilderness w. WRITING(S), Ex 32:16 w. was the w. of God 2Ti 3:15 known the holy w. De 10:4; Es 1:22; Da 5:7; Joh 5:47.
WRITTEN, Ex 31:18 w. on by God's finger.
Ps 149:9 To execute the judicial decision w. Isa 10:1 have w. out sheer trouble, Lu 21:22 all the things w. may be fulfilled. Ro 15:4 w. aforetime were w. for our 1Co 10:11 they were w. for a warning Re 14:1 his Father w. on their foreheads. Re 21:27 those w. in the Lamb's scroll

Ps 102:18; Mal 3:16; Mt 4:4; Re 1:3; 17:5.
WRITTEN CODE, 2Co 3:6 the w. condemns
Ro 2:27, 29; 7:6. WRONG, Le 25:14 do not w. one another. Pr 30:20 I have committed no w. Es 1:16; La 3:59; Mt 20:13; Ac 25:10. WRONGDOING, Ps 125:3 thrust hand upon w. WRONGED, 1Co 6:7 let yourselves be w.? 2Co 7:2 We have w. no one, we have WROTE, Joh 5:46 that one w. about me. Ex 24:4; Jos 24:26; Joh 19:19; 21:24.

YEAR(S), Ge 1:14 serve as signs for y.
Le 25:10 sanctify fiftleth y. proclaim liberty
Nu 14:34 forty days, a day for a y.
De 8:2 travel forty y. in the wilderness,
Ps 90:4 a thousand y. are but as yesterday
Isa 34:8 a y. of retributions over Zion
Isa 61:2 the y. of good will of Jehovah
Isa 63:4 y. of my repurchased ones Isa 65:20 mere boy, a hundred y, of age; Jer 23:12 y, of their being given attention, Jer 25:11, 12 serve king of Babylon seventy y. Eze 4:6 A day for a y., a day for a y., Hab 3:2 in the midst of the y, bring it to Zec 14:16 from y. to y. to bow down to Ga 3:17 Law four hundred and thirty y. 2Pe 3:8 a thousand y. as one day. Re 20:2, 4, 6 rule with Christ for thousand y. YEARNED, Ps 84:2 My soul has y. and YEARNING, Php 1:8 I am y. for all of you Ge 31:30; Job 14:15. YELL, Lu 23:21 began to y.: "Impale! YELLOWISH-RED, Jg 5:10 on y. she-asses,

YES, Mt 5:37 let your Y. mean Y., 2Co 1:20 become Y. by means of him. YIELD, Eze 34:27 land will give its y., Ps 85:12: Zec 8:12. YOKE, Mt 11:30 my y. is kindly and load De 28:48; Jer 28:14; Mt 11:29; Ga 5:1. YOKE BAR(\$), Isa 58:6 bands of the y., Jer 27:2 Make for yourself bands and y., Eze 30:18 when I break the y. of Egypt. YOKED, Mt 19:6 what God has y. together 2Co 6:14 y. with unbelievers YOKEFELLOW, Php 4:3 genuine y., keep YOUNG, Ps 37:25 y. man I used to be, Ps 110:3 y. men just like dewdrops. Eze 9:6 y. man and virgin kill off-EZE 9:0 y. man and virgin kill of — 1 Joe 2:28 your y. men, visions they will see. Pr 20:39; Mt 19:22; Ac 2:17; 1Jo 2:14. YOUNGER, ITI 5:1, 2, 11, 14. YOUNG MANHOOD, Ec 12:1 days of your y., YOUNSELF, EX 32:13 whom you swore by y. Joh 17:5 glorify me alongside y. with the glory YOURSELVES, 1Co 6:19 not belong to y., YOUTH, Ge 8:21 inclination bad from y. Job 33:25 flesh become fresher than in y.; Ps 103:5 your y. keeps renewing itself Pr 5:18 rejoice with the wife of your y., Isa 54:4 forget the shame of your y. 1Ti 4:12 no man look down on your v. 2Ti 2:22 flee desires incidental to y., 2Sa 19:7; Ps 71:17; Ec 11:10; Mal 2:14; Mr 10:20; Ac 26:4.

ZACCHAEUS, Lu 19:2, 5, 8.
ZADDK, 28a 15:24; 1Ch 29:22; Eze 48:11.
ZEAL, Ps 69:9 z. of your house has eaten me Isa 9:7 z. of Jehovah of armies will do Zep 3:8 by fire of my z. earth be devoured Ro 10:2 they have a z. for God; but not Isa 37:32; Joh 2:17; Php 3:6. Tendous, Ga 1:14 z. for the traditions of Tit 2:14 people z. for fine works. 1Co 14:12; 1Pe 3:13; Re 3:19. ZEALOUSLY, 1Co 12:31; 14:1; Ga 4:17. ZEBRAS, Jer 14:6 z. have snuffed up ZEBRLUN, Jg 5:18 Z. was a people that Ge 30:20; Nu 26:26; Ps 68:27; Re 7:8. ZECHARIAH 1., 1Ch 26:2, 14. ZECHARIAH 1., 1Ch 26:2, 14. ZECHARIAH 3., ISA 8:2 Z. the son of ZECHARIAH 4., 2Ch 24:20 Z. of Jehoiada Lu 11:51 to the blood of Z. ZECHARIAH 5., Lu 1:5, 12, 18, 40, 67. ZEDEKIAH, 2KI 24:17; Jer 39:2; 52:11. ZERUBBABEL, EZR 3:8; Hag 2:4; Zec 4:6, 7. ZIGZAG, Ps 60:4 To fee z. on account 210N, Ps 2:6 installed my king upon Z., ZEALOUS, Ga 1:14 z. for the traditions of Zion, Ps 2:6 installed my king upon Z., Ps 110:2 rod of your strength out of Z.: Ps 132:13 Jehovah has chosen Z.; Isa 2:3 out of Z. law will go forth, Isa 28:16 laying as a foundation in Z. Isa 31:4 Jehovah wage war over Mount Z. Isa 62:1 sake of Z. I shall not keep still, Am 6:1 Woe to those at ease in Z.
Zep 3:14 Joyfully cry, O daughter of Z.!
Mt 21:5 Z., 'Look! Your King is coming
Ro 11:26 deliverer will come out of Z. Heb 12:22 you have approached a Mount Z. 2Sa 5:7; Isa 66:8; Ro 9:33; 1Pe 2:6. ZIPPORAH, Ex 2:21 gave Z. his daughter ZODIAC, 2Ki 23:5 constellations of the Z. ZOPHAR, Job 2:11; 11:1.

#### A LISTING OF OUTSTANDING WORD CHANGES IN THE 1970 REVISED BIBLE

**Earlier Editions** Revision HATEFUL ARHORRENT Tit 3:3 ACCURATELY KNEW LEARNED TO KNOW Col 1:6 AFFECTION LOVE 1 Pe 3:8 AM ABLE TO CAN Mt 26:61 ARM (IES) (Y) HOST(S) Ro 9:29; Lu 2:13 BADNESS BASENESS: Ac 8:22; Ro 1:29; 1 Co 5:8; Eph 4:31; Col 3:8; Tit 3:3 INJURIOUSNESS: MALICIOUSNESS EVIL: BADNESS MORAL BADNESS Mt 6:34; Jas 1:21; 1 Pe 2:1, 16 STARTED BEGAN Mt 9:19 BLOWS STRIPES Ac 16:23; 2 Co 11:23 BOWED DOWN PROSTRATED HIMSELF 1 Ki 1:47 BURIAL PLACE GRAVE Job 5:26 CALLED CRIED Mr 15:34 CHARMERS SORCERERS Isa 47:15 CHIEF PRIEST HIGH PRIEST 2 Ch 26:20; Ezr 7:5; Mr 2:26 CIRCLE HORIZON Pr 8:25 AFFECTIONATE COMPASSIONATE 1 Pe 3:8 COMPREHENSION DISCERNMENT Col 1:9 CONSENT WITH APPROVE Ro 1:32 SANHEDRIN COUNCIL Lu 23:50 SHOUTING CRYING OUT Lu 4:41 DRAWS DRAGS Re 12:4 GROUND EARTH Ge 38:9 · 2 Sa 14:33 ENMIT (IES) (Y) HATRED (S) Ga 5:20; Eph 2:15, 16 EYE INTO EYE FACE TO FACE Isa 52:8 FEET FOOT 2 Sa 15:16, 17 FLESHLY PHYSICAL Ro 15:27 PUBLIC ASSEMBLY GATHERING Jas 2:2 HEARD LISTENED TO Pr 13:1 CHIEF PRIEST HIGH PRIEST Le 21:10: Mr 2:26 BEGAN INQUIRING INQUIRED Ac 10:18 INSULTING INJURY Lu 6:28 PITCHER IAR Ge 24:17 **JOSHUA JEHOSHUA** 1 Ch 7:27

Revision **Earlier Editions** KEEP ABSTAINING KEEP YOURSELVES Ac 15:29 FREE KINDNESS GOOD Ro 3:12 LATE AUTUMN AUTUMN TIME Jude 12 LAY DOWN SAT DOWN 2 Ki 4:11 SAT DOWN UPON LAY UPON 2 Sa 13:31 LONELY ISOLATED Mt 14:15 MASTER LORD Mt 10:24, 25 LOVED ONES BELOVED Ac 15:25 LOYAL LOVE LOVING-KINDNESS Ge 21:23; 24:14 LYING DOWN SITTING 1 KI 21:27 MAKE KNOWN KNOW Php 1:22 CREATOR MAKER Heb 11:10 MEN OF INFLUENCE MEN Mt 21:23 MENTAL POWERS MENTAL PERCEPTIONS 2 Co 3:14 AUTHORITATIVE MENTAL-REGULATING ADVICE Eph 6:4 MOCKED Ac 2:13 CARVED MOLTEN Isa 44:10 MOVE(D) EAGERLY SHARPEN (ED) Ex 11:7; Jos 10:21 SHOULD MUST Le 6:12, 13; 17:12 ANCIENT TIMES OLD 2 Pe 2:3: 3:5 VERBALLY ORALLY Ro 2:18 ALONG WITH; OVER Jg 9:49; Ro 11:4 OVERSTEPPED SIDESTEPPED De 26:13 SHARE IN PARTAKE OF 1 Co 9:12 PASSING OVER SERVING ACCORDING Ex 38:26 PELT STONE De 21:21 MIGHTY POWERFUL Ac 7:22 SONG PRAISE In heading, p. 1114 ACQUIRED PRODUCED Ge 4:1 PUMMEL (ING) BROWBEAT; BROWBEATING 1 Co 9:27; Lu 18:5 RESTORE (D); READJUST (ED) -TRAINING (MENT) 2 Co 13:9, 11; Ga 6:1; Eph 4:12 REPROVE(D): REBUKE(D) Mr 1:25; 8:33; Lu 9:55; 17:3; 19:39 REBUK(ES)(ING) REPROOF REPROOFS; RAISING STRONG OBJEC-Ps 149:7; Mt 16:22; TIONS TO: OBJECT-

ING STRONGLY TO

Mr 8:32

Revision REPROACHED Mr 16:14	Earlier Editions REPROVED	Revision SUPPORTS	Earlier Editions
REVIVE 2 Ki 8:10 ROUND LOAF 1 Ch 16:3 ROWED	RECOVER RING-SHAPED CAKE GONE	1 Ki 7:32, 38 THIS Mt 12:32 THORNS Jos 23:13 TIMES	THE PRESENT PRICKS
Joh 6:19 RUSTED AWAY Jas 5:3 SEAL UP	CORRODED KEEP SECRET	Ac 17:26 TORRENTS Le 11:10 TRANSFERRED	SEASONS STREAMS TRANSPLANTED
Re 10:4 SHEEP De 14:5 SOMETHING Le 11:38	BULL ANY	Col 1:13 TREE Ge 3:6 VEDAN Eze 27:19	TREE'S FRUIT
SORT Lu 4:36; Eph 5:3 SPIRIT Lu 8:55; Joh 19:30: Ja:	KIND BREATH	VENERATION Ac 17:23 WAVING Isa 19:16	DEVOTION DOING
STATURE Eph 4:13 STAY Ex 9:28	GROWTH	WHEN Le 14:34: 20:13 WILDERNESS Ne 9:19	IN CASE; WHERE DESERT
STRIKE THEM IN THE REAR JOS 10:19 STRIVEN Php 4:3	BLOCK THEM OFF	WINE OF THE ANGER Re 14:8; 18:3 WRESTLING Eph 6:12	PASSION-AROUSING WINE FIGHT
STRIVING Php 1:27 SULLEN 1 Ki 20:43; 21:4	FIGHTING SAD	YOU Le 20:15 YOUNG ONE(S) Ca 2:9, 17; 4:5; 7:3;	THEY ROE(S)

# OTHER REVISIONS IN THE 1970 REVISED BIBLE

Revision of wording and sentence structure:

Ge 27:42; 49:7; Ex 25:32; 37:18; Nu 10:21; 20:26; De 14:4; 29:22; 30:17; 1 Sa 26:15; 1 KL 6:18; 7:5; 22:17; 2 KI 6:27; 2 Ch 18:16; Ps 50:8; Isa 51:22; Eze 22:28; Ho 4:14; Zee 7:13, 14; Mt 23:30; 25:34; Mf 6:31; Lu 15:24, 32; 24:13; Joh 11:39; 17:12; Ac 18:16; 27:15; Ro 1:5; 1 Co 1:13; 2 Co 2:3, 4; Tit 2:13; Re 18:10; 19:15.

Words transposed:

Le 3:9; De 33:8; Ro 5:16; 2 Co 6:14; Heb 7:5.

Verse numbers relocated:

Lu 4:32; Ac 10:47; Ro 4:21; Col 1:22; 2 Ti 1:4.

Words added:

Ex 23:1, 17; De 9:7; Jg 9:43; 2 Kl 19:29; 1 Ch 13:14; Mt 4:17; Ac 2:29, 37; 7:1, 2; 13:15, 26; 15:13; 22:1; 23:1, 6; 28:17.

Words deleted:

Nu 17:4; Isa 30:28; 36:6; Ho 12:1; Mt 14:24; Lu 3:24-38; Ro 12:12; 1 Co 11:4, 5; Php 1:13; Re 21:15, 25.

Changed from poetry to prose:

Ex 15:19.

#### SCRIPTURE VERSES SPECIFICALLY COMMENTED ON

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#### SUBJECTS

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#### Genesis 1:20 — "souls"

(υΕ), neph'esh, Hebrew; ψυχή, psy·khē', Greek; a'ni·ma, Latin)

In the Hebrew Scriptures, we have succeeded in consistently rendering the Hebrew word neph'esh as "soul." In each case it proves understandable in the light of its context. The use of this one Hebrew word in many different contexts helps us to ascertain the main or basic idea inherent in the word as the Bible writers used it, namely, that (1) it is a person, an individual, or a lower animal, or, (2) it is the life that a person or animal enjoys as such. This is absolutely different from the pagan ideas of what the ancient Egyptians, Babylonians, Greeks and Romans called a "soul." By studying over the context of the Hebrew word neph'esh in its occurrences the investigator can learn distinguishing features about the soul in its true meaning.

The animals lower than n	nan are souls or have soul
Genesis	9:10 with every living soul that
1:20 "Let the waters swarm forth a swarm of living souls	is with you, 9:12 between me and you and
THE SOUL CLIEB MATERIAL	every living soul that is 9:15 between me and you and
1:24 "Let the earth put forth living souls	9:16 between God and every liv-
1:30 everything moving upon the earth in which there is life	
as a soul 2:19 the man would call it, each	11:10 every living soul that is in

living soul, the waters, 1447

tionally

		5				
11:46	every living soul that moves		of humankind and of the	Numbe	J1 U	1
11:46	about in the waters every soul that swarms upon the earth.	212	herd and of the asses and of the flock.	5:6	that soul has also become guilty.	5
24:18	the fatal striker of the soul	Job 41:91	Its soul itself sets coals	15:27	if any soul should sin by mistake.	P
	of a domestic animal should make compensation for it, soul for soul.		ablaze,	15:28	the soul who made a mis- take by a sin	1
		Ezekie	il .	15:30	the soul that does some-	F
Numb		47:9	every living soul that		thing deliberately,	1
31:28	one soul out of five hundred,		swarms		the souls that happened to be there	1
	Soul, a living per	rson or	individual	19:22	the soul who touches it will be unclean	1
Genes	***	5:1	"'Now in case a soul sins	31:35	As for human souls from the women who had not	1
2:7	man came to be a living soul.	5:2	when a soul touches some unclean thing,	21.25		1
12:5	the souls whom they had	5:4	in case a soul swears	31:35	two thousand.	
14:21	acquired in Haran, "Give me the souls, but take	5:15	"In case a soul behaves un- faithfully	31:40	the human souls were six- teen thousand.	
36:6	the goods all the souls of his house	5:17	if a soul sins in that he	31:40	the tax on them for Jeho- vah was thirty-two souls.	2
46:15	and his herd All the souls of his sons and	6:2	"In case a soul sins in that he does	31:46		1.5
46:18	of his daughters she bore these to Jacob:	7:18	the soul that eats some of	35:30	one witness may not testify	2
	sixteen souls.	7:20	it will answer the soul who eats the flesh		against a soul	2
46:22	All the souls were fourteen. all the souls were seven.		of the communion	Deute	ronomy	
46:26	All the souls who came to Jacob into Egypt	7:21	in case a soul touches any- thing unclean,	10:22		1
46:26		7:25	the soul that eats must be	24:6	it is a soul that he is seizing	1
46:27	born to him in Egypt were	7:27	Any soul who eats any blood.	04.77	as a pledge. kidnaping a soul of his	1
46:27	two souls. All the souls of the house of Jacob	17:10	the soul that is eating the blood,	24:7	brothers of the sons	
	on a second with wind and aim	17:12	"No soul of you should eat	1 Sam	uel	1
Exodu	IS .	17.15	blood	22:22	I personally have wronged	1
1:5	all the souls who issued out of Jacob's	17:15	already dead	10111111	every soul	1
1:5	came to be seventy souls,	18:29	the souls doing them must be cut off from	2 Sam	uel	1
12:4	his house according to the number of souls;	20:6	the soul who turns himself to the spirit mediums	14:14	God will not take away a soul,	
12:16	Only what every soul needs to eat,	20:6	I shall certainly set my face	2 Kin	gs and purpose of the first	
16:16	according to the number of	IN CHOI	against that soul	12:4	money for the souls accord-	
	the souls that	22:6	The soul who touches any such must be unclean	14.4	ing to valuation,	1
Leviti		22:11	in case a priest should pur-		The state of the s	
2:1	in case some soul would present as an offering	23:29	chase a soul, every soul that will not be		The creature soul	S
4:2	'In case a soul sins by	STU THE	afflicted	Gene		1
4.07	mistake	23:30		12:13	my soul will be certain to	1
4:27	of the land sins uninten-	27:2	sort of work a special vow offering of	17:14	that soul must be cut of	1

souls to Jehovah

11 Chronicles

ecome 5:21 human souls a hundred thousand.

Psalms

19:7 law of Jehovah is perfect, bringing back the soul.

Proverbs

11:25 The generous soul will itself be made fat.

11:30 he that is winning souls is wise.

16:24 Pleasant savings are . . . , sweet to the soul

that the soul should be without knowledge is not good.

19:15 a slack soul goes hungry; also 10:3.

As cold water upon a tired 25:25 soul, so is A soul that is satisfied will

tread down comb honey, to a hungry soul every

bitter thing is sweet. due to the counsel of the

soul

your Isaiah

She'ol [personified] has made its soul spacious

Jeremiah

every soul that Nebuzar-43:6 adan . . . had let stay

52:29 eight hundred and thirtytwo souls; also v. 30. Lamentations

3:25 the soul that keeps seeking for him.

Ezekiel

27:13 For the souls of mankind ... your articles ... were given.

# soul is mortal, destructible

from his people.

19:19 exercised with me to preserve my soul alive,

fatally."

19:20 and my soul will live on." cut off 37:21 "Let us not strike his soul

Exodu	s amonomist	Joshua	66:9 He is setting our soul in life   18:20 they have excavated a pit
	that soul must be cut off		
	from Israel.	from death."	to the soul 38:17 your soun win
12:19	that soul must be cut off from the assembly	2:14 "Our souls are to die instead of you people!	78:50 He did not hold back their soul from death itself; 40:14 Baalis sent Ishmael
31:14	that soul must be cut off from the midst		94:17 my soul would have resided also v. 15.
		tion,	106:15 to send a wasting disease Ezekield and the land
Leviti	cus	10:30 striking it and every soul	into their soul. 13:19 to put to death the souls
7:20	that soul must be cut off from his people	that was in it 10:32 striking it and every soul	124:4 the torrent would have passed over our soul. that ought not to die and in order to preserve alive
7:21	that soul must be cut off	that was in it	the souls that ought not
	from his people."	10:35 devoted every soul that was	proverbs to live
7:27	that soul must be cut off	in it to destruction	28:17 A man burdened with the bloodguilt for a soul 17:17 in order to cut off many
19:8	from his people." that soul must be cut off	10:37 every soul that was in it	proofigure for a sour
19.0	from his people.	with the edge of the sword.	isaiah 18:4 The soul that is sinning—
22:3	that soul must be cut off	10:37 devoted it and every soul that was in it to destruc-	55:3 Listen, and your soul will it itself will die; also
44.0	from before me.	tion.	
23:30	I must destroy that soul	10:39 devoting every soul that was	22:25 A Soul they actually de
	from among	in it to destruction.	Jeremiah vour.
24:17	strikes any soul of mankind	11:11 striking every soul that was	stroving souls
	fatally,	in it	the swand has reached clear 33.6 a sword comes and takes
	(See also Leviticus 7:25;	20:3 who fatally strikes a soul	to the soul."
	17:10; 18:29; 20:6; 23:29,	unintentionally	
	quoted above.)	20:9 who fatally strikes a soul	box very the rayless are the same and the sa
Numb	ers	unintentionally,	Dead South of Corps
9:13	that soul must then be cut	Judges	Leviticus 9:6 become unclean by a human
	off from his people,		to as suits in your flesh for a soul
15:30	that soul must be cut off	5:18 that scorned their souls to the point of death:	deceased soul
	from among his people.	16:16 soul got to be impatient to	21:1 'For a deceased soul no one human soul.
15:31	that soul should be cut off	the point of dying.	may defile himself 9:10 happen to be unclean by
	without fail.	16:30 "Let my soul die with the	21:11 he should not come to any a soul
19:13	that soul must be cut off	Philistines."	dead soul. 19:11 Anyone touching the corpse
10.00	from Israel.	A let	22:4 anyone unclean by a de- of any human soul
19:20	that soul must be cut off		ceased soul 19:13 Everyone touching a corpse,
22.10	from the midst Let my soul die the death	19:4 ask that his soul might die;	the soul of whatever man
40.10	of the upright	also Jonah 4:8.	
31:19	Everyone who has killed a	20:31 Perhaps he will preserve your soul alive; also v. 32.	george form
01110	soul	your sour arive, also v. 32.	6.6 he may not come toward raggar
35:11	who fatally strikes a soul	Job	any dead soul. 2.13 II someone
	unintentionally.	7:15 my soul chooses suffocation	dell be beg sinned because of a deceased soul today
35:15	that fatally strikes a soul	11:20 their hope will be an expir-	the dead soul.
	unintentionally.	ing of the soul	
35:30			God has soul
	soul should be slain	pieces in his anger	1 Samuel Proverbs Wallet Authority of the
Daute	ronomy	33:22 his soul draws near to the	
19:6		pit; also v. 30.	2:35 In harmony with what is 6:16 Jehovah seven are things detestable to his
19.0		36:14 Their soul will die in youth itself	In my som ne war as,
10:11	soul fatally, struck his soul fatally and	lusen	Psalms
10.11	he has died	Psalms	11.5 anyone loving violence His Isaian
22:26	indeed murders him even	7:2 that no one may tear my	soul certainly hates: 1:14 Your lestal seasons my sou
	a soul.	soul to pieces	24.4 who has not carried My has hated
		22:29 no one will ever preserve	soul to sheer worthless- ness, mess, soul to sheer worthless- ness, mess, soul has approved!

#### Jeremiah

- 5:9 itself? also v. 29; 9:9.
- 6:8 Be corrected . . . that my soul may not turn away disgusted from you
- 12:7 I have given the beloved one of my soul into the palm of her enemies.
- 14:19 has your soul abhorred even Zion?
- 15:1 my soul would not be Amos toward this people.
- 32:41 I will plant them in this

land . . . with all my soul. should not my soul avenge 51:14 Jehovah of armies has sworn by his own soul

#### Lamentations

3:20 your soul will remember and bow low over me.

#### Ezekiel

23:18 my soul turned away disgusted; (twice).

# 6:8

"The Lord Jehovah has sworn by his own soul.'

#### Soul delivered from Sheol (Ha'des, "hell")

#### Psalms

- 16:10 you will not leave my soul in She'ol.
- 30:3 you have brought up my soul from She'ol
- 49:15 God himself will redeem of She'ol,

86:13 you have delivered my soul out of She'ol.

89:48 Can he provide escape for his soul from the hand of She'ol?

#### Proverbs

my soul from the hand 23:14 deliver his very soul from She'ol itself

### Genesis 5:22, 24 — "the [true] God"

This is the English translation of the Hebrew expression האלהים, ha-El·o·him', namely, the Hebrew title El·o·him': which is the plural number of the word El·o'ah and which means "God" when applied to the Creator Jehovah, preceded by the Hebrew definite article ha.

 $El \cdot o \cdot him'$  as applied to the Creator Jehovah does not mean that there are a number of gods in this one divinity but that this word El.ohim' is merely in the plural number of excellence or of majesty, we reas edited and enlarged by the late E. Kautzsch and revised in its second English edition by A. E. Cowley

"The Various Uses of the Pluralform," it says, on pages 398, 399, in paragraph q:

"The pluralis excellentiae or maiestatis . . . is properly a variety of the abstract plural, since it sums up the several characteristics belonging to the idea, besides possessing the secondary sense of an That the Hebrew plural word intensification of the original idea. It is thus closely related to the plurals of amplification . . . which are mostly found in poetry. So especially אלהים Godhead, God (to be distinguished from the numerical plural gods, Exodus 12:12.&c.). fer to Gesenius' Hebrew Grammar | The supposition that אלהים is to be regarded as merely a remnant of earlier polytheistic views (that is. as originally only a numerical pluand reprinted photographically in | ral) is at least highly improbable, Great Britain at the University and, moreover, would not explain Press, Oxford, in 1949, from cor- the analogous plurals (see below). rected sheets of the second edition. That the language has entirely re-In section 124 under the heading jected the idea of numerical plurality in אלהום (whenever it denotes | Numbers 22:10; 23:27. one God), is proved especially by its being almost invariably joined with a singular attribute . . . , for example, אלהים צדיק Psalm 7:10, &c. Hence אלהים may have been used originally not only as a numerical but also as an abstract plural (corresponding to the Latin numen, and our Godhead), and, like other abstracts of the same kind, have been transferred to a concrete single god (even of the heathen)."

In support of our rendering into English as "the [true] God," we refer to the above Gesenius' Hebrew Grammar, under section 126, entitled "Determination by Means of the Article," and paragraph d on pages 404, 405, which says: "The article is, generally speaking, employed to determine a substantive wherever it is required by Greek and English; thus: . . (d) When terms applying to whole classes are restricted (simply by usage) to particular individuals . . . or things, for example, in adversary, השמו the adversary. Satan; הבעל lord, הבעל Baal as proper name of the god; הארם the (first) man, Adam; האל or האל ho theos, the one true God (compare also ho Khristos in the New Testament); . . ." And section 141, entitled "The Noun-clause," says, in paragraph f, on page 453: "To

God; . . ." For the reader's quick reference we list below the verses where the Hebrew expression ha-El·o·him', as applying to the Creator Jehovah. occurs:

what period of time the statement

applies must be inferred from the

context; for example, 1 Kings 18:21

יהוה האלהים the Lord is the true

Genesis 5:22, 24; 6:2, 4, 9, 11; 17:18; 20:6, 17; 22:1, 3, 9; 27:28; 31:11; 35:7; 41:25, 28, 32, 32; 42:18; 44:16; 45:8; 48:15, 15.

Exodus 1:17, 21; 2:23; 3:1, 6, 11, 12, 13; 4:20, 27; 14:19; 17:9; 18:5, 12, 16, 19, 19: 19:3, 17, 19; 20:20, 21; Daniel 1:2, 9, 17; 9:3, 11. 21:6, 13; 22:8, 9; 24:11, 13.

Deuteronomy 4:35, 39; 7:9; 33:1. Joshua 14:6; 22: 34; 24:1. Judges 6:20,36,39; 7:14; 13:6,6,8,9, 1 Samuel 4:4, 8, 8, 13, 17, 18, 19, 21,

22; 5:1, 2, 10, 10, 11; 6:20; 9:7, 8, 10; 10:3, 5, 7; 14:18, 18, 36. 2 Samuel 2:27; 6:2,3,4,6,7,7,12, 12; 7:2, 28; 12:16; 14:17, 20; 15:24, 24, 25, 29; 16:23; 19:27.

9; 16:28; 18:31; 20:2, 27; 21:2.

1 Kings 8:60; 12:22, 22; 13:4, 5, 6, 6, 7, 8, 11, 12, 14, 14, 21, 26, 29, 31; 17:18; 18:21, 24, 24, 37, 39, 39;

19:8; 20:28. 2 Kings 1:9, 11, 12, 13; 4:7, 16, 21, 22, 25, 25, 27, 27, 40, 42; 5:8, 14, 15, 20; 6:6, 9, 10, 15; 7:2, 17, 18, 19; 8:2, 4, 7, 8, 11; 13:19; 19:15; 23:16,

17. 1 Chronicles 5:22; 6:48, 49; 9:11, 13, 26, 27; 13:5, 6, 7, 8, 12, 12, 14; 14:11, 14, 15, 16; 15:1, 2, 15, 24, 26; 16:1, 1, 6, 42; 17: 2, 21, 26; 21:7, 8, 15, 17; 22:1, 2, 19, 19; 23:14, 28; 24:5; 25:5, 5, 6; 26:20, 32; 28:3, 12, 21; 29:7.

2 Chronicles 1:3, 4; 3:3; 4:11, 19; 5:1, 14; 7:5; 8:14; 9:23; 10:15; 11:2; 13:12, 15: 15:18; 18:5: 19:3; 22:12; 23:3,9; 24:7,9,13,16,20, 27; 25:7, 8, 9, 9, 20, 24; 26:5, 5, 7; 28:24, 24; 29:36; 30:16, 19; 31:13, 14, 21; 32:16, 31; 33:7, 13; 35:8; 36:16, 18, 19.

Ezra 1:3, 4, 5; 2:68; 3:2, 8, 9; 6:22; 8:36; 10:1, 6, 9.

Nehemiah 4:15; 5:13; 6:10; 7:2; 8:6, 8, 16; 9:7; 10:28, 29, 29; 11:11, 16, 22; 12:24, 36, 40, 43; 13:1, 7, 9, 11.

Job 1:6; 2:1, 10.

Psalms 87:3; 90: superscription.

Ecclesiastes 2:24, 26; 3:11, 14, 14, 15, 17, 18; 5:1, 2, 2, 6, 7, 18, 19; 6:2, 2; 7:13, 14, 26, 29; 8:12, 15, 17; 9:1, 7; 11:5, 9; 12:7, 13, 14.

Isaiah 37:16; 45:18.

Jeremiah 35:4. Ezekiel 31:9.

Jonah 1:6; 3:9, 10, 10; 4:7.

האל ha-El, which has the Hebrew definite article ha before the title El. the plural number of which is El·im', has also been rendered "the [true] God." For the reader's quick reference we list below the verses where the Hebrew expression ha-El occurs, as applying to the Creator Jehovah:

Genesis 31:13; 35:1, 3; 46:3. Deuteronomy 7:9; 10:17; 33:26. 2 Samuel 22:31, 33, 48. Nehemiah 1:5; 9:32. Jeremiah 32:18. Job 13:8; 21:14; 22:17; 31:28; 33:6; Daniel 9:4. 34:10, 37: 40:9.

Psalms 18:30, 32, 47; 57:2; 68:19, 20; 77:14; 85:8. Isaiah 5:16: 42:5.

# Genesis 15:2 - A do nay' - "Lord"

This Hebrew word  $A \cdot do \cdot nay'$  is in the verse cited above, where it the name Yeho-wah' ("Jehovah") in the primitive Hebrew text. (See below on this same page under Psalm 69:6, the combination "Genesis 18:3 — 'Jehovah.'") We A.do.nay Yeho.wih' tseba.oth' have therefore restored the name "Jehovah" to those 134 passages, and thus reduced the number of occurrences of A.do.nay to 298 times.

occurs 432 times in the Masoretic precedes the divine name to protext (M). It is applied exclusively duce the combination A.do.nay to Jehovah God. However, there Yeho wih', which is translated were 134 passages in M where the "Lord Jehovah." (From Psalm 71:5, Jewish Sopherim claim that they 16 forward "Sovereign Lord Jehosubstituted this word A.do.nay' for vah.") This combination occurs 280 times by itself.

Besides this, beginning with ("Sovereign Lord, Jehovah of armies") occurs 16 times, as follows: Psalm 69:6; Isaiah 3:15; 10:23, 24; 22:5, 12, 14, 15; 28:22; Jeremiah 2:19; 46:10, 10; 49:5; 50:25, 31; The first occurrence of A.do.nay' Amos 9:5 ("of the armies").

Beginning with Psalm 68:20, A.do.nay' follows the divine name, to form the combination Yeho wih' A do nay' ("Jehovah the Sovereign Lord"), in five passages, as follows:

Psalms 68:20; 109:21; 140:7; 141:8; Habakkuk 3:19.

Following the later practice of the Jewish rabbis in reading A.do.nay' instead of the divine name Yoho wah', the later copyists of the Greek LXX substituted the anarthrous Greek title Ky'ri·os ("Lord; Master") for the Hebrew tetragrammaton יהוה, which had been transliterated into the Greek text. all other server are stored 786 -

# Genesis 18:3 — "Jehovah"

ארני), A·do·nay', Hebrew Masoretic Text; Kúque Ky'ri·e, Greek LXX; Do'mi-ne, Latin Vg; Mar'ya, Syriac Peshitta; ? , YeYa, Aramaic Targum of Onkelos; "My lords," Samaritan Pentateuch, with the following second-person pronouns in the plural number)

The above is one of the 134 | A.do.nay' (meaning "Lord") in-

places where the Jewish Sopherim stead of Yeho-wah' ("Jehovah"), or scribes claim that they altered In all these places we have taken the primitive Hebrew text to read the reading of the primitive He-

brew text instead of that of the | On the above Scripture citations traditional Hebrew Masoretic text we refer the reader to Dr. Solomon and thus have rendered the divine | Mandelkern's (1925) Veteris Testaname Yeho-wah' into the English as "Jehovah." Below we list all the other places shown in the Massorah (paragraphs 107-115, Ginsburg's edition), where we have followed the reading of the primitive Hebrew

Genesis 18:3, 27, 30, 31, 32; 19: 18; 20:4.

Exodus 4:10, 13; 5:22; 15:17; 34:9,

Numbers 14:17. Joshua 7:8.

Judges 6:15; 13:8. 1 Kings 3:10, 15; 22:6.

2 Kings 7:6: 19:23.

Ezra 10:3.

Nehemiah 1:11; 4:14.

Job 28:28.

Psalms 2:4; 16:2; 22:30; 30:8; 35:17, 22, 23; 37:13; 38:9, 15, 22; 39:7; 40:17; 44:23; 51:15; 54:4; 55:9; 57:9; 59:11; 62:12; 66:18; 68:11, 17, 19, 22, 26, 32; 73:20; 77:2, 7; 78:65; 79:12; 86:3, 4, 5, 8, 9, 12, 15; 89:49, 50; 90:1, 17; 110:5; 130: 2, 3, 6,

20; 8:7; 9:8, 17; 10:12; 11:11; 21:6, 8, 16; 28:2; 29:13; 30:20; 37:24; 38:14, 16; 49:14.

Lamentations 1:14, 15, 15: 2:1, 2, 5, 7, 18, 19, 20; 3:31, 36, 37, 58.

Ezekiel 18:25, 29; 21:9; 33:17.

Daniel 1:2; 9:3, 4, 7, 9, 15, 16, 17, 19, 19, 19.

Amos 5:16; 7:7,8; 9:1, Micah 1:2. Zechariah 9:4.

Malachi 1:12, 14.

# Isaiah 1:24 — "the [true] Lord"

Hebrew expression 11787 ha-A·don', prefixing of the definite article this being the title  $A \cdot d\bar{o}n'$  ("Lord; before the title  $a \cdot d\bar{o}n'$  limits the Master") preceded by the Hebrew application of the title to Jehovah definite article ha. Although there God. (See Gesenius' Hebrew Gram-

menti Concordantiae Hebraicai atque Chaldaicae ("Hebrew and Chaldean Concordance of the Old Testament") page 16, columns 1-3, and page 1432, column 3, under יחות אדני.

In addition to the above, we call attention to the following places where the Jewish Sopherim claim they altered the primitive Hebrew text to read El.o.him' ("God") instead of Yeho wah' ("Jehovah"): Psalms 14:1, 2, 5; 53:1, 2, 4, 5.

A change similar to the latter was claimed to have been made by the Jewish Sopherim in 2 Samuel 5:19-25; 6:9-17; 1 Chronicles 13:12; 14:10, 11, 14, 16; 16:1. However, in these places we have followed the reading of the Hebrew text as published by Rudolf Kittel and his survivors, A. Alt. O. Eissfeldt and P. Kahle. (See The Hebrew Text on page 19 of the Foreword of Volume I of the New World Translation of the Hebrew Scriptures.)

For another rendering of the Isaiah 3:17, 18; 4:4; 6:1, 8, 11; 7:14, Hebrew text to read "Jehovah" we refer the reader to Zechariah 6:8. where the final yod ("i") in the Hebrew word is understood to be an abbreviation of the divine name instead of meaning "my." This may also be the case in Ezekiel 43:3; Habakkuk 3:19; Zephaniah 2:12: Zechariah 11:10 (once for "my" and once for "I"): 14:5. But the reverse appears to be the case in Judges 19:18, where evidently "my" was intended rather than the divine name.

This is the translation of the are many lords or masters, this

pages 404, 405.) In the Hebrew Scriptures this expression ha-A·don' occurs nine times, as listed below:

#### Exodus

23:17 On three occasions in the year every male of yours will appear before the face of the true Lord Jehovah.

34:23 Three times in the year every male of yours is to appear before the true Lord. 4:13b Jehovah, the God of Israel.

#### Isaiah

1:24 Therefore the utterance of the true Lord, Jehovah of armies, the Powerful One of Israel, is:

3:1 For, look! the true Lord. Jehovah of armies, is removing from Jerusalem and from Judah support and stay,

Therefore the true Lord, 10:16 Jehovah of armies, will keep sending upon his fat ones a wasting disease.

mar. section 126. paragraph d, on | 10:33 Look! The true Lord, Jehovah of armies, is lopping off boughs with a terrible crash:

19:4 "And I will deliver up Egypt into the hand of a hard master, and strong will be the king that will rule over them," is the utterance of the true Lord. Jehovah of armies.

#### Micah

and by a ban you will actually devote to Jehovah their unjust profit, and their resources to the true Lord of the whole earth."

#### Malachi 3:1

Look! I am sending my messenger, and he must clear up a way before me. And suddenly there will come to His temple the true Lord, whom you people are seeking, and the messenger of the covenant in whom you are delighting.

The plural number of  $a \cdot d\delta n'$  is  $a \cdot do \cdot nim'$ ; and the Hebrew expression ha-a·do·nim' does occur, but in a plural sense, in the following two verses:

#### Deuteronomy

the God of gods and the Lord of lords.

#### Psalms

10:17 For Jehovah your God is 136:3 Give thanks to the Lord of the lords:

#### Matthew 1:20 - "Jehovah's"

Below we give a concordance of all places in this translation where the name "Jehovah" occurs in the Christian Greek Scriptures.

#### Matthew (18 times)

J's angel appeared to him 1:22 which was spoken by J

angel of J had directed him, 5:33 you must pay your vows to J.

2:13 2:15 which was spoken by J

2:19

4:4 forth through J's mouth." 4:7 put J your God to the test."

4:10 J your God you must worship.

J's angel appeared in a dream 21:9 he that comes in J's name!

21:42 From J this has come to be J's angel appeared in a dream | 22:37 You must love J your God

'Prepare the way of J. you 22:44 J said to my Lord: "Sit at

23:39 he that comes in J's name! | 12:38 J, who has put faith 27:10 what J had commanded me." 12:38 the arm of J, to whom has 28:2 J's angel had descended

Mark (9 times)

'Prepare the way of J, you 2:20 5:19 things J has done for you 2:21 11:9 he that comes in J's name! 2:25 12:11 From J this has come to be, 2:34

12:29 Hear, O Israel, J our God is 2:39 12:29 our God is one J.

12:30 you must love J your God 3:19 12:36 J said to my Lord: "Sit at 3:22 13:20 unless J had cut short

#### Luke (36 times)

1:6 legal requirements of J. the sanctuary of J: 1:9

1:11 To him J's angel appeared he will be great before J. 1:15 will he turn back to J 1:16

for J a prepared people." 1:17 J has dealt with me in

1:28 favored one, J is with you." J God will give him the 1:32 Look! J's slave girl! May

spoken to her from J." 1:45 My soul magnifies J, 1:46

J had magnified his mercy 1:58 the hand of J was indeed 1:68 Blessed be J the God of

go in advance before J 1:76 J's angel stood by them 2:9 J's glory gleamed around 2:9

which J has made known to 2:15 2:22 to present him to J, as it is written in J's law:

2:23 must be called holy to J, 2:23 is said in the law of J: 2:24

seen the Christ of J. 2:26 according to the law of J, 2:39 3:4

J your God you must worship, 4:8 4:12

J's spirit is upon me, 4:18 to preach J's acceptable 4:19

J's power was there for him 10:27 You must love J your God 13:35 he that comes in J's name.'

19:38 as the King in J's name! 20:37 he calls J 'the God of

20:42 J said to my Lord, Sit at

# John (5 times)

1:23 Make the way of J straight, 6:45 will all be taught by J.'

Acts (52 times)

1:24 You, O J, who know the day of J arrives. calls on the name of J

I had J constantly before J said to my Lord: "Sit at as many as J our God may

2:47 J continued to join to come from the person of J J God will raise up for

4:26 against J and against his J. give attention to their 5:9 a test of the spirit of J?

J's angel opened the doors 5:19 J's voice came,

J said to him, 'Take the 7:33 you build for me? J says. 7:49 7:60 "J. do not charge this sin supplicate J that, if 8:22

8:24 supplication for me to J had spoken the word of J 8:25 J's angel spoke to Philip,

J's spirit quickly led 8:39 9:31 it walked in the fear of J

10:33 commanded by J to say." 11:21 hand of J was with them, 12:7 look! J's angel stood by,

12:11 know that J sent his angel 12:17 how J brought him out of 12:23 angel of J struck him,

12:24 word of J went on growing 13:2 publicly ministering to J

13:10 the right ways of J? 13:11 J's hand is upon you, 13:12 at the teaching of J.

13:44 to hear the word of J. 13:47 J has laid commandment

13:48 to glorify the word of J, 'Prepare the way of J, you 13:49 word of J went on being 14:3 by the authority of J,

You must not put J your God 14:23 they committed them to J 15:17 men may earnestly seek J.

15:17 called by my name, says J, 15:35 news of the word of J.

15:36 published the word of J

15:40 undeserved kindness of J. 16:14 J opened her heart wide to

16:15 me to be faithful to J. 16:32 they spoke the word of J

18:21 again, if J is willing."

18:25 instructed in the way of J 19:20 word of J kept growing

12:13 he that comes in J's name, 21:14 the will of J take place."

#### Romans (19 times)

Abraham exercised faith in J. is the man whose sin J will 4:8 J will make an accounting 9:29 Unless J of armies had left

10:13 calls on the name of J 10:16 "J, who put faith in

11:3 "J, they have killed your 11:34 has come to know J's mind, 12:11 Slave for J.

12:19 I will repay, says J."

14:4 J can make him stand. 14:6 the day observes it to J. 14:6 he who eats, eats to J.

14:6 not eat does not eat to J. 14:8 if we live, we live to J,

14:8 if we die, we die to J. 14:8 if we die, we belong to J.

14:11 'As I live,' says J, 'to me 15:11 "Praise J, all you nations.

#### 1 Corinthians (15 times)

let him boast in J." 2:16

to know the mind of J 3:20 J knows that the reasonings

he that examines me is J. 4:19 shortly, if J wills,

as J has given each one a 7:17 10:9 let us put J to the test,

10:21 be drinking the cup of J 10:21 of "the table of J" and the

10:22 "are we inciting J to 10:26 to J belong the earth and 8:2

11:32 we are disciplined by J, 14:21 they give heed to me, says J. 16:7 with you, if J permits. 16:10 performing the work of J.

#### 2 Corinthians (10 times)

there is a turning to J. 3:17 Now J is the Spirit; and 3:17 where the spirit of J is.

3:18 mirrors the glory of J, 3:18 as done by J the Spirit. separate yourselves, says J.

6:18 daughters to me, says J 8:21 in the sight of J, but 10:17 let him boast in J."

10:18 man whom J recommends.

#### Galatians (1 time)

Abraham "put faith in J.

#### Ephesians (6 times)

2:21 into a holy temple for J. what the will of J is. 5:17

5:19 music in your hearts to J.

authoritative advice of J. 6:4

inclinations, as to J. receive this back from J.

#### Colossians (6 times)

1:10 to walk worthily of J as J freely forgave you,

singing in your hearts to J. 3:22 of heart, with fear of J.

3:23 it whole-souled as to J. 3:24 from J vou will receive

#### 1 Thessalonians (4 times)

word of J sounded forth 4:6 J is one who exacts

we tell you by J's word. J's day is coming exactly

#### 2 Thessalonians (3 times)

2:2 the day of J is here. 2:13 you, brothers loved by J.

3:1 word of J may keep moving

#### 2 Timothy (4 times)

1:18 him to find mercy from J 2:19 J knows those who belong 2:19 naming the name of J 4:14 J will repay him according

#### Hebrews (12 times)

2:13 children, whom J gave me." J has sworn, and he will true tent, which J put up,

8:8 are days coming,' says J, 8:9 caring for them,' says J.

8:10 after those days, says J. 8:11 brother, saying: "Know J!" 10:16 after those days,' says J.

10:30 J will judge his people."

12:5 the discipline from J. 12:6 J loves he disciplines:

13:6 J is my helper: I will

#### James (13 times)

receive anything from J; 1:12 crown of life, which J

"Abraham put faith in J, be called "J's friend." 2:23 2:23

3:9 With it we bless J, even in the eyes of J, and he ought to say: "If J wills, 4:10

4:15 5:4 the ears of J of armies. spoke in the name of J. 5:10

5:11 seen the outcome J gave, that J is very tender in 5:11

5:14 with oil in the name of J. 5:15 and J will raise him up. 1 Peter (3 times) 4:8

1:25 the saying of J endures

the face of J is against those 3:12

2 Peter (6 times)

J knows how to deliver 2:9 so out of respect for J. 2:11

one day is with J as a 3:8

J is not slow respecting 3:9 3:10 J's day will come as a

presence of the day of J, 3:12

#### Jude (3 times)

J. although he saved a said: "May J rebuke you." J came with his holy

Revelation (12 times)

1:8 the Omega," says J God,

"Holy, holy, holy is J God,

4:11 "You are worthy, J, even 3:12 For the eyes of J are upon 11:17 saying: "We thank you, J

are your works, J God, 15:3 15:4 not really fear you, J, 16:7 altar say: "Yes, J God,

18:8 J God, who judged her is 19:6 Jour God, the Almighty, 21:22 J God the Almighty is its

22:5 J God will shed light 22:6 J the God of the inspired

#### JAH

(abbreviation for "Jehovah") Revelation (4 times)

19:1 They said: "Praise J, you 19:3 time they said: "Praise J,

"Amen! Praise J, you people!" 19:4

19:6 They said: "Praise J, you

# Matthew 2:20 - "soul"

(ψυχή, psy·khē', Greek; υτι, neph'esh, Hebrew)

Throughout our translation we have consistently rendered the Greek word psy.khē' (Hebrew, neph'esh) as "soul." It will be found that this rendering makes sense in each case. This uniform rendering of psy-khe by the same English word in all cases proves very enlightening as to how the ancients used that word, how the inspired writers understood that word and what properties they ascribed to it. Below we give a list of some renderings of the 102 occurrences of the word psy-khe (neph'esh, soul), grouping them under several headings to show the various ideas attached to the word.

# The creature soul is mortal, destructible

# Matthew

2:20 who were seeking the soul of the young child

10:28 kill the body but cannot kill the soul;

10:28 can destroy both soul and body in Gehenna. My soul is deeply grieved,

even to death.

### Mark

to save or to kill a soul?" 3:4 "My soul is deeply grieved, 14:34 even to death.

#### Luke

to save or to destroy a soul?" 6:9 17:33 his soul safe for himself will lose it, but whoever loses it will preserve it alive.

#### John

He that is fond of his soul destroys it,

#### Acts

any soul that does not listen 3:23 to that Prophet will be completely destroyed

# Romans

they are looking for my soul."

#### Hebrews

10:39 to destruction, but the sort that have faith to the preserving alive of the soul.

#### James 5:20

will save his soul from death

Reve	lation	
8:9	creatures	that
	000 m.Y.J	- 7

are in the which have souls 16:3 sea died.

12:11 their souls even in the face of death.

every living soul died, yes, the things in the sea.

# Soul delivered from Ha'des (She'ol, "hell")

Acts 2:27

you will not leave my soul in Ha'des.

# Soul, a living person or creature

Acts 2:41 about three thousand souls were added. fear began to fall upon 2:43 every soul,

7:14 to the number of seventyfive souls. 27:37 we souls in the boat were

about two hundred and

Romans 13:1

Let every soul be in subjection to the

#### 1 Corinthians

15:45 "The first man Adam became a living soul."

1 Peter

3:20 a few people, that is, eight souls, were carried

2 Peter

2:14 they entice unsteady souls.

#### Soul distinguished from spirit

Philippians in one spirit, with one soul

fighting side by side 1 Thessalonians may the spirit and soul and 5:23

body of you

Hebrews

4:12 even to the dividing of soul and spirit.

#### Matthew 11:23 - "Ha'des"

(עוֹל Sheol, Hebrew; Shi·ul', Syriac; in·fer'nus, Latin) (נוֹל Sheol, Hebrew; Shi·ul', Syriac; in·fer'nus, Latin)

for the ten times it occurs. (Mat-6:8; 20:13, 14) It literally means Hebrew terms. In the inspired it at Acts 2:27, 31 shows it is the associated with death and the equivalent of the Hebrew word Sheol, which occurs 65 times in the For instance, Revelation 20:13: Hebrew Scriptures and is applied to the common grave of mankind. dead in them." With good reason that, for according to the root words from which no thought or hint of pleasure or it may be derived Sheol means ei- of pain; which fact befits the Bible ther "the hollow place" or "resting description of the dead. Even the place." In the common grave man- ancient Greeks used Ha'des to mean kind rests in the unseen place or "the grave" as well as "death." place hollowed out for their burial. It is in this sense that the inspired The corresponding Latin word Bible writers used the word.

This word we have transliterated | in fer'nus (sometimes in'je rus) from the Greek into the English means "that which lies beneath; the lower region," and it well thew 11:23; 16:18; Luke 10:15; 16: applies to the grave: It is thus 23; Acts 2:27, 31; Revelation 1:18; a fit equivalent of the Greek and "the unseen place." Peter's use of Scriptures these words are always dead, never with life and the living. "Death and Ha'des gave up those

In themselves the words contain

#### TABLE OF THE BOOKS OF THE BIBLE

(Indicating the writer, the place of writing, the time of completion of writing, and the time covered by the events of the book)

[Names of writers of some books and of places where written are uncertain. Many dates are only approximate, the symbol a. meaning "after," b. meaning "before" and c. meaning "circa" or "about."]

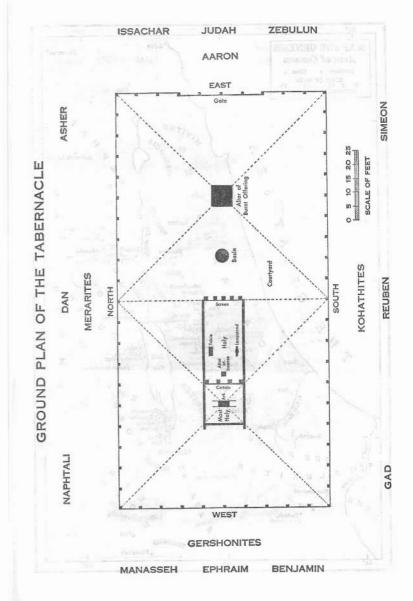
#### Books of the Hebrew Scriptures Before the Common or Christian Era

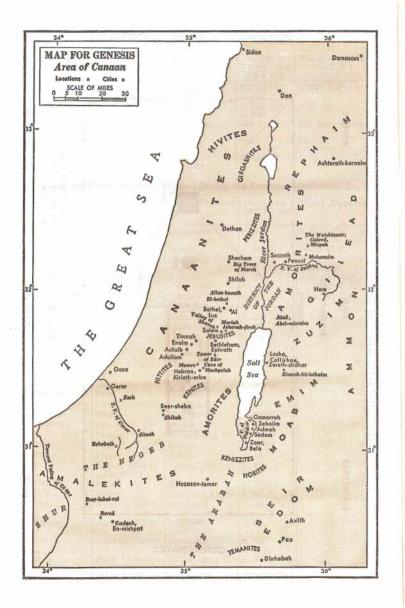
Name of Book	The Writer	Place Written	Writing Completed (B.C.E.)	Time Covered (B.C.E.)
Genesis	Moses	Wilderness	1513	After 1:2:
Exodus Leviticus Numbers	Moses Moses Moses	Wilderness Wilderness Wilderness and Plains of Moab	1512 1512 1473	46,026-1657 1657-1512 1 month (1512) 1512-1473
Deuteronomy Joshua Judges Ruth	Moses Joshua Samuel Samuel	Plains of Moab Canaan Israel Israel	1473 c. 1450 c. 1100 c. 1090	2 months (1473) 1473–c. 1450 c. 1450–c. 1120 11 years of
1 Samuel	Samuel; Gad; Nathan	Israel	c. 1077	judges' rule c. 1180-1077
2 Samuel 1 Kings 2 Kings	Gad; Nathan Jeremiah Jeremiah	Israel   Judah and   Egypt	c. 1040 {1 roll 580	1077-c. 1040 c. 1040-580
1 Chronicles 2 Chronicles Ezra Nehemiah Esther	Ezra Ezra Ezra Nehemiah Mordecai	Jerusalem (?) Jerusalem (?) Jerusalem Jerusalem Shushan, Elam	{1 roll c. 460 c. 460 a. 443 c. 474	After 1 Chron- icles 9:44; 1077-537 537-c. 467 456-a. 443 c. 484-474
Job	Moses	Wilderness	c. 1473	Over 140 years between 1657-1473
Psalms	David and others	11000	c. 460	
Proverbs	Solomon; Agur; Lemuel	Jerusalem	c. 716	Annua (in t
Ecclesiastes Song of Solo- mon, The	Solomon Solomon	Jerusalem Jerusalem	b. 1000 c. 1020	544
Isaiah Jeremiah	Isaiah Jeremiah	Jerusalem Judah; Egypt	c. 732 580	c. 778-732 647-580
Lamentations	Jeremiah	Near Jerusalem	607	100
Ezekiel	Ezekiel	Babylon	591	613-c. 591
Daniel	Daniel	Babylon	c. 536	618-c. 536
Hosea	Hosea	Samaria (District)	a. 745	b. 803-a. 745
Joel	Joel	Judah	c. 820 (?)	.10.31
Amos	Amos	Judah	c. 803	
Obadiah	Obadiah	15/40/2009	c. 607	91.7
Jonah	Jonah	1461	c. 844	

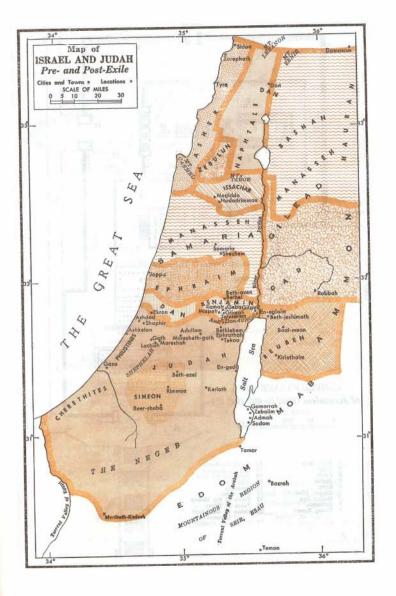
Name of Book	The Writer	Place Written	Writing Completed (B.C.E.)	Time Covered (B.C.E.)
Micah Nahum	Micah Nahum	Judah Judah	b. 716 b. 632	c, 777-716
Habakkuk Zephaniah	Habakkuk Zephaniah	Judah Judah	c. 628 (?) b. 648	- the said
Haggai	Haggai	Jerusalem rebuilt	520	112 days (520)
Zechariah	Zecharlah	Jerusalem rebuilt	518	520-518
Malachi	Malachi	Jerusalem rebuilt	a. 443	

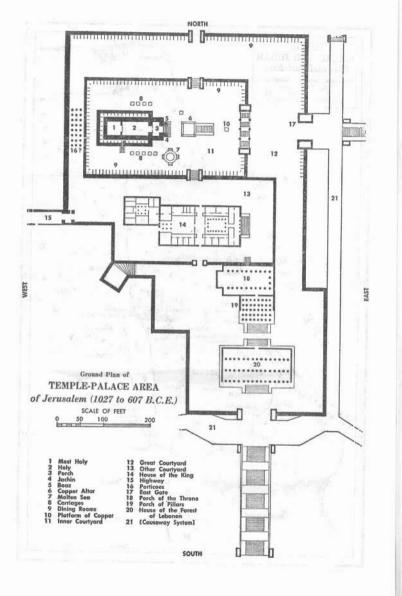
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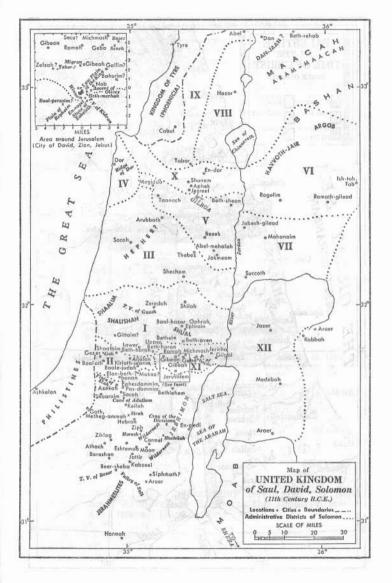
Name of Book	The Writer	Place Written	Writing Completed (C.E.)	Time Covered
Matthew	Matthew	Palestine	c. 41	2 B.C.E 33 C.E.
Mark	Mark	Rome	c. 60-65	29-33 C.E.
Luke	Luke	Caesarea	c. 56-58	3 B.C.E 33 C.E.
John	Apostle John	Ephesus, or near	c. 98	After prologue, 29-33 C.E.
Acts	Luke	Rome	c. 61	33-c. 61 C.E.
Romans	Paul	Corinth	c. 56	
1 Corinthians	Paul	Ephesus	c. 55	- The PS -
2 Corinthians	Paul	Macedonia	c. 55	
Galatians	Paul	Corinth or Syrian Antioch	c. 50-52	to less for
Ephesians	Paul	Rome	c. 60-61	100
Philippians	Paul	Rome	c. 60-61	
Colossians	Paul pab a	Rome	c. 60-61	Theirra
1 Thessalonians	Paul	Corinth	c. 50	
2 Thessalonians	Paul	Corinth	c. 51	The state of the s
1 Timothy	Paul	Macedonia	c. 61-64	
2 Timothy	Paul	Rome	c. 65	The section of the se
Titus	Paul	Macedonia (?)	c. 61-64	LIB II III IB
Philemon	Paul	Rome	c. 60-61	
Hebrews	Paul	Rome	c. 61	
James	James (Jesus' brother)	Jerusalem	b. 62	Kelinine
1 Peter	Peter	Babylon	c. 62-64	promise
2 Peter	Peter	Babylon (?)	c. 64	Polices
1 John	Apostle John	Ephesus, or near	c. 98	A PARTIES
2 John	Apostle John	Ephesus, or near	c. 98	Accept.
3 John	Apostle John	Ephesus, or near	c. 98	Vent.
Jude	Jude (Jesus' brother)	Palestine (?)	c. 65	THE LOCAL CO.
Revelation	Apostle John	Patmos	c. 96	1

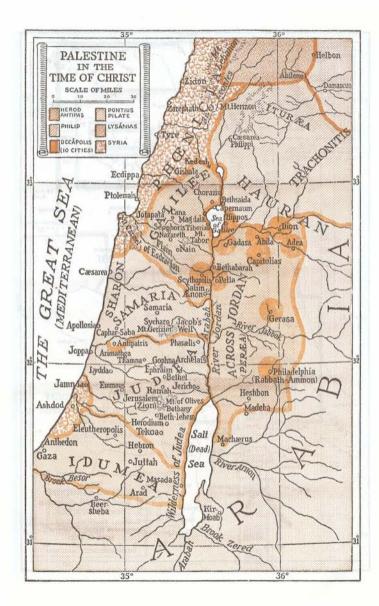












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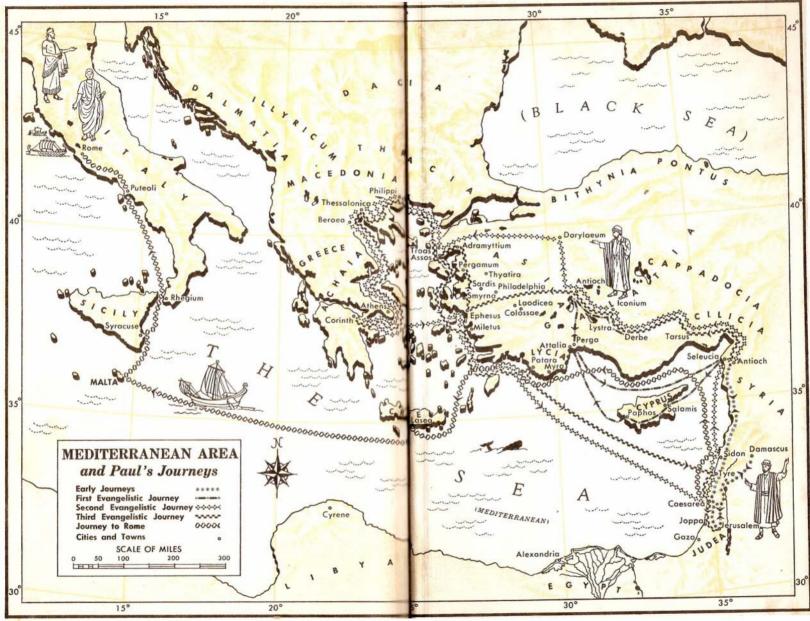
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